


}}
}} Paul R. Myers
}} Box 117
}} Greentown, Ohio
}}



Digitized by the Internet Archive
in 2011 with funding from
LYRASIS members and Sloan Foundation

BIBLE MONITOR

VOL. XXXIV

JANUARY 1, 1956

No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice. | OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

How To Keep Glowing.

"Daddy, why should I go to church when I can sit at home hear a good service over the radio?"

With one hand father drew his daughter closer to him, while with the other he reached for the fire tongs. "Watch me", he said, picking a live coal from the pile of glowing embers, he placed it off by itself, while they watched, the coal soon lost its glow and blackened. The girl understood the lesson her father meant to teach.

Heb. 10:24-25, "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is. . .". We need the contact with other christians, the worshipping together, the influence exerted upon each other to keep our lives glowing for Christ.

Sel. by Sister Jeannette Poorman

May each reader take part in church service, at least once, each Sunday during 1956?

AN UNSTAINED NEW YEAR

Three hundred sixty-six pure white pages before each one of our readers. Neither page has been stained by unkind words, back-biting remarks jealous motives or dishonest dealings with anyone. Actually each one has an unstained New Year before them. To a great extent we can use each day as we wish. As long as we keep in the bounds, of common sense and reason, each day is for us as we wish. We have the freedom to live and do as we wish, as long as we do not infringe on the rights and safety of others.

We are certainly wonderfully blessed to have such a year before us in 1956. Now what are we going to aim and plan to do with it? It is free for us to do now, but some day we must certainly give an account of each day. This should make us consider as we start out to plan our words and deeds throughout each day. First are we thankful to God for such an opportunity to start out the New Year with? Are we going to give God thanks and respect each day? Without question God is the giver of all these opportunities and blessings, which we could include in our inventory for starting into the new year.

Our first limitation on our activities during the New Year, should be the regulations of God's Holy Word. Not only to thank and praise Him but also to serve Him.

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him", Acts 10:34-35. Most of us are not as, some persons have been in war-torn, starvation-devastated lands with nothing, not even good health to start out a new year. If we just have our health and right use of mind and body, we have many blessings with which to start, and most individuals have more.

If our upper-most aim throughout the New Year is, to serve God and keep His commandments than that will be the over-ruling controlling factor over the many minute problems, details and perplexities of each day. Thus each day though it may have its hardships, questions and even reverses yet each page will show a bright summary, with labors spent and trials won for God's honor and glory. Each page will show something worthwhile accomplished, perhaps several attempted.

Through the influence of our parents, study upon God's Holy Word, the influence of Sunday-school teachers and Ministers, the understanding we have gained through study and our years of experience: we have a confidence to attack the problems of the day with a steady purpose and aim. True we make mistakes and blunders but they each can be forgiven and overlooked and we can feel, at the end of each day,

that something has been accomplished. Thus our pages go on record as an honor to our credit and as a record for Eternity.

Sometimes I feel that many individuals perhaps even professing christians, who do not approach the New Year with such high aspirations or with such solemn thoughts but rather take one day after another looking on the New Year as another opportunity to celebrate. Perhaps they actually realize that it will be necessary to pay later, both physically and financially but, O well that is the spice of life dare we say. They have their reward? Ah, sad is the plight of an individual the crowning point of God's Creation, who throws his opportunities of real life, his opportunities of lifting up humanity and his hope of joy unspeakable in Eternity thoughtlessly away, for a moments carnal enjoyment.

My first thought in gathering these remarks is, that we would realize the privilege we have of entering a new year, when many younger in years and perhaps far more worthy of such a privilege will not be with us. My second thought is that we may meditate and appreciate the many, many opportunities we will have in this New Year to labor in the Master's service. This thought is not only for the Ministers, for they labor largely in one type of the Lord's work and their are many, many types toward which

we may use our talents.

Our third thought is on that of others, in a number of less free channels of life. What help, what encouragement we can give to them and that we might that in our freedom, perhaps in our abundance, we are more responsible for efforts and results then they are. I so often fear that, We judge ourselves by others rather than by the New Testament. Take our brethren, who for at least two years are away from the environment and freedom which we enjoy. Yes at a critical age in life, how much do we encourage and help them to be true to their profession and yet render due service according to the laws of the Land.

Take the many sick and afflicted, who have perhaps very few of the opportunities, in this life which we have. What help and encouragement are we to them? Do we expect them to do as well in the Master's service as we do? Take the poor and underprivileged, who never received the training or the start in life, which we did. What help are we to them, do we expect as much of them as we are willing to devote towards the Master's service?

The New Year, or even before, is the time to carefully plan and arrange what will be written on our record for the year, page by page. Each page is unstained, in every phase, word and thought; how will it be when it is recorded? Dear reader each page is before us with Christ

BIBLE MONITOR

Taneytown, Md., January 1, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

and His Word as our guide, the opportunities are great the achievements very consoling and uplifting and each page can bring joy and happiness, beyond measure, not only in this life but in the life to come.

-o-

WANTED

A PURE RELIGION, UNDEFILED BEFORE GOD

First let us find how Webster defines religion: Any system of faith or worship the outward manifestation of belief in a supreme or superior being, love and obedience toward God, piety, monastic vow or state, conformity to Bible precepts, devotion, fidelity. We note the subject is not a religion but a Pure Religion. For purity we go again to Webster: Free from moral or phy-

sical defilement, chaste, unpolluted, unadulterated, clean, holy, real and absolute.

James, in his teachings and admonishings speaks of the latter days, he tells us there shall be a falling away of the faith. He did not say faiths, though we know there are so many hundreds today, going around as a roaring Lion seeking whom they may devour.

James uses "the faith"; something which cannot be added to or taken from, something made up of divine origin a doctrine made up of the teachings of Jesus Christ and the triune Divinity. There he uses "the Faith" one faith, in place of religion as it is commonly expressed, one of the many beliefs of man.

How then can we keep still, when so many people try to tell us there are going to be some people saved from each of the churches. We know there is only one real and absolute Doctrine of Jesus Christ the Holy Bible gives all of it so: we may be thoroughly furnished, so we know all the Will of God. If all the commandments and teachings were not essential to doctrine they would not be there. Rev. 22:19, tells us how essential they are to salvation.

James did not say the faiths or religions, Jas. 1:27. He did not mean what each persons conception of religion might be. He meant one that which was not defiled by man but was approved of God.

As we converse with people of

other Faiths, they point out to us the zeal of their fathers and of the works of their church. But they have done little to compare them to the Scripture, to see if their doctrines are in accordance with the teachings thereof. They seem to think they shall be redeemed by the integrity of their fathers: sad indeed but that will not suffice. Phil. 2:12 tells us we must work out our own salvation, with fear and trembling, so the teachings of my pastor, your pastor or any minister will not save us in any manner, unless they agree with God's Word. We must obey the Scriptures ourselves.

John 5:39, Christ tells us, "Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me". Again in 2 Tim. 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness". V. 17, Why, "That the man of God might be perfect, thoroughly furnished unto all good works". Therefore we are obligated to search them and we have no excuse for being ignorant of the plan of salvation.

We should go to the Bible to get our first hand information and after we get it, what do we do with it? apply it to our everyday living? Better still, let us apply our everyday living to it. But sad to say, What do we usually do with it put it on a shelf and think we will apply

it later. James 1:25, "Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed".

I am fully persuaded that the reason so many people follow after the false doctrines, can be attributed to the fact of ignorance of the Scriptures. But we read in 2 Tim. 3 where Paul tells Timothy, that in the latter days there shall be many seducers going about deceiving and being deceived. What better scripture have we to verify this than, 2 Cor. 11:14 where satan transforms himself into an angel of light.

People have become so unlearned in the Holy Bible, that they are easy prey for the lion, who is ready to devour them. I do not picture the lion as a hairy beast looking as fierce as he is ugly, but as a modern man, attractive to the eye, one who is willing to be an angel of the devil but be called an angel of light. Perhaps, pastor of a church, doctor of divinity, which is the title they would like. Such a high calling cannot be true, when they are willing to obey satan and try to annul the scripture, doctrines of the New Testament. We hear of those who say: that feetwashing, the salutation of the Holy Kiss, the prayer veil and many others are not essential, which actually are plainly taught in the Bible.

Yes, they have their title, but to

an understanding Christian it is mockery. They have become thieves, stealing away the soul of men and women; wolves in sheeps clothing devouring the lambs of the flock. Surely they and their followers shall have their reward of iniquity.

Dear reader are we fully persuaded of our doctrine, rooted and grounded upon the scriptures, carrying them out in our lives in entirety. Proving all things and holding fast to that which is good, having the faith that all things therein are essential to salvation. If we possess these qualities, essentials? we are as Christ said we should be, Matt. 5:13-16, the salt of the earth.

How salty are we? Are we salty enough to transmit to all, whom we come in contact with, the flavor of Christianity? Do our associates know and feel the faith and peace we possess? Is our light shining at all times and our examples so true, that we are pattern of good works for someone to follow after?

Are we as Christian parents, training and raising our children up in the way that they should go, are we teaching them attributes of Christian character and adornment? Are we teaching them essentials and fundamentals of salvation? Remember they are the church of tomorrow and we are responsible for them, to see that they get the proper teaching and training.

Solomon in all his wisdom, given him of the Lord said, "Train up a

child in the way that he should go; and when he is old he will not depart from it", Prov. 22:6. The responsibility is ours how large a flock will it be? We speak often of doing mission work. Who will be responsible if the little ones fail to get into the fold?

To be continued.

Foster Shaffer
r1 Myerstown, Pa.

COMPASSION

On many occasions our Lord was moved with compassion: when multitudes hungered and thirsted after righteousness, when the maimed and sick would appeal to Him for healing, when the multitudes who followed Him became faint from hunger, of the death of Lazarus and bereavement of Mary and Martha, and last and most important of all, while here in this world His deep heart-felt compassion for sinners.

What is compassion? Love? Sympathy? Pity? Mercy? Without doubt love is the chief factor but it is more than love. It is love, sympathy, pity, and mercy all put together. Yes, and more than that, it is literally suffering, or feeling with another, and actively sharing oneself or materials to relieve that which pained another. Compassion is strong. Compassion is a mark of the highest civilization. Abraham Lincoln—a famous character in this history of our country—was compassionate even toward small birds.

Compassion may be stern, yet it is always kind to everything in every way.

Compassion makes lasting friends. It cements the marriage vow. It brings happiness in parenthood. It brings success in business. It brings happiness into the lives of others. Compassion is contagious. When we do good to others it is as sun shining on a mirror, it reflects back of us again.

Let us be compassionate toward those around us. Not just in doing the things it is our duty to do only, but in doing the little things that go the farthest and last the longest, which makes life worthwhile and happy.

Might it have been compassion in our Creator when He created his world, to have looked into the ages and saw the pain, conflict doubt, heartaches, woe and misery that prompted Him to create the beauty of sunsets, the scent of the flower, the song of the bird, the caresses of a child, the colors of the rainbow, etc.? These are blessings we could have lived without but how wonderful to have them to enjoy! What a lifting of the spirit, what inspirations they give us when the world seems topsy-turvy all about us and life seems hardly worth living. They seem to whisper, "God is still on His throne, He cares, and has not forgotten us". Then we become invigorated with new hope renewed faith, and increased confidence to

forgo ahead even though the trials be great.

We should always be thankful to our Creator for His compassion toward us, but most of all for His compassion for us while we were still sinners. The best way to show our thankfulness for His compassion is to reflect it to those who are still in sin. Do we earnestly strive to the extent of our ability, to show the way of salvation and light to those in sin? Do we encourage those who are weak? Do we comfort those who mourn? Do we lend a helping hand to those in need? Do we cheer those who are troubled, or in pain?

Remember Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me, Read Matt. 25:31-46. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him? 1 John 3:17. And whosoever will be chief among you, let him be your servant, Matt. 20:27.

The compassion person has gone far in following our master teacher in service, love, reality, faith, hope, peace, longsuffering, patience, and meakness. Therefore let us strive to be compassionate that we might be happy and beloved of God, and be of service to our fellowmen.

Sister Ruth M. Snyder,

r2 Oakland, Md.

WHAT HAPPENED TO JOSEPH?

Reuben's advise appeared good to his brothers for when Joseph came up they stripped him of his coat of many colors and threw him into a deep, dry pit, where they left him helpless. After so doing, while they ate their noon meal, a caravan of Midianite merchants from Arabia, came in sight on their way to Egypt with Syrian spices.

Judah now proposed to his brothers that they sell Joseph, rather than allow him to die of hunger in the pit, though his elder brother Reuben had resolved secretly to rescue him when his brothers would be away. Judah's proposition found favor with all the brothers, so that when the traveling merchants arrived, the brothers drew Joseph up out of the pit and sold him to the Midianite merchants for twenty shekels, about \$12.50 worth of silver.

To conceal their wicked action from Jacob, the brothers killed a young goat and sprinkled the blood of it, over the pretty coat they had stripped from Joseph, and bore this to their father. This dreadful news bore heavily upon Jacob, who refused to be comforted, and in his grief he tore his clothes and said that, he would go to his grave mourning for his son.

The Midianite merchants, who were Ishmaelites, descendants of Abraham's son Ishmael took Joseph

and carried him to Egypt, where they sold him to a captain in Pharaoh's guard named Potiphar. In the service of this officer, Joseph continued for some time and with such faithfulness that Potiphar at length, made him chief over all his other servants and showed him many favors.

Potiphar's wife was a sinful woman, who seeing that Joseph was a handsom young man, became jealous of him because he would not pay her such attention as she solicited. To avenge the rejection of her wicked proposals, she falsely accused Joseph to her husband and he was cast into prison, where he remained for two years. During this time his actions were so praise-worthy that he won the favor of the prison keeper, who committed to Joseph's care, all the other prisoners.

After Joseph had been in prison for some time, it happened that Pharaoh became greatly angered at some offense committed, by his chief butler and his chief baker, and he cast both into prison with Joseph and so he came to have charge of them also. One morning upon the awakening of the two offending officers of the king, they told Joseph of their dreams which each had during the night. These caused them much grief, for they believed their dreams indicated some great punishment which Pharaoh would inflict upon them.

The chief butler described his vision as follows. "In my dream, behold a vine was before me: and in the vine were three branches and as though they budded and the blossoms shot forth; and the clusters thereof brought forth ripe grapes, and Pharaoh's cup was in my hand: and I took the grapes and pressed them into Pharaoh's cup and I gave the cup into Pharaoh's hand."

When Joseph had heard the butler's dream he gave him the interpretation by declaring, that in three days Pharaoh would deliver him from prison and restore him again to his former place as chief butler. After showing the butler the meaning of his dream, Joseph begged him upon the fulfillment thereof, that he would tell Pharaoh of the injustice of his imprisonment and that he had been sold into bondage by his wicked brothers, hoping thus to secure his own release.

When Joseph had given an interpretation of the butler's dream, the chief baker described the vision which he also had, and requested an interpretation thereof. In his dream he said, he bore three baskets on his head setting one within the other, and that in the topmost one there was a great variety of baked meats, which the birds flew upon and ate. Then Joseph told him, that in three days Pharaoh would call from prison and hang him upon a tree and that while thus hanging, the birds would come and eat the flesh from

his body.

On the third day as Joseph had prophesied according to the dreams, Pharaoh gave a large dinner to his servants in honor of his birthday. He pardoned his chief butler and restored him but the chief baker was hanged. However, in his glory, the chief butler forgot Joseph.

Sister Mary Myers,
Glen Rock Pa.

WHY

Brethren why does the evangelization, not only of the world but of our own country, yes of our own community and of our own children also, progress so slowly?

I want to speak of Evangelization here as meaning the same as conversion, because Evangelization means nothing unless it manifests a transforming power over the lives of men, to make them give up all their old mean, selfish, and sinful habits of thought and life, to the end that they shall be created, as it were, into new creatures. Yes, to be born again into new lives in Christ Jesus.

Brethren why is it that there are so few "new births" into the Kingdom of our Lord, when there is so much noise made in the church? Is it not true that usually the hardest birth pangs are accompanied with the least noise? Is it because the tree (the noisy professor) bears nothing but leaves? Is it because his light does not shine or because there is nothing visible in his life to prove

to sinners, that he believes his own noisy professions?

It seems to me that the apostle Jude, "the servant of Jesus Christ, the brother of James" in his day foresaw the cause of the church's spiritual poverty in these latter days. I believe it would pay every professing christian to read and reread the entire book of Jude. It has only twenty-five verses but is a veritable gold mine of enlightening truth.

He reminds us that there are certain ungodly men, crept into the church unawares, who turn the religious affection into carnal indulgences and deny the only Lord God and our Lord Jesus Christ.

Filthy dreamers they are, that defile the flesh and despise authority. They know no God but self. They are spots in our feast of charity, gluttonous, carnal. Clouds they are without water. Carried about of winds, playing for notoriety, to be seen of men. Farming the church with noisy professions, for money, honor or position, changing their course or their doctrines, whenever it works to their profit.

Trees they are whose fruit withers. Without fruit, for their roots are dead. Raging waves of the sea, noise, noise nothing but noise, foaming out their own shame. Wandering stars they are, without a righteous purpose, without stability. They would be lights in the church, but they are wandering lights. When you look for them where they

ought to be they are not there. When sinners try to read the truth by their light they find nothing but the blackest darkness in their lives.

D. F. Lepley in
Feb. 1924 Bible Monitor

WHY SUCH EXPENSIVE CHURCHES

It is at least a score of years since a good preacher was showing me the new church, which had just been completed in their little town. He was very proud of it, and it was such a building as any body of church people might feel proud of. I could only agree with him as to what he said about it; but I could not keep from asking him, why they had built such an expensive church when the congregation was small. And I even ventured to suggest that the money, it seemed to me, could have been much better used than putting it in a building which really was not needed.

The preacher's reply was that the people would give money for a fine church but would not give it for anything else, not even for missionary work. Again I ventured a suggestion to the effect, that there must be something wrong with one, who is a professed follower of Jesus when he will give money in large amounts to build a large fine church and will not give it carry out the last commandment of Jesus as recorded in Matthew.

During the years since that time,

I have often thought of the words spoken then and many times have had occasion to wonder why church people in general spend so much more than is necessary for buildings in which to worship. It is not just one denomination in one locality or country, but it seems almost universal. A good building is necessary, and it should be well kept; it should be comfortable and it should afford the rooms necessary for the various activities of the congregation. Why should it have adornments outside or inside? Do they help the congregation to be more devout, to think of the spiritual world rather than of this present material world?

We have often heard church people say that they believed we should have just as fine churches as we have homes. And that is probably true. But that just puts the question a little farther back, and we must ask, why have fine homes? Nowhere in the New Testament do we have the slightest intimation that wealth is an aid to godliness but rather the evidence is all on the other side. The statement of Jesus about this matter is very plain, "Lay not up for yourselves treasures upon the earth". The reason is given, "For where your treasure is, there will your heart be also." Worldly treasures are the things that are highly esteemed by the people of this world. Nothing material is excluded. We may have our heart on our fine stock on our

money in the bank, our bonds or stocks; and they are all treasures, and they are laid up on earth and for the earthly enjoyment. It may be our enjoyment of them is that of the miser who gloats over his hoarded wealth; It may be that we take pride in the fact that they are self acquired. That does not matter, they are earthly treasures just the same, the kind we are told not to lay up; for where our treasure is, there will our heart be also. We think too seldom of that solemn command.

There are literally millions living in our country and our country is called Christian; there are millions living here at the present day who have little or no knowledge of God and His Christ. Would it not be better, infinitely better, for them and for the churches, if the money that is put into fine buildings, which are used a very, very small part of each week—I ask, would it not be better if this money were used to put consecrated men and women to work teaching those who know not God? Wouldn't it pay? The pay is the great thing these days. We are all familiar with Christ's answer to Peter when he asked Him, what they should have for leaving all and following him; we know too, what he told the rich young ruler, and yet we go on in the same old way. We boast of what we have at times, when it may be that the angels weep because of what we are, and of what we might be and are not.

Fine churches are built, it sometimes seems, that we are thinking too much about them, and about other things in our worship that appeal more to the sense than to the spirit. Nothing can be as good as the Lord deserves; for He does not need any of the riches of this earth given to Him—it is all His and He has made it. If we will but consider the matter I feel confident that we shall be able to find a better way to use what we feel belongs to the Lord, than by putting it into immense buildings which too often detract from rather than add to spirituality.

What is entrusted to us is not ours; we are but the servants to whom our Lord has given certain talents and certain possessions. Some day He will come for His own and for the interest which He meant for us to gain for Him. Not a word in all His sayings can we so interpret as to mean, that He wants us to build fine houses in which to worship Him. At the beginning of His sermon on the Mount, He gives several beatitudes; not one of them has any reference to gaining money or power. He has shown us the way to be unhappy; and His way of humility is infinitely better than our way of pride and vain glory. Let us follow His way.

Sel. from Bible Monitor Oct. 15, '31

By Mollie Garland

PLAINNESS OF DRESS

Plainness of dress is a principle that belongs to the humble followers of Christ. "Let your moderation be known to all men. The Lord is at hand", Phil. 4:5. Further we are commanded to "present our bodies a living sacrifice holy and acceptable unto God, which is our reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God". 1 Tim. 2:9-10, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair or gold, or pearls or costly array, but which becometh women professing godliness with good works".

1 Pet. 3:3 "Whose adorning, let it not be that outward adorning of the plaiting of the hair and the wearing of gold, or of putting on of apparel but let it be the hidden man of the heart, in that which is not corruptible even the ornament of a meek and quiet spirit which is in the sight of God of great price. For after this manner in the olden time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands". We learn from the apostle, that we should be living epistles, known and read of all men. Because ye may now and then find a wolf in

sheep's clothing does not make the principle any less obligatory. If the heart is right, we believe it will have an outward manifestation.

The bark and the leaves of a tree tell us what kind of tree it is. Soldiers of earthly kingdoms have their uniforms, why should not soldiers of Jesus Christ. "God resisteth the proud and giveth grace to the humble". "Humble yourselves under the mighty hand of God that he may exalt you in due time". The world knows what we profess and we are much more respected, by the world in general, when we live out the principles of our profession. We may receive a scoff and sneer but that is only an evidence in our favor and of their disrespect.

If we were of the world, the world would love its own, "if ye be reproached for the name of Christ, happy are ye". The whole tenor of the gospel teaches humility but I verily believe there will be many more remarks made by the world and less confidence shown, those who do not fully comply with the principles of their profession.

I cannot find where the gospel makes any difference between the old and the young. When we see young members displaying gold or other worldly ornaments and fixtures, we are apt to wonder whether they have ever been truly converted. Nothing looks nicer than plain young members, and they are re-

spected by all good people. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world".

Now in conclusion, dear members, let us not be ashamed of our profession for the Savior said, "He that is ashamed of me and my words, of him will I also be ashamed before my Father and the Holy Angels" I do not want to write anything that is not in good keeping with the Bible. I also need the council and advice of my brethren and sisters.

Let us keep that mark of distinction between the church and the world in dress and personal appearance, as well as many details in our everyday life. We should not "mind high things but condescend to men of low estate, and in lowliness of mind esteem others better than ourselves". Then may the Lord enable us to be not wise in our own conceit, but to be wise unto salvation, and simple concerning evil, and the God of peace be with us to hold fast to that which is good, is our prayer.

Emory S. Miller
in Feb. 1924 Bible Monitor.

NEWS ITEMS

FEB. 1st ISSUE

Any changes, additions or corrections for the Information lists of this issue should be received by the

Editor, not later than Jan. 15; including Ministerial List, Communion Dates, Telephone numbers and Location of Church Houses.

ASTORIA, ILLINOIS

The South Fulton congregation held the fall Communion, November 12 and 13th with visitors from Missouri, Ohio and Indiana. Visiting ministers were Elder Emanuel Koones and Elder Harry Gunderman.

Saturday afternoon. I Corinthians was read for opening services.

Elder George Replogle, "I don't know what it means to you, that it is impossible for God to lie. It means much to me. Everything God promised, will be fulfilled. We certainly have more than we are thankful for, Eph. 2:1-9. That is the way you and I were, dead in sins and trespasses. We are here to draw closer to Christ. He has made these things so we can have joy. He is going to give us the privilege to see beyond the great riches. We are acquainted with sorrows and griefs. There isn't anything to keep us from worshipping God in sincerity and truth. Only two powers in this world, that is the good and bad. God requires of you and I to repent and be baptized. He tells us we will suffer persecution. Doesn't make any difference how much good we do. It is going to be the gift of God if we see Heaven, not the works we do. The most important thing we should do is to

obey the word of God and trust Him for more strength. Doesn't make any difference how much we do for the devil, it will not last. What we do for Christ will last."

Elder Emanuel Koones, "II Timothy 3:16-17. We all do things and say things we had not ought to, are we willing to take correction? Psalms 133. If any time we want to be in unity, is a time like now. I see coverings, that cover the head. Some don't make them large enough to cover the head, I Cor. 11. If we can realize we have a Heavenly Father, we will realize we have not lived as close as we should. Each one of us can be happy, even with ups and downs. Sometimes they come right at us. God gives us another chance, time after another, that we may have a joyful and peaceful life. Each and everyone of us should be stronger in the faith than when baptized. I hope you are all in peace and union. Go and make peace with each other. When coming to the Communion table is like a sacrifice. I might examine myself and see something wrong. If I went to the table anyway, do you think God would fix me up? We are all awake, but are we awake spiritually? James 3:6. The tongue is the worst thing we have to deal with. Do you and I have the faith of Abraham, to sacrifice our son? We must have a live faith. Are you and I ashamed of what God created? Sorry some are covering their ears with their hair.

Don't know if they are too small, too big or what. May we stay faithful brethren."

Elder Koonen officiated for the Communion services, twenty-one surrounding tables. Sunday Forenoon, Elder Gunderman, "Luke 19 and Hosea 12. What is your birthright? Does Satan have a birthright? Should we want what is our brothers? Let us all watch that we be not as Jacob. Can we fool God anymore than Jacob did his father? I fear not. Many of us have many long struggles to serve the Lord".

Elder Koonen, "Luke 15. How many of us would feel like going back the third or fourth time? If they say, I repent. It is our duty to forgive them. What is in the life of any Christian. I wonder how many times God is sad, because of what we have said or done. Sorry to say that too many families do not have family worship. No prayer with their children. Of the prodical son in our day, I am sure God is looking and watching that sinful person as much as we are praying for him. The devil feels he has enough to keep us happy. There are many in the world that feels they are the happiest persons. Many come to want, sorry to say. As the prodical son came home his father provided the best for Him. Our Father does the very same thing for us. Meet us on the way Home with the best clothing, If you and I can realize our Heavenly Home will be the best

home. The Heavenly Father thinks just as much of us as our earthly father and mother do when we come home."

Sunday afternoon, Elder Koonen, "Luke 16:19-31. I wonder if we remember how we felt when we were baptized, and how we felt when we came out. You felt like you would never sin again. Have we lived up to it? When we get to the judgment, we will remember the things we have done. Many, many sacrifices we must make, we think. Jesus Christ gave the most sacrifice ever. The hardest thing in this world is to have a friend. You confide in one, and then he turns against you. I have four score and two years behind me, and it is still work and trouble. Remember in life, we are preparing for a new one. We don't need to do anything bad to miss Heaven, just drift along. Many do not think of what and how they are doing. We are taught to work out our salvation. We can't do enough in this life to pay God for our souls. I know we will have to give account of our stewardship on earth. One thing we need not be ashamed of, the God of our salvation. In God is our strength and health. If we give our faith, Heaven will be our Home".

Martha I. Harman, Cor.

MARY ELIZA ROTRUCK

Daughter of Thomas and Sarah
Rotruck was born in Grant Coun-

tv, W. Va., Jan. 30, 1868. She passed away Nov. 24, at the Potomac Valley Hospital, where she had been a patient for about a week. She had been confined to a wheelchair for the last few years due to a broken hip. She became a member of the Church of the Brethren, while young in life. Later she joined the Dunkard Brethren, where she remained faithful until death.

She leaves to mourn her departure: three sisters Mrs. Maggie Harris, Mrs. Lula Leatherman, Mrs. Anna Harris all of Antioch, W. Va., and a host of relatives and friends. Funeral services were conducted by Eld. W. A. Taylor at the Ridge church. Burial in the Knobley cemetery.

Mary, you were kind and lovely.
Gentle as the softest breeze.
Pleasant as the air of evening,
As it passes thru the trees.

Dearest Sister you have left us,
Here thy loss we deeply feel;
But God who has bereft us
He will all our sorrows heal.

Again we hope to meet Thee,
When our day of life is fled,
Up in heaven we will greet Thee
Where no farewell tears are shed.
Irene Harris, Cor.

If you see a fault in others, think of two of your own, and do not add a third one by your hasty judgment.—Flammer.

HYMN FOR THE NEW YEAR

I take my pilgrim staff anew,
Life's path,, untrodden, to pursue,
Thy guiding eye, my Lord, I view,
My times are in Thy hand.

Throughout the year, my Heavenly
Friend,

On Thy best guidance I do depend;
From its commencement to its end

My times are in Thy hand.

Should comfort health, and peace
be mine,

Should hours of gladness on me
shine

Then let me trace Thy love divine;

My times are in Thy hand.

But should'st Thou visit me again
With langour, sorrow, sickness,
pain,

Still let this thought my hope sustain:

My times are in Thy hand.

Thy smile alone makes moments
bright,

That smile turns darkness into light

This thought will sooth grief's saddest night:

My times are in Thy hand.

Should those this year be called
away

Who lent to life its brightest ray,
Teach me in that dark hour to say,

"My times are in Thy hand."

A few more days, a few more years

Oh, then a bright reverse appears,

Then shall I no more say with tears,

"My times are in Thy hand."

That hand my steps will gently
guide.

To the dark brink of Jordan's tide,
Then bear me to the heavenward
side:

My times are in Thy hand.

Sel. by Sister Dottie Pifer

HYMN FOR THE NEW YEAR

I take my pilgrim staff anew.
Life's path, untrodden to pursue
Thy guiding eye, my Lord I view,
My times are in Thy hand.

Throughout the year, my Heavenly
Friend,

On Thy blest guidance I depend,
From its commencement to its end
My times are in Thy hand.

Should comfort, health, and peace
be mine

Should hours of gladness on me
shine,

Then let me trace Thy love divine
My times are in Thy hand.

But shouldst Thou visit me again
With langour, sorrow, sickness,
pain,

Still let this thought my hope sustain
My times are in Thy hand.

Thy smile alone makes moments
bright,

That smile turns darkness into
light;

This thought will soothe griefs sad-
dest night

My times are in Thy hand.

Should those this year be called
away,

Who lent to lift its brightest ray,
Teach me in that dark hour to say,
"My times are in Thy hand".

A few more days, a few more years
Oh, then a bright reverse appears,
Then I shall no more say with tears,
"My times are in Thy hand".

That hand my steps will gently
guide

To the dark brink of Jordan's tide,
Then bear me to the heavenward
side.

My times are in Thy hand.

Sel. by Sister Blanche Sweitzer.

THE CHRISTIAN MAID- EN'S GLORY

"But if a woman have long hair it
is a glory to her". I Cor. 11:15.

We're living in a danger zone

Oh, Christian beware!

The devil with a cunning tone

Would have you bob your hair.

He'll tell you that it's falling out,

Or else it's getting thin:

Your headaches would be gone no
doubt,

And thus he tries to win.

Your hair, your glory, just to think

That which took years to grow;

The devil in a crafty wink

Would lay your glory low.

That which the angel's wond'ring
eye

Deem as subjection sweet;

That which fond Mary took to dry
Her blessed Saviour's feet.

'Twas love that touched, that broke
her heart,

Love drew her glory down;
But greater love, the Savior's part,
He covered her with renown.

Let not the devil's scissors touch
Thy hair, it is a treasure;
But keep thy glory be it such,
To use it for His pleasure.

KIND WORDS

Kind words do not cost much.
They never blister the tongue or
lips. Though they do not cost much,
yet they accomplish much.

They help one's own good nature
and good will. Soft words soften
our own soul. Angry words are the
fuel to the flame of wrath, and make
it blaze more fiercely.

Kind words make other people
good natured. Cold words freeze
people, and hot words scorch them,
and sarcastic words irritate them;
bitter words make them bitter and
wrathful words make them wrathful.

There is such a rush of all other
kinds of words in our days that it
seems desirable to give kind words
a chance among them. There are
vain words, and idle words and hasty
words, and spiteful words, and
warlike words.

Kind words also produce their
own image on men's souls. And a
beautiful image it is. They soothe,
and quiet, and comfort the hearer.

They shame him out of his sour,
morose, unkind feelings.

—Publisher unknown.

SMOKING AND YOUR HEART

Smoking affects the heart of even
a normal person, and especially so
one afflicted with heart disease. The
effect of smoking on the heart muscle
even in normal persons was reported
by Dr. Isdore E. Buff of
Charleston, West Virginia, in the
Journal of the American Medical
Association.

In experiments on normal persons
and patients with heart disease, the
smoking of a single regular cigarette
was followed by a significant increase
in heart rate and blood pressure. Drs.
Henry I. Russek, Burton L. Zohman
and Virgil J. Dorset of the U. S. Public
Health Service, in tests performed at
the Public Health Service Hospital on
Staten Island, New York. In their report
the doctors state that smoking affects
the heart muscle and the nerves,
rather than the heart arteries.

In tests on 400 normal men and
women Dr. Buff used the ballistocardio-
graph to measure the "kick" of the
heart. This instrument gives the impact
of the heart in some such a way as the
recoil of a gun is measured, and reveals
the strength of the heart contractions
and the state of its muscle.

Dr. Buff found that abnormal
changes occur after smoking in five

percent of the 20-30 year group and in 15 per cent of the 30-40 year group. He was unable to guess how many of the abnormal responses to cigarette smoking would develop coronary artery disease, but he believed that "it is highly desirable that these patients stop using tobacco in any form".

Tobacco heart is a real condition, says Dr. Russek and his associates, and it is not just an old-fashioned notion. Tobacco heart can be confused with coronary artery disease such as angina pectoris unless adequate heart tests are made.

Symptoms of tobacco heart are a dull heavy pain in the heart region, irregular heartbeat, palpitation, breathlessness on effort, dizziness, and changes, in both ballistocardiograms and electrocardiograms.

In Dr. Russek's patients these symptoms disappeared when the patients stopped smoking. Denicotinized cigarettes are not the answer either, because these cigarettes produced the same disturbances in heart disease patients as regular cigarettes, Dr. Russek's studies proved.

Another pure illusion says Dr. Russek, is the idea that whisky protects the heart during smoking. Whisky has a slight effect on the circulation and certainly does not counteract the effect of tobacco on the heart muscle.

Heart disease patients should never be allowed to smoke. These doctors call it unsound, since heart

patients are already below par, in heart and lung efficiency and physical fitness. They liken these patients to athletes who should strive for peak physical fitness at the peak level of activity, and like athletes they should not smoke, because smoking reduces physical fitness for exertion.

Sel. from Life and Health.

Dear reader, Let God's Word speak, "Know ye not that ye are the temple of God, and that the Spirit of God, dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are", 1 Cor. 3:16-17. "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" Isa. 55:2.

—o—

NEW WAYS IN RELIGION

To-day I've been to meeting, To
hear the parson preach;
But how they have changed, In all
they do and teach.
They say we're old-fashioned, And
don't care what we say;
But my heart can see and feel when-
e'er they change Gods way.
When we were young the world was
gay,
And loved to make a show; But
Christians walked the narrow
way,

They could not with them go; Oh
 how things have changed,
 The two ways are but one; They
 all go in together now
 And say they've lots of fun. When
 we were young we'd meet
 In our old kitchen room. Sometimes
 in the school house near.
 If many chanced to come; and Eld-
 er B—, that good man.
 I'll ne'er forget his voice—How
 faithfully he dealt with sin,
 And how the saints rejoiced.
 But now they meet in palaces, So
 gorgeous, rich and nice,
 And everything to draw a crowd,
 They'll have at any price;
 The minister like some vain fop,
 Stands up and reads his
 prayers;
 How it pained my heart to-day To
 see him "put on airs".
 He did not preach, he only read
 an essay on Christ's voice;
 No heart was touched no tears were
 shed,
 And not a soul rejoiced. Oh can it
 be such vain fops
 Are called to speak for God, Who
 feed the church on worldly
 slops,
 And never preach His Word?
 I thought if Christ were here we'd
 see some sighs and tears,
 "Ye Pharisees and hypocrites"
 would thunder in their ears.
 A machine now grinds their tunes,
 A godless choir joins in,
 But neither one can tell of joys,
 That come from pardoned

sin.

They noticed my plain clothes and
 thought my bonnet "odd"
 And frequently they smiled, I know,
 But I had peace with God.
 'Tis sad when the world runs mad,
 In foolish vain display,
 To see the church so fast and glad
 To ape them every way.
 With lotteries and grab-bags, And
 other tricks and games,
 They make Gods house a den of
 thieves Without a blush or
 shame.
 Lord of the temple come with zeal,
 As thou did'st come of yore,
 With scourge in hand, before their
 day is o'er.

Sel. by Katie M. Myers

CHRISTMAS

What a change there has been
 Since the wise men of old
 Journeyed for days
 The Christ-Child to behold.

They brought Him their gifts—
 Their homage to pay—
 The Babe in the Manger;
 Their King came that day.

How dim is this scene in our eyes
 of today—
 Fast fading from sight is the sacred
 old way
 Of bringing our gifts to Him who
 was born
 To gladden our hearts on that bright
 Christmas morn.

How few of our gifts are bestowed
on the poor

And wretched ones, who by chance
may live near our door

For Christ has said, as ye plainly
can see,

As much as ye do unto the least, ye
do unto Me.

We pour out our gifts upon all that
are dear—

Our neighbors and friends, some far
and some near;

Each trying to excel the other by far
Forgetful of Him shown forth by the
Star.

That led the wise men to His lowly
bed of straw,

Making light hearts, for in Him they
saw

Christmas Thoughts, Sel. 23:13.

The long-looked for Savior, a ran-
som for sin—

Was it any wonder they gave gifts
to Him?

Ring out then, ye bells,

On this glad Christmas morn!

May we come as of old

With our gifts for the Lord.

And give Him our time, our talents
and our gold—

We will celebrate His birth and His
Beauty behold,

The world will be better, our lives
richer too,

And Christmas will mean more
when these things we do.

Sel. by Ruth M. Snyder.

DEFINITIONS OF PRAYER

Prayer helps to form the "steel of spirituality" within the soul. Prayer imports a peace within "as high as the mountain, as deep as the sea" creating a christ-like serenity of soul. Prayer generates courage within thus we stand erect, tall of soul to converse with God and listen to the whispering of His Will. Thus we learn the great lesson of life, that this world is merely a place to grow souls in and that this life is only the introduction to life eternal.

Prayer and faith (inseparable companions) plant a garden in the soul, and in this wondrous garden roses bloom, not only in December but all the year around. Prayer is the time-exposure of the soul, to the highest that we know. Prayer sinks a shaft deep into our lives, where the real and lasting values of life abide.

Prayer lights a candle in the soul, by whose light we discover the God-shaped space in our heart reserved for Him in our creation. Prayer is a battlefield on which the issues of life are determined. Many a victory is often won the day before, on the battlefield of prayer and surrender. Prayer takes away dimness from the soul and clarifies our vision of God.

Prayer is a spiritual gymnasium, in which we exercise and practice for Godliness. Prayer is essential

to the full flowing of the spiritual life. The soul, deprived of the experience and inspirations of prayer, is like a plant that comes to the point of blossoming, but never blooms. Prayer is being, "in the secret place with Jesus" a place of spiritual retreat and of soul-refreshment.

Prayer imparts what we may call a tang to spiritual life. We are admonished to be the salt of the earth, and prayer furnishes the savour. Prayer is a trellis, supporting the the vines and flowers of the Spirit as they climb heavenward; consisting of love, joy, peace longsuffering, gentleness, goodness, faith, meekness and temperance. Prayer helps us in building a "cathedral of character" in the soul, building it of things spiritual which have survival value, and which we can carry into the eternal life with us.

Prayer is a cleansing process, washing our thoughts feelings, motives and will; purifying the entire being, including the heart, thus enabling us to see God, for without purity no one can see God. Prayer is the greatest spiritual asset in the world.

Sel. from Christian Herald
by Sister Ruby Sowers.

—o—

Little things are little things, but faithfulness in little things is something great.—St. Augustine.

THE REWARD

Phil. 3:7-10

When we lay down our armour
And take up our Crown,
Singing glory to Jesus for all He
has done,

When the full blast of trumpets
and harps will accord
All glory to Jesus, Who o'ercame
by the Blood.

Meantime, He is sealing and adorn-
ing His Bride,

As oft in the furnace, our spirits
are tried,

The bending and breaking and
crushing must come,

'Till nothing remaineth, but
Christ on the throne.

All passive, submissive and sweet
in His hand

Transformed by the Blood, what
a glorious band

To herald His coming, that all men
may say

The power of the Blood, is our
weapon, each day

Returning is Jesus, Then let us go
forth

Adorned with His Spirit, our
hearts bursting forth

In glorious anthems, our Jesus to
greet;

Proclaiming to all men this glor-
ious truth.

—o—

HOW READEST THOU?

It is one thing to read the Bible through,
 Another thing to read to learn and do.
 Some read it as their duty once a week,
 But no instruction from the Bible seek;
 Some read to bring themselves into repute
 By showing others how they can dispute;
 While others read because their neighbors do,
 To see how long 'twill take to read it through,
 Some read it for the wonders that are there,—
 How David killed a lion and a bear;
 While others read it with uncommon care,
 Hoping to find some contradictions there.
 One reads with father's specs upon his head,
 And sees the thing just as his father said.
 Some read to prove a preadopted creed;
 Hence understand but little that they read,
 For every passage in the book they bend
 To make it suit that all-important end.
 Some people read as I have often thought,

To teach the book instead of being taught;
 And some there are who read it out of spite
 I fear there are but few who read it right.
 So many people in these latter days
 Have read the Bible in so many ways
 That few can tell which system is the best.
 For every party contradicts the rest.
 But read it prayerfully and you will see,
 Although men contradict, God's words agree;
 For what the early Bible prophets wrote,
 We find that Christ and His apostles quote;
 So trust no creed that trembles to recall
 What has been penned by one and verified by all.—Sel.

BIRTH OF JESUS

Once a loving shining Star
 Seen by wise men from afar
 Gently moved until its light
 Made a manger's cradle bright.
 There a darling baby boy
 Pillowed soft among the hay
 Though his mother sang and smiled.
 This is Christ the Holy Child.
 Sel. by Sister Sarah Sweitzer.

Prayer makes the darkest cloud
withdraw;

Prayer climbs the ladder that Jacob
saw.

Give exercise to faith and love,
Brings every blessing from above.

Restraining prayer we cease to fight;
Prayer makes the Christians armor
bright,

And Satan trembles when he sees
The weakest saint upon his knees.

Henry W. Ford.

—o—

* * * * *

RELIEF BOARD

* Ord L. Strayer, Chairman
* P. O. Bx. 246
* Vienna, Va.
* Kyle T. Reed, Secretary
* Minburn, Iowa
* Newton Jamison, Treasurer
* Quinter, Kansas
* Ezra Beery
* r 1, Union, Ohio
* Paul Byfield
* r 1, Bx 768
* Modesto, Calif.
*
* * * * *

* * * * *

BIBLE STUDY BOARD

* Ammon Keller, Chairman
* R. 5, Lebanon, Pa.
* Vern Hostetler, Secretary
* Montpelier, Ohio.
* Ben Klepinger, Treasurer
* R. 2, Brookville, Ohio.
* Edward Johnson
* R. 2, Wauseon, Ohio.
* George Dorsey
* Bx 58, Salisbury, Pa.
*
* * * * *

* * * * *

OFFICIAL DIRECTORY

Board of Publication

* Harry Andrews, Chairman,
* R. 1, Grandview, Mo.
* Edward Johnson, Vice-Chm.
* R. 2, Wauseon, Ohio.
* Paul R. Myers, Secretary,
* Box 117, Greentown, Ohio.
* Roscoe Q. E. Reed, Treasurer,
* Snowville, Va.
* James Kegerreis,
* Bx 84, Strausstown, Pa.
* Howard J. Surbey,
* R. 2, Taneytown, Md.
* Ex-Officio.
*
* * * * *

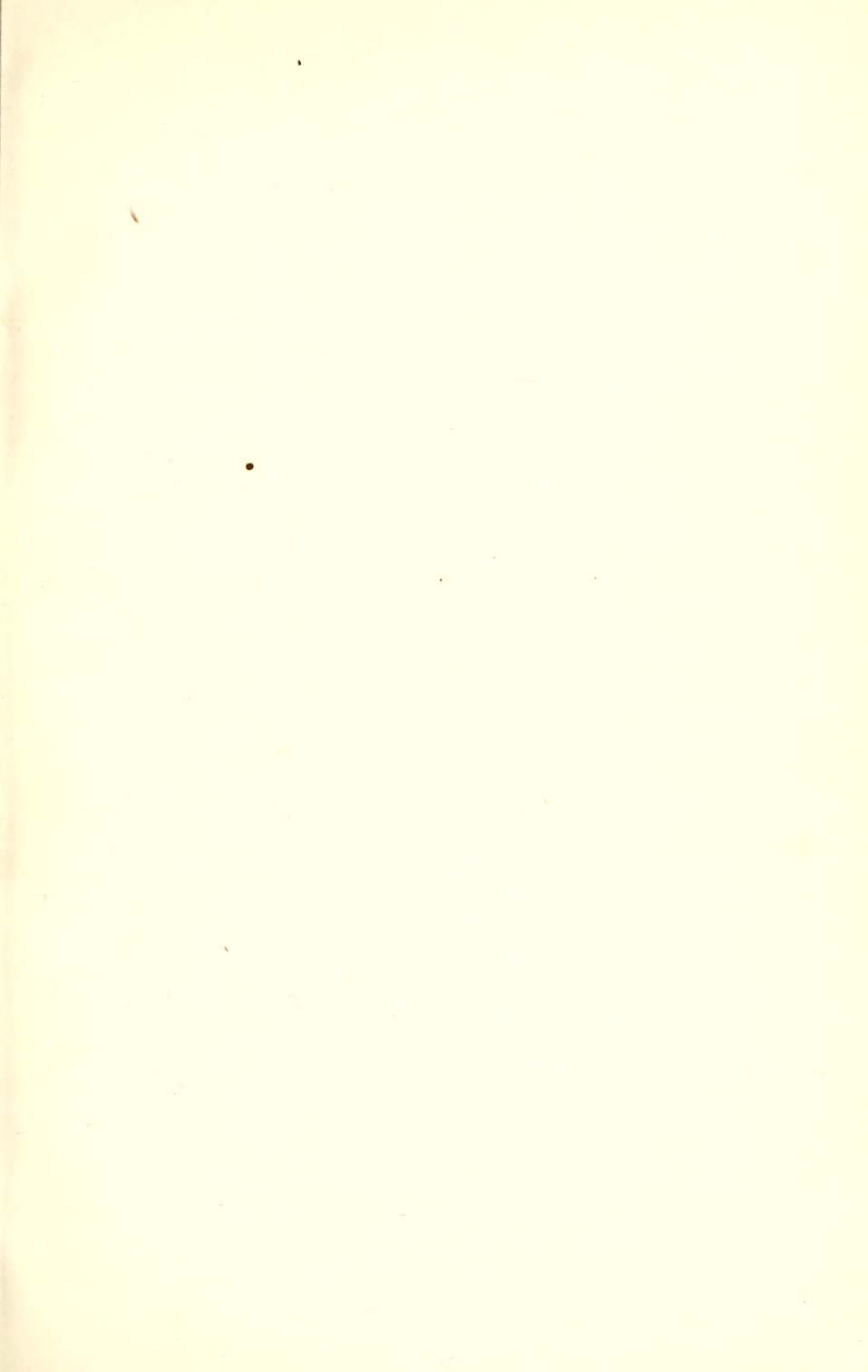
Board of Trustees

* Lawrence Kreider, Chairman,
* 9005 W. 3rd St., Dayton 7, Ohio.
* A. G. Fahnestock, Secretary,
* R. R. 3, Lititz, Pa.
* David F. Ebling, Treasurer,
* Bethel, Pa.
*
* * * * *

General Mission Board

* Ammon Keller, Chairman
* r 5 Lebanon, Pa.
* Herbert Parker, Secretary
* r 3 Arcanum, Ohio
* David Ebling, Treasurer
* Bx. 28 Bethel, Pa.
* Harry Andrews
* r 1 Grandview, Mo.
* Paul R. Myers
* Greentown, Ohio
* W. S. Reed,
* Waukee, Iowa.
* Galen Harlacher,
* Newberg, Ore.
* W. E. Bashor,
* Turlock, Calif.
*
* * * * *

* All contributions to the vari-
* ous boards should be made out
* to the Treasury, but sent to
* the Secretary for his records.
*
* * * * *



BIBLE MONITOR

VOL. XXXIV

JANUARY 15, 1956

No. 2

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SIN

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness", Rom. 6:16. Here we find the all-important fact for every human being, that we are free moral agents, therefore it depends upon each one of us, who are accountable, as to how we live. God only points out the correct way in His Word and the eternal bliss for following in that correct way, to the best of our ability; as well the eternal punishment for not doing as His Word tells us.

To whom ye individually yield yourselves servants to obey. We can be so thankful that God is a just God and also that He is an all-knowing God. God knows all that we do and say and justly considers it, in consideration of our talents and abilities in light of our opportunities. How very thankful we can be that we have a God, Who has and retains all this information before Him, to justly judge us.

How very, very thankful we

should that His Book of directions has been preserved for our enlightenment and advice. True some passages may take serious consideration, practice and study, but what book of instructions does not? It has been my duty, in many different fields, to follow instructions in order that I might gain the end desired in this temporal life. I have found, often to my sorrow, that each successive step must be followed in detail to gain the desired end. One step wrongly taken, or not in the proper order, must be retraced; usually at much greater labor than originally used. Dear reader, may we never forget, that in this life, however far we have gone, we still can retrace our steps, be forgiven and rightly follow his directions; however when once this life is over, our opportunities are through and we no longer have another chance.

Sin is the willful transgression of Divine law and also may be the neglect of the laws of morality and religion. We can break the just law of God or we can fail to obey it and the penalty is the same, whether we commit or omit. "For from with-

in, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man", Mark 7:21-23. True Satan places these things in our mind and path, but we allow them to stay or accept them as our way of life. Also God places the good ways in our path, or makes them available to us, and we accept and follow them or reject and disobey them.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear", Isa. 59:1-2. God is just as near us as Satan and His ways are continually offered us, if we allow them to be. True we can draw away from God, we can flee from His ways but that is our individual weakness. God is very merciful and tender to hear our cries and very willing to forgive if we ask. He will abundantly pardon but we must ask, we must follow, we must turn from the evil ways of Satan.

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness",

Rom. 6:17-18. Is this true of you? We have the chance to be converted, to quit following the ways of Satan, be forgiven and follow the instructions of Almighty God. Christ came to this earth to reveal God and His Word unto us and to make the way easy to accept His shed blood for our sins. However we still must accept Him as such and follow God in the way which He revealed unto us. We still must avoid sin and follow righteousness. The warning is thrown out "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"; will we hear, will we obey?

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life", Rom. 6:22. What joy, what a relief, what mercy of God; that we can be free from sin. However that is not an end, that is no attainment worth a reward; we must now become servants of God. The fruit we now offer unto God is not a sinful, debauched life but we now offer holy, pure lives. We now come to God with a converted fruit, a fruit He can see, a fruit He can enjoy, a fruit He can use in Heaven and thus reward us with eternal life because of the fruit we bring. We are no more satisfied with the wages of sin but now we rejoice to offer the fruit of holiness. Am I a profitable servant?

IT MUST BE OF THE SPIRIT

Today defense has become one of the world's greatest problems. Many are fearful and recognize there is something radically wrong with this world. But how can peace be brought about? Most people do not seem to know the answer. Will the terrible destructiveness of the A-bomb and the H-bomb solve the world's problems?

It is time to be concerned, what is the answer? If we cannot save ourselves, who can save us? The answer to this question comes from One whose Word has been tested hundreds of times. What He said through His prophets, deeply concerns you, me and everyone. The only real solution in sight is, dependence upon Almighty God.

In the time of Noah the earth was filled with violence. Men had departed from the way of life as God had originally given it. Look about us in the world today, as the Apostle Paul wrote of all carnally minded men, "Destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes", Rom. 3:16-18. Yes, sad to think about, whole nations today covet the wealth of others and are willing to kill and destroy to get it.

Men are determined to do things their own way and that way is leading to death. There is a lack of

godly fear. Inspiration says, Not by might nor by power, but by my Spirit saith the Lord of Hosts. An ex-general of the United States must have had knowledge of this very passage when he, through his experience said, If we are to be saved, it must be of the spirit. Oh, that the desires of the flesh might be cast aside and place given for the Holy Spirit.

David said, Some trust in chariots and some in horses, but we will remember the name of the Lord our God "My defense is of God which saveth the upright", Psa. 7:10. He delivereth me from mine enemies. An horse is a vain thing for safety: neither shall he deliver any by his great strength. Behold the eye of the Lord is upon them that fear Him.

In memory of former favors to the Father, these words were written, "They got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them. I will not trust in my bow, neither shall my sword save me, but Thou hast saved us from our enemies" Psa 44:3, 6-7. Psa. 73:26. "My heart and my flesh faileth but God is the strength of my life".

Psa. 146:3-5 "Put not your trust in princes, nor in man in whom there is no help. Happy is he that hath the God of Jacob for his help".

BIBLE MONITOR

Taneytown, Md., January 15, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

The three Hebrew children were not saved from the burning fiery furnace by the sword. The children of Israel were not saved from the waters of the Red Sea by the sword. Jesus Christ was not raised up from the dead by the sword.

Jesus taught in Matt. 26:52, "They that take the sword shall perish with the sword". Also in the beginning of His sermon on the Mount, He gave us these immortal words, "Blessed are the peace-makers for they shall be called the children of God" Oh, that the spirit of the eternal God might fill us and its fruit abound daily in our lives. Having our feet shod with the preparation of the gospel of peace and through the eye of faith on bended knees instead of marching armies, may we go forward. Not by might,

nor by power, but by my Spirit, saith the Lord of Hosts.

Donald Ecker

R. 2 Hartville, Ohio

MORE HOLY

Be ye holy, as I am holy. I Cor. 3:17, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" Eph. 5:27 "That it (The church) should be holy and without blemish". That we should be holy and without blame before him in love. Lev. 10:10, "That ye may put difference between holy and unholy, and between clean and unclean". Luke 19:45-46, "And Jesus went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: But ye have made it a den of thieves". We wonder if not the same thing is in some churches of today? He taught daily in the temple. The temple should be kept holy and also the church-house should be kept a holy place.

John 2:14-16, "Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and when he had made a scourge of small cords, he drove them all out of the temple...and said unto them that sold doves, Take these things hence; make not my Father's house an house of mer-

chandise". I wonder what Jesus would do about some of the present-day uses of church-houses, if He were here in the world? With the modern musical instruments to please the lust of the flesh. Jesus' disciples remembered that it is written, the zeal of thine house hath eaten me up. Many unholy things existed among the so-called christian churches. Be ye holy as I am holy.

The Word Holy meaning: of the highest spiritual purity, consecrated, devoted, Divine like, sacred, blessed. It does not mean to be emotional, disturbed in the mind or a state of excited feelings.. I Pet. 3:4, "Let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price" He which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, be ye holy, for I am holy. 2 Tim. 1:7, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind"

I Jno. 4:18, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." Under the law and the prophets they taught fear, because they had not yet learned of the love of God. There is no pleasure in living or even existing,, in a constant state of fear. Therefore the

way of the transgressor is hard. I Thess. 4:7, "For God hath not called us unto uncleanness, but unto holiness". Eph. 4:24, "That ye put on the new man, which after God is created in righteousness and true holiness." Be renewed in the spirit of your mind, that Christ may dwell in your hearts by faith: and ye being rooted and grounded in love. Acts 4:26-28, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against the Christ. For of a truth against Thy holy child Jesus, for to do whatsoever Thy hand and Thy counsel determined before to be done".

Eph. 5:25,27, "Christ loved the church (His church) and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish". 2 Tim. 1:8-11, "Be not thou therefore ashamed of the testimony of our Lord....Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the

gospel: whereunto I (Paul) am appointed a preacher and an Apostle, and a teacher of the Gentiles". For the kingdom of God is peace and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Praise the Lord, all ye Gentiles and laud Him all ye people, and again He saith, Rejoice ye Gentiles.

Putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ, to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable. The word Holy meaning: pure and divine like. God's chosen people, the Jews or Israelites, made their temple an house of merchandise an unholy place of worship. How about some of the churches of today? Doing things of worldly nature, for worldly gain. Many religious papers, magazines and books are loaded with advertisements, something to sell for gain, merchandising. This was very rare years ago, but today it is very prevalent. We know of one that steered clear thus far, keeping pure and separate from the things of the world and its gain. The Holy writ, the precious Word the Bible, make it your choice and a light to your daily path.

Jesus said to His disciples, strive to enter in at the strait gate, for narrow is the way, which leadeth unto life, and few there be that find it. The apostle Paul did not shun to

declare the whole counsel of God, with holy boldness, neither did he preach for earthly gain. He gave the words of truth without charge. He made no merchandise of God's Word. Its doctrines are Holy and Divine. Therefore we should live holy lives. 1 Pet. 1:15, "As he which hath called you is Holy, so be ye holy in all manner of conversation; because it is written be ye holy; for I am holy". Do you think using profanity and filthy talking, is holiness?

Is your conversation holy? Col. 4:6, "Let your speech be always with grace, seasoned with salt". Walking in wisdom toward them that are without redeeming the time. Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord" He chasteneth us for our profit, that we might be partakers of His holiness.

Luke 1:35, And the angel said unto Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God". Therefore He is a Holy child, of divine origin. For with God nothing shall be impossible. 2 Pet 3:11, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation, and godliness." Heb. 3:1, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apos-

bles and High Priest, Jesus Christ". Eph. 2:19-21, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophet, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord". If so be that our bodies are the temple of God.

1 Cor. 3:16-17, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are". Examine yourselves, whether ye are in the faith: Know ye not your own selves, how that Jesus Christ is in you, if so be that the Spirit of God dwell in you. For as many as are led by the Spirit of God, they are the sons of God. Ye have received the Spirit of adoption. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice. If we adorn our bodies with all the fashions and styles of the world, such as neckties which are just for show and of no use to the body, is this a living sacrifice? Is it holy and acceptable unto God? Our reasonable service is not to conform to this world, but to be transformed by the renewing of our minds, that we may prove what is

that good, acceptable and perfect will of God. There should be no doubt in our minds, what the will of God is.

1 Tim. 2:8, "I (Paul) will therefore that men pray everywhere lifting up holy hands, without wrath and doubting". For after this manner in old times the holy women also trusted in God and were obedient. So it was necessary for women to live holy lives as well as men, to be acceptable to God. We have some people, so-called Christians, who think we must be loud and emotional to serve the Lord. We must be pure in heart to be holy. Rev. 20:6, "Blessed and holy is he that hath part in the first resurrection". Holy, holy is the Lord of hosts.

Holy and reverend is the name
Of our eternal King:
Thrice holy Lord the angels sing
Thrice holy be our theme.
A contrite heart shall please Him
more
Than the noblest form of speech.
The pure in heart are Thy delight
And they Thy face shall see.

Holy Spirit faithful guide
Ever near the christian's side
Gently leading us by Thy hand
Follow me, I'll guide thee home.
When our days of toil shall cease,
Nothing left but grace and love;
Trusting that our names are there:
Whisper softly wanderer come,
Follow me, I'll guide thee home.
Wm. N. Kinsley, Hartville, Ohio.

OFFENSES

We believe that many of the professed followers of Jesus Christ have lost their vision and have become more pessimistic than optimistic. They give more time for complaints than for words of recommendation. They discover the faults of their brethren and never see their good qualities.

We should be slow to take offense. Let us say they did not mean me. I am quite sure they meant someone else and as the shoe does not fit me, I will not wear it. Let us not go to church saying, If the preacher hits me, I will not go back again.

We should be slow to give offense. Never tell a thing unless we know it is true. Never tell it unless we know it is uplifting to be told. Never tell it in a way to injure anyone. Then tell it as we were telling it to Jesus and we will keep out of trouble.

We are still on probation, still human beings, still have feelings and can still be hurt by others allowing their tongues to run overtime. If you were at some places for a lunch, all you would get would be a hot tongue and cold shoulder. People will declare we are our brother's keeper. But why are you your brother's butcher and will stab him in the back, while he is otherwise engaged? If we love everybody, let us act accordingly.

We should exercise that charity which will cover a multitude of infirmities. We should never misrepresent the words and conduct of others. We should never circulate or help circulate a false report. We should never speak of the faults of others, unless we speak of their virtues also. If we cannot say something good, better not say anything. We should be strong for God that nothing will disturb our peace of mind. To be strong we need to put on the whole armor for God.

God needs extraordinary men to work, to win and stem the tide. It will take time, prayer, fasting, perseverance and sacrifice to win, but we can win by God's grace. We want to know we are wholly, unreservedly and forever His, doing His will at any cost and at all cost. God wants to know He can trust us in persecution, in promotion, in disappointments, in success, in victory as well as defeat. Faithfulness to the task is what He requires of one and all of us.

Sel. by Sister Jeannette Poorman

NEWS ITEMS

KANSAS CITY, MO.

On Oct. 24 Bro. and Sister David Ebling came into our midst. Bro. Ebling to begin a two-weeks revival meeting. He brought the Word of God to us very forcibly and although no souls were added to the church, we feel that the members were built up in the faith and have

a closer walk with God.

On Nov. 5, at 7:30 we held our Lovefeast services, with thirty-nine surrounding the Lord's table. The visiting ministering brethren bringing the messages to us. We had all-day services on Sunday, with Bro. Ebling bringing the closing message on Sunday evening. We certainly appreciated having so many Brethren and Sisters from the other congregations, attending these meetings. May the Lord bless them in their efforts, in coming to worship and commune with us, as we are few in number.

Bertha Jarboe, Cor.

LITITZ, PA.

The Northern Lancaster county Congregation held their council Dec. 10. The meeting was opened by our Elder, A. G. Fahnestock. The Church and Sunday-school officers were elected for the coming year. Elders Joseph Myers and Ray Shank was here and took the voice of the church for a Minister. The lot fell on Bro. Leverne Keeney. It was decided to have a series of meetings in November, the Minister will be announced later.

Susanna B. Johns, Cor.

NOTICE

To the dear Brethren and Sisters, of the Dunkard Brethren church, I take this means of answering the many Christmas greetings which we received during the Christmas season. It would be almost impossi-

ble to answer each one of them. We wish to thank all, who were so kind to remember us, in sending us those beautiful greetings. May each of you be blessed with the Spiritual blessings that, will help you to be built up in the faith of the Lord Jesus Christ. Again, God bless all, is the prayer of your unworthy brother in Christ.

Joseph P. Robbins and Wife.

SINCERE THANKS

We certainly wish to express our appreciation, to each one who has sent us seasons greetings, encouragements and best wishes. May the Lord bless each of you and reward you with health and many religious privileges throughout 1956.

Editor and Family.

WAUSEON, OHIO

The West Fulton church met in regular council, Dec. 17. Bro. Edward Johnson opened the devotional service. The Church and Sunday-school officers were elected for the coming year. Eld. Edward Johnson was chosen for presiding Elder. An evangelist was chosen for the coming year, which will be announced later. May we all strive to have a closer walk with our Lord in this New Year.

Sister Sarah Roesch, Cor.

NOTICE

We wish to take this way to express our sincere thanks, for the many Christmas Cards which we

have received during the holiday season. We wish each and every one the richest Spiritual blessings, that is the only way to insure happiness in the coming year.

Bro. and Sister Melvin Roesch

I wish to thank each and every one for the gifts, cards and prayers in my behalf, while in the hospital and convalescence at home during the holiday season. May the Lord bless each one of you.

Sister Sarah Roesch.

THE CHRISTIAN SALUTATION

Salutation by means of a kiss has existed among the Semitic and Aryan peoples from remote antiquity. An instance of this form of salutation is mentioned in the wanderings of Ulysses. On the classic period of Greece it was customary to kiss the hand of a superior. Herodotus tells of Persians using the kiss in saluting. If between equals the mouth was kissed, if one was inferior to the other, the cheek.

But earlier than the Persian practice comes the Bible record of its use among the Hebrews. After bitter enmity and long separation Jacob and Esau met with tears of joy and a kiss. When Joseph had made himself known to his brethren in Egypt he greeted them with a kiss. Orpha, in departing from her mother-in-law kissed her.

In the Psalms and in the Song of

Solomon the kiss is mentioned as an expression of close friendship. The same idea is implied in Christ's language, "Thou gavest me no kiss" Luke 8:45. That the kiss was thus understood and practiced by the Jews is generally believed. But that Paul and Peter named it as a religious practice to be continued, is not now so generally accepted yet it is nevertheless true.

In Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12, and in 1 Thess. 5:26, Paul says: "Greet (or salute) one another with an holy kiss." In 1 Pet. 5:14 we have, "Greet ye one another with a kiss of charity (or love)". A number of manuscripts have Peter say "an holy kiss", the same as Paul. But which it is matters little, for as one commentary puts it "Love and holiness are inseparable."

These expressions certainly seem as if, in the minds of the inspired writers, they were held as commands. Luke, in Acts 20:37, gives an incident where Paul extended this holy kiss to the elders of the church of Ephesus. A hasty meeting of elders had been called at the seashore. Paul had urged them to diligence, earnestness and faithfulness. When they had prayed, they all kissed him and accompanied him to the ship. The church for one hundred years or more believed that these statements of Paul and Peter were divine commands, and obeyed them as such.

The Encyclopedia Britannica makes this statement: "The early Christians made the kiss a sign of fellowship, and this may even now be seen among Anabaptists, who make an effort to retain Christian habits".

Commentaries in general agree at once with the first part of the statement, and with some changes they agree with the second. Some say it is still practiced in the East; others, in the Greek church. Some state that in that church it is practiced as often now as in the apostolic age; others only at Easter.

Why the observance of the command is not continued in all Christendom is variously explained by commentators. "The increased number of the members makes it impracticable," says one. If the word "all" in 1 Thess. 5:26 were sustained by all the ancient manuscripts; if the other Scriptures passages contained the same word, similarly sustained; and if in our investigation of the Scriptures we found that "Greet all the brethren with an holy kiss" meant that each one should greet every other one, and of the early church had understood and practiced it in this way, then it would be clearly an inconvenient practice in large congregations. But even then we should have no right to discontinue its use. The Lord nowhere says, "Obey such of my commandments as are convenient, others you may disregard" But these conditions are

false. The word "all" is found in but one passage and is not universally sustained in that. The Christians of the first century did not believe that they were each commanded to formally greet all the others, neither do we.

Another thinks that "in the universal observance of the holy kiss there was danger of the morals becoming corrupt." A sad comment on the religion of Jesus Christ, and on the omniscience of God, that the Holy Spirit should dictate an injunction to be observed in a way harmful to His cause.

Tertullian, writing in the second century, calls the salutation the "kiss of peace", and declares that the custom some have, of omitting the kiss at the conclusion of prayers in the assembly, is wrong and ought to be discarded. He insists that the observance should be continued both in obedience to the command, and because prayer is more effectual if accompanied by the kiss.

Through the inspired penmen the Lord gave the command. The specific time for its observance he left to his children. Probably he left this unfixed because filial love leads the devoted child to seek, to obey paternal behests in the way and at the time, his judgment tells him is most pleasing to the parents. Some professing Christians reject the command because no set time is named for keeping it. Such deportment is not characteristic of good children

towards natural parents, much less toward our Heavenly Father. If we have the same spirit that moved the hearts of the apostles, we shall have little inclination to set aside any command on such grounds. Here again we find an example in the early church. "The Jews refused the kiss to all except the holy seed of Israel. Thence it passed into the Christian community and Justin, living in the second century, A. D., says, "After the prayers are ended we greet one another with a kiss, . . ." In the Eastern churches it was given before, in the western after the consecration of the sacramental emblems, and before their distribution as a sign of reconciliation and love."

In the century following the giving of the injunction, "Christians were wont to welcome each other after prayers, and at love-feasts, . . . men greeting men, and women women, as brethren and sisters. The custom remained till the middle ages"—Lange. "Probably the president of the assembly gave the kiss to the brother who sat next to him, and he to his neighbor, while the same thing took place on the part of the women."—Godet.

"It appears that in the apostolic age the kiss was given to each other at the end of the liturgy and before the communion service. . . The primitive Christians as often as their assemblies were dismissed kissed one another in sign of concord and char-

ity"—Bloomfield. "The custom arose in the early church of passing the kiss through the congregation at the holy Communion. . . . The holy kiss, the token of the mutual love of Christians, was observed especially at the Lord's Supper in which all the dissensions of the Corinthians should be swallowed up"—F. F. & B.

These extracts show the position of the early church on the holy kiss. Their nearness, in time, to the giving of the command, with their sincerity in obedience, gives them superior advantages for reaching proper conclusions.

We may not know the entire divine purpose in giving a command, and we need not. But to greet one another with a holy kiss is in its nature and expression of love. Jesus says, John 13:34, "A new commandment I give you unto you, That ye love one another; as I have loved you, that ye also love one another". John says: "Little children, love one another." Peter and Paul add, Express that love by a holy kiss.

Lange says, "It was designed to be the seal of his love in whose name they kissed one another, but also the seal of their own mutual love, for without taking its existence for granted such a charge could hardly have been given."

On 1 Cor. 16:20, Meyer says "The kiss was the token of Christian brotherly love, and thus it had the character of Christian consecra-

tion." And on 1 Pet. 5:14, "The members of the church are to greet one another with the kiss of charity, thus testifying to their brotherly love for each other."

The results of obedience to the law are often good interpreters of that law. It is so of the law of Christian greeting. The results of its fulfillment are manifest. Brotherly love, that great essential of religious organization, is increased. The newborn babe in Christ is thrilled with joy by the warm greetings received from the older members. The love they manifest is to him an assurance of God's love, hitherto unexperienced, and it is a shield to him in the temptations which he must soon encounter.

Greeting one another with a holy kiss tends to prevent caste in churches. As when equals among the Persians exchanged the greeting the lips were kissed, so in the church of Christ all are equals and the kiss is mutual. Christian love neither withholds the salutation nor offers the cheek to receive it. High and low, rich and poor, learned and unlearned, Jew and Gentile, are one in Christ. No more than himself does God want his children to be respecters of persons.

A bond of union close and powerful seems formed by passing the salutation at Communion services. And a bond, equally close and equally strong, is formed when the salutation is used informally at the regu-

lar services. There is a difference between congregations where this command is obeyed and where it is neglected. In the one is warmth, life and growth, brethren and sisters, in the highest sense; in the other, coldness, inactivity and decay, merely acquaintances and associates.

Compared with the commands of the Old Testament this is beautiful, simple, easy to fulfill. And inasmuch as it increases peace, union, love and higher Christian fellowship among the members of Christ's body, its observance is of prime importance.

THE CHURCH ENTERTAINMENT

It is not so long ago that the church was opposed to dinners, suppers and all kinds of entertainments to raise money for church purposes. But time has destroyed the faith of some in the principles which were once held dear to us. In these days we read of things that are done in churches which would not have been tolerated in times gone by. Most of these things are done to produce a larger revenue for the church.

It takes more money nowadays to run a church than it used to; and since the family needs more money than formerly, there is not so large a percent of income left for the church. To meet the increased church expenses it is thought necessary to find a way to get money, without the members having to pay directly. We regret that so many

churches have fallen into such a way of raising money for church purposes, for we believe it is wrong in principle, evil in its results and also removes the reverence and holiness from the House of God.

For one thing, where people descend to such means to get money, they say they do it because there is no other way to raise the money, that the members have given all they can. Such a statement is rarely if ever, true. Some have been much more liberal than others, have denied themselves more of the luxuries of life; but we have never known one that went so far as to deny themselves of all the unnecessary things. So long as members spend so much for what they do not need it is impossible for them truthfully to say that they have given to the Lord, all they can.

Also, this manner of raising money is not according to the New Testament. In the Book we are plainly told how to raise money, and if we would follow the directions there given, there would never be any lack of money for legitimate church purposes. This modern way of raising money is not giving and discourages direct giving to the Lord's cause. Nowhere do we find Bible instructions for getting money out of other people without their thinking or caring, for what purpose the money spent is to be used.

Again, we believe that a dollar set apart for the Lord's use will accom-

plish more good because of the blessing which rests upon it. We read of one of the church fathers, who many centuries ago left a great worldly man standing before the altar and would not receive his rich gift because of what he had done. Church financiers in these days, would call such an action foolish for their great object is, to get the money. They would not have waited for this man to bring his gift to the altar, but would have gone after him and told him that he was not such a bad fellow after all, and that he and his money would be most welcome at any time. I fear that churches in general, cater too much to the men of money and influence. I feel they would be of more service in the world if they cared more and strove harder to obey and please God, and were not so anxious to please man.

The church is not in the world to make money, but to be a great and true light. Nowhere is the church told to make money. It is told to do a number of other things and I know it would succeed better in doing them, if less attention were given to unnecessary and forbidden things. The one great task imposed upon the church is, to live and preach the Gospel. We are plainly told that the love of money is the root of all evil. It is the most frequent source of litigation in courts of the world. Dare we say that, one engaged solely in the pursuit of it, is unfit for

spiritual duties? Why should the church stoop to engage in such a distracting and harmful pursuit?

The church of Christ has too important a task, to waste its time in making money. As long as there are lost souls to seek and to save, it has a much more profitable duty. The reason for the shortage of money is the fact that the church has not lived up to the Lord's requirements. If there were more of the Spirit of Christ and less of the spirit of the world among us, we should do much more than we do and do it better. Full conversion carries with it, all we have and are, talents and property; nothing is withheld that will be of service in winning souls unto Christ. If we fail to lay all upon the altar, we reserve too much of our time, talents and money for strictly selfish purposes and as a result there is not enough left to carry on God's work.

God help us to lay aside every weight that would hinder us in our christian race. May we realize that the giving of ourselves is of very much greater importance than the giving of money, and that to work for God will result in more good to ourselves and to the world than the giving of large sums only. When we once put God and His Will first, the church will have ample help and money.

Sel. from Feb. 1924 Bible Monitor.

ARE THE CHILDREN AT HOME?

Each day when the glow of sunset
Fades in the western sky,
And the wee ones, tired of playing
Go tripping lightly by.
I steal away from my husband
Asleep in his easy chair,
And watch from the open doorway
Their faces fresh and fair.

Alone in the dear old homestead
That once was full of life,
Ringing from girlish laughter
Echoing boyish strife.
We two are waiting together
And oft as the shadows come,
With tremulous voice he calld me,
"It is night, Are the children
home?"

"Yes, love", I answer him gently,
"They are all home long ago".
And I sing in my quivering treble,
A song so soft and low,
Till the old man drops to slumber
With his head upon his hand,
And I tell to myself the number
Home in the better land.

Home, where never a sorrow
Shall dim their eyes with tears,
Where the smile of God is on them
Through all the summer years.
I know—yet my arms are empty,
That fondly folded seven,
And the mother heart within me
Is almost starved for heaven.

Margaret E. Sangster
Sel. by Sister Helen Sweitzer.

A HAPPY NEW YEAR

I do not know, I cannot see,
What God's kind hand prepares for
me,

Nor can my glance pierce through
the haze

Which covers all my future ways;
But yet I know that o'er it all
Rules He who notes the sparrow's
fall.

I know the hand that hath me fed,
And through the year my feet hath
led;

I know the everlasting arm
That hath upheld and kept from
harm.

I trust Him as my God and Guide,
And know that He will still provide.

So at the opening of the year
I banish care and doubt and fear,
And clasping His kind hand essay
To walk with God from day to day.
Trusting in Him who hath me fed,
Walking with Him who hath me led

I know not where His hand shall
lead,

Through desert wastes, o'er flowery
mead;

Mid tangled thicket set with thorn,
Mid gloom of night or glow of
morn;

But still I know my Father's hand
Will bring me to His goodly land.

Farewell, Old Year, with goodness
crowned,

A hand divine hath set thy bound.
Welcome the New Year which shall
bring

Fresh blessings from my God and
King.

The Old we leave without a tear,
The New we hail without a fear.

—o—

OUR STANDARD OF RELIGION

Our standard is in a word, the New Testament, pure and simple, from beginning to end and all of it. We ascend the stream until we reach the fountain head, and then we begin at the beginning. The beginning is not the Day of Pentecost, but "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face which shall prepare thy way before thee" Mark 1:1-2.

This is a clear unequivocal statement. It means that the New Testament had a beginning, and that was the preaching of John the Baptist in the wilderness of Judea. It is also of supreme importance to know where the Old Testament ends. The same authority settles this question also at once and forever. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it", Luke 16:16 Hence the Old Testament ends where the New Testament begins. The two stand out distinct, the one for the Old Dispensation, the other for the New.

Beginning, then, where the New

Testament begins, we move out in the living current, and discover that the whole stream, from the fountain to the end, is a pure Gospel stream. There is none of "the law and the prophets" as originally imposed in it. The decrees of popes, church creeds, confession and articles of faith do not float on its sacred bosom. It is for the Christian and for all Christians. John the Baptist was the first messenger of the Gospel. Jesus Christ received baptism at the hands of John entered upon His ministry, became the head of the church, and the teacher and example of all who would be saved.

Since John the Baptist stands at the beginning of the list as a herald of the Gospel of Jesus Christ, and was duly authorized by heaven, it follows as a legitimate conclusion that those whom John taught and baptized should be classed as Christians. Since Christ was the head of the church, it is an incontrovertible fact that all who entered by Christ and His teaching into the church, were Christians. Then the teaching and example of Jesus Christ was the rule of life to all His disciples. The teaching and example of Jesus Christ was the rule of life to all His disciples. The teaching and example of Christ are perfectly consistent. It was for church members, whether Jew or Gentile. The New Testament as a whole is the very embodiment of all rules in Christian life and conduct.

Then the proposition that the New Testament is a unit, complete in itself, containing the rules of life, simple and unmistakable, is the grandest announcement ever made to the inquirer for the way of truth. When a man can, with all confidence, take up the New Testament and read its sacred pages as the Gospel of the Son of God, pure and unmixed he has the light of heaven beaming in his soul, and he holds in his hand the key that unlocks each door of duty as he reaches it. The man that so reads the Gospel will find Jesus Christ his own interpreter; he will find every precept explained by the example of the Master. The man that reads the Gospel with the light of heaven in his soul will look upon each precept of Jesus as a gem and upon every commandment of the Son of God as a pearl of great price. He will not make a distinction between little duties and great duties. He will look through them all up to the higher life to which they lead.

We have reached an age in which every question must be settled by a standard. When we raise any question concerning Christian religion, we must take it to the standard to test its fitness. The standard to Christianity is the New Testament. What is taught in the New Testament, is evidently Christian. For a Christian to practice what is not may, with propriety, be called in question. But when a Christian

people teach and practice what is written in the New Testament, what Christ enjoined upon His disciples, who has a right to say that it was only a Jewish custom and cast His sacred teachings back under the law as a relic of the past? Settle the question by the standard.

Our standard of religion fixes the name of the church and the followers of Christ. "One is your Master, even Christ; and all ye are brethren". "The first born among many brethren". "He was not ashamed to call them brethren".

Our standard of religion fixes the character of church membership. True religion has its origin in a knowledge of the Holy Scriptures, that He would write His law in the mind and in the heart of His people. If the Gospel, then, be written in our mind, we will know it; if it be written in our heart we will live it. Our Lord declared, "My kingdom is not of this world". The people of God are born into this kingdom and follow a new and higher rule of life, higher than that relating to the mere things of earth.

Taking the New Testament as our standard we must hold to what Christ taught and practiced and the things He commanded His apostles to teach and practice. This makes the meal Christ ate with His disciples the Lord's Supper and not the Jewish Passover. Matt. 26:20-21, The Lord's Supper is a sacred evening meal. As a Christian institu-

tion it was observed in the evening before our Lord was crucified. It was not the Jewish Passover on the one hand, or the bread and cup of Communion on the other. The bread and cup of Communion were taken "after supper" Luke 22:20. The bread and cup are a memorial of the death and sufferings of Christ on the cross. The Lord's Supper is typical of the "Marriage Supper of the Lamb" Luke 22:16; Rev. 19:9. The name of this sacred meal has an interesting history. According to Matthew and Mark the term "pass-over" is used in connection with its preparation. Luke 22:15 uses the word "passover" and then the word "supper" v.20 in his Gospel, John 13 in giving an account of our Lord's washing the feet of His disciples, uses the word "supper" in V. 2, 4; and says it was "before the feast of the passover when supper was served" This same meal Paul calls the Lord's Supper, 1 Cor. 11:20, and Jude calls it the "feast of charity" Jude 12.

In John 13 the Gospel standard gives an account of Christ rising from this same "supper", laying aside His garments, taking a towel, girding himself, pouring water into a basin, washing His disciples' feet, and wiping them with the towel wherewith He was girded. Then, after He had washed their feet, had taken His garments, and was seated again at the table he said unto them, "Know ye what I have done to you?"

Ye call me Master and Lord : and ye say well ; for so I am. If I then, your Lord and Master, have washed your feet ; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you". Here we see an observance as literal as anything in the Bible acted out in every detail by the great Teacher and Founder of the Christian religion, and as literally and in detail enjoined upon His disciples to do to one another the same thing and in the same way as He had done to them.

If this be a lesson of humility, it is also a lesson of obedience. If, deep down in this act there is a higher truth, a spiritual benefit, lifting the soul heavenward, how shall we reach that truth and obtain the blessing except we obey the precept of the Master? It is through the symbol that we reach the spiritual. If that higher attainment be happiness, if it be to have a part with Christ, if it be to show humility and common brotherhood then do we see in this example of the Savior not an empty form, but the embodiment of a great truth leading up to a higher life.

Then, in administering the ordinance of baptism, the Gospel standard directs us to go "to the water", where there is "much water", to go "down into the water" and to baptize (bury) the penitent sinner in the likeness of Christ's death, face forward by a threefold action, into the name of the Father, and of the

Son, and of the Holy Ghost, invoking God's blessing and the gift of the Holy Spirit, to raise him in the likeness of Christ's resurrection, to come up out of the water and walk in newness of life. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God".

Finally, this "newness of life", into which the newborn child of God enters, is a life of holiness in obedience to all the commands and precepts of the Gospel. It means the restoration of primitive life and service in the church, it gives to the world the blessings of peace and goodwill. Let it be recorded that the Church is the messenger of peace, and that she serves and honors Christ as the Prince of Peace, that she holds up the Gospel before the world as the standard of peace. We have in the New Testament a history of peace principles as opposed to war, a history of suffering for Christ's sake. Let it then be stated as a monument to peace principles, as a monument to the church in ages past and in her life and mission now, as the glory of all lovers of the Prince of Peace, that the church has never stained her garments with human blood. We love our fellow men in proportion as we love God. Our love to God is measured by our obedience to it. The law of God to the Christian is the Gospel, the standard of peace. "Glory to God in the highest, and

on earth peace, goodwill toward men". Can any denomination be Christian without following these Gospel principles?

GOLDEN CHAPTERS

If you are hungry at heart, read the Bread Chapter. If your feet are slipping read the Rock Chapter. If you find yourself getting cross, read the Charity Chapter. Have you many defeats at the hands of Satan? Read the Victory Chapter. Do you lack faith? Read Hebrews 11.

After reading one of these chapters in your Bible write the name at the head of the chapter. Make up your own chapter names. Don't stop until you have named every chapter in the Bible. You will find this a most interesting and profitable means of Bible study.

Feed on God's Word like the Patriarch Job, who said, "I have esteemed the words of his mouth more than my necessary food" (Job 23:12.)

Abiding Chapter.....John 15
 Abraham's Chapter... ..Genesis 15
 Additional ChapterII Peter 1
 Admonition Chapter..Hebrews 13
 Agrippa's Chapter.....Acts 26
 Anointing Chapter.... Exodus 30
 Ark ChapterGenesis 6
 Asa's Chapter....II Chronicles 15
 Ascension Chapter.....Acts 1
 Atonement Chapter....Hebrews 9
 Backslider's Chapter ..Jeremiah 3
 Baptism Chapter.....Matthew 3
 Beautiful Chapter.... Matthew 5

Beginning Chapters

Genesis 1; John 1

Bishop's and Deacon's Chapter

I Peter 3

Blessing Chapter..Deuteronomy 28

Bottomless Chapter.. Ephesians 3

Business Men's Chapter..Prov. 8

Chapter of Contrasts.....Luke 17

Character Chapter.....Job 29

Charity Chapter I Corinthians 13

Chastening Chapter..Hebrews 12

Christian's Chapter.....I Peter 2

Christian's PsalmPsalm 15

Circumcision Chapter....Acts 15

"Come" Chapter.....Isaiah 55

Commandment Chapter..Exodus 20

Conqueror's Chapter.....Luke 4

Consecration Chapter..Romans 12

Convert's Chapter.....Isaiah 12

Corinthian Chapter..Acts 18

Cornelius' Chapter.....Acts 10

Courage Chapter.....Joshua 1

Creation Chapter..Genesis 1

Crucifixion Chapters

Mark 15; John 19

Deacon's Chapter.... ..Acts 6

Deliverance Psalm.....Psalm 18

Duty Chapter.....Ezekiel 33

Ephesian Chapter.... ..Acts 19

Faith Chapter.....Hebrews 11

Fast Chapter.....Isaiah 58

"Fear Not" Chapter....Isaiah 41

Feast ChapterDeuteronomy 16

Felix's ChapterActs 25

Festus' ChapterActs 25

Fiery Furnace Chapter ..Daniel 3

Fisherman's ChapterLuke 5

Fool's Chapter.....Proverbs 26

Gift PsalmI Corinthians 12

Golden Psalm.....Psalm 16

Great Psalm	Psalm 119	Passover Chapter	Exodus 12
Harlot's Chapter	Proverbs 7	Paul's Chapter	Acts 21
Heaven Chapter	Revelation 21	Peace Promise Chapter . . .	John 14
Helper's Chapter	Romans 15	Pentecost Chapter	Acts 2
Herod's Chapter	Acts 12	Philip's Chapter	Acts 8
Holy Spirit Chapter	John 16	Poor Man's Chapter	Luke 14
Household Chapter . . .	Colossians 3	Prayer Chapter	John 17
Humility Chapter	Luke 18	Preacher's Chapter	Isaiah 61
Hypocrite Chapter . . .	Matthew 23	Prison Chapter	Acts 23
Intemperance Chapter	Proverbs 23	Prodigal's Psalm	Psalm 51
"I Will" Chapter	Hosea 2	Professor's Chapter	Luke 12
John and Peter's Chapter . .	Acts 4	Purification Chapter . .	Numbers 19
John the Baptist Chapter . .	Luke 3	Question Chapter	Luke 20
Joyful Psalm	Psalm 98	Redemption Chapter . . .	Luke 23
Judgment Chapter . . .	Romans 14	Refuge Psalm	Psalm 46
Knowledge Chapter	Luke 11	Release Chapter . .	Deuteronomy 15
Lame Man's Chapter	Acts 3	Repentance Chapter	Luke 13
Law Chapter	Romans 7	Rest Chapter	Hebrews 4
Lazarus' Chapter	John 11	Restoration Chapter	Micah 4
Life Chapter	Luke 7	Resurrection Chapter	
Lion's Den Chapter	Daniel 6	I Corinthians 15	
Living Water Chapter	John 4	Revival Chapter	Joel 2
Lord's Supper Chapter . . .	John 13	Rich Man's Chapter	Luke 16
Lost and Found Chapter . .	Luke 15	Rock Chapter	Deuteronomy 32
Love Chapter	I John 3	Sad Chapter	Luke 22
Macedonian Chapter	Acts 16	Safety Psalm	Psalm 91
Marriage Chapter	Ephesians 5	Saloonkeeper's Psalm . . .	Psalm 10
Marvelous Chapter	Luke 6	Samson's Chapter	Judges 15
Mercy Psalm	Psalm 136	Saul of Tarsus Chapter . . .	Acts 9
Messianic Psalm	Psalm 110	Saviour's Chapter	Matthew 15
Millennium Chapter . .	Revelation 20	Scorner's Chapter	Proverbs 1
Ministers Chapter	Ezekiel 34	Seeking Chapter	Amos 5
Moralist Psalm	Psalm 14	Separation Chapter II	Corinthians 6
Moses' Chapter	Exodus 15	Service Chapter	Luke 10
Mothers' Chapter	Judges 13	Shepherd's Chapter	John 10
Nativity Chapter	Luke 2	Shipwreck Chapter	Acts 27
New Birth Chapter	John 3	Sinner's Chapter	Luke 19
New Name Chapter . .	Revelation 3	Soldier's Chapter	Ephesians 6
Offering Chapter	Numbers 15	Song Chapter	Luke 1
Overcomer's Chapter . .	Revelation 2	Soul Saving Psalm	Psalm 126

Sower's Chapter.....	Luke 8
Stephen's Chapter....	Acts 7
Strengthening Psalm....	Psalm 20
Substitution Chapter..	Leviticus 16
Sufferer's Chapter.....	Isaiah 53
Teacher's Chapter.....	Luke 6
Tithing Chapter.....	Malachi 3
Today Chapter.....	Hebrews 3
Tonic Psalm....	Psalm 27
Traveler's Psalm.....	Psalm 121
Victorious Chapter..	Luke 24
Victory Chapter ..	Romans 8
Vow Chapter....	Numbers 30
Watcher's Chapter	Luke 21
Whosoever Chapter..	Revelation 22
Wife's Chapter....	Proverbs 31
Wisdom Chapter.....	Proverbs 3
Wise Man's Chapter..	Proverbs 15
Work Chapter.....	James 2
Courtesy of Herald Press	
Scottsdale, Pa.	

BIBLE THOUGHTS

But when several sincerely join in a prayer the power is multiplied.

The prayer of a righteous man availeth much.—James 5:16.

When said it cannot be erased. Think twice before you utter hard and cruel words.

Be not hasty in thy tongue, and in thy deeds slack and remiss.—Eccl. 4:29.

The longer I live the more highly do I estimate the Christian Sabbath, and the more grateful do I feel towards those who impress its importance on the community.—Webster.

AN EVENING THOUGHT

Night was falling thick and fast
When I was at my rest,

The stars were shining, oh, so bright,

And the moon was like a crest.

The clouds moved silently along,
The sky was rather gray,

The trees were rustling in the breeze

And gone was another day.

One by one street lamps came on;
The lights all were glowing,

No more people roamed the streets
And now the noise was going.

The night was lovely as a dream,
It was hard to think it true,

For God did love us all so well,

And guarded us the whole night through.

Sel. by Sister Blanche Sweitzer

You and I must so live that our lives shall most count for those who have need of us. Christian men and women must be free to serve souls. Thus alone can we escape slavery by setting our brothers free.—Kipling.

Come to this God ye weepers, for he weeps;

Come to him, ye who suffer, for he cures;

Come to him ye who fear; he pity keeps;

Come to him, ye who pass, for he endures.

—Victor Hugo.

SMILE AND GO AHEAD

When things go wrong, as they often do, and even your friends may prove untrue then what is there left for you to do but smile and go ahead?

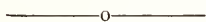
When most of your life has been uphill, of sickness and trouble you've had your fill; and folks make fun, as they often will, just smile and go ahead.

When you've done the very best you could, and you didn't succeed as you thought you would and folks haven't helped you as they should, just smile and go ahead.

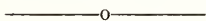
Life may have a turn and after its best that you should first be put through the test, then you can enjoy the much earned rest; so smile and go ahead.

Just keep on going; and try and try, for things will go better by and by. Some day you won't need to sit and sigh, so smile and go ahead.

Sel. my Sister Blanche Sweitzer



A large portion of the misery in the world is turned into joy when our actions bring happiness to others. God has linked happiness with duty, health with toil, and spiritual power with willing service.



DAILY DEVOTIONS FOR FEBRUARY 1956

KNOWLEDGE

Memory verse, Prov. 23:23, "Buy

the truth, and sell it not; also wisdom and instruction, and understanding".

Wed. 1—Gen. 3:1-21.

Thurs. 2—Eccl. 12.

Fri. 3—I Cor. 8.

Sat. 4—Eccl. 1.

Memory verse, John 17:3, "And this is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent."

Sun. 5—Prov. 2:1-9.

Mon. 6—Prov. 3:11-20.

Tues. 7—II Pet. 1.

Wed. 8—Psa. 139:1-14.

Thurs. 9—Jer. 9:17-26.

Fri. 10—Jer. 31:31-40.

Sat. 11—Hosea 6.

Memory verse, Eccl. 1:18, "For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow."

Sun. 12—John 7:14-31.

Mon. 13—John 8:25-39.

Tues. 14—Phil. 3:1-14.

Wed. 15—Col. 1:1-14.

Thurs. 16—Job 19.

Fri. 17—Rom. 8:22-39.

Sat. 18—II Cor 5:1-16.

Memory verse, Prov. 15:14, "The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness."

Sun. 19—James 3.

Mon. 20—II Tim. 1:8-18.

Tues. 21—I John 3:1-16.

Wed. 22—Matt. 11:20-30.

Thurs. 23—Isa. 44:21-28.

Fri. 24—I Cor. 13.

Sat. 25—Josh. 3:9-17.

Memory verse, John 9:25, "He answered and said, whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see."

Sun. 26—Prov. 6:1-11.

Mon. 27—John 17:1-12.

Tues. 28—Ex. 6: 1-9.

Wed. 29—Dan. 1:1-16.

SUNDAY SCHOOL LESSONS FOR FEBRUARY

PRIMARY LESSONS

Feb. 5—Jesus Kind to Foreign Woman, John 4:5-26, 39-42.

Feb. 12—Jesus healing a deaf and dumb man. Mark 7:31-37; Matt. 15:29-31.

Feb. 19—(Review) Our Duty toward Others. Luke 6:27-38.

Feb. 26—Jesus Stilling the Storm, Mark 4:35-41; Luke 8:22-25.

ADULT LESSONS

Feb. 5—The Great Separation of the Sheep from the Goats. Matt. 25:31-46.

1—Have we ever lost an opportunity to be identified with Christ?

2—If we fail to minister unto those about us, whoever or wherever they may be when opportunity presents itself, will we be classed as goats?

3—As we see and act, determines

the words we hear. Come ye or Depart.

Feb. 12—For Thirty Pieces of Silver he Sold His Lord. Matt. 26:1-16.

1—Comparing what we do for the Lord with that of the woman, do we fall far short?

2—Do our lives and actions tell how we value the Master?

3—Is it possible for anyone to conspire against Christ today?

4—In what way does Satan provide for mankind to betray his Lord today?

Feb. 19—Lord is it I? Matt. 26:17-35.

1—Does the smitten Shepherd still have an interest in the flock? Is He leading on?

2—In what way do we betray our Lord?

3—Is there any chance of self-confidence becoming a stumbling block to myself and others?

Feb. 28—Watch and Pray that ye Enter not into Temptation. Matt. 26:36-56.

1—Does engagement in prayer and obedience to the commands, fortify us against the Devil?

2—If the Lord would come today would he find us asleep?

3—Can I truthfully say, "Father not my will but Thine be done"?

4—Which is the stronger, the flesh or the Spirit?

BIBLE MONITOR

VOL. XXXIV

FEBRUARY 1, 1956

No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

LEE THE DANGER

"Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him", Matt. 2:13. Have you ever meditated upon this command of God? What effort, what sacrifice, what a hardship this must of been, for this couple and the little babe. Alone, with meager provisions, over rough terrain and through robber infested country. But someone quickly answers "Certainly God would take of them". True, but did you ever think that God will take care of you throughout all His commandments?

Are we as prompt to obey the commands of God as Joseph and Mary were, or perhaps we do not have the faith in God's commands as they had. They were fleeing the destroyer of souls, working through men. Is the danger of losing the blessings of God, any less for us than it was for them? I fear not but so often, we enlightened, Bible trained men and women, do not sense and realize the dangers of satan's pernicious ways.

We have much of God's Word, delivered through Christ and the Apostles, but how much importance do we place upon it? Do we hear Joseph say, "What, after that long journey from Nazareth, another farther away, I certainly cannot see any reason for such a journey"? No, I do not find any such questioning of God's Word? Dear reader, do you, ever question God's Word? Did you ever imagine, what a comforting feeling, Joseph and Mary must of had on that journey? Why, because they were obeying the commands of God and they keenly felt His care over them.

Why all the commands of God, which we find in His Word? Are they not for our warning, for our protection, for our instruction and for our enjoyment in His service? True, we may not know all the purposes and reasons for each particular commandment of God. But as we obey them, we often understand their blessings, find enjoyment in them and of a certainly can be satisfied, because we are obeying the commands of an Almighty God, who knows and understands all things.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you", 1 Pet. 5:6-7.

In this life we have warnings and danger signs almost everywhere, why, they are for our every good and for our protection. Anyone who does not consider them so and at least try to obey them, is usually considered a fool. Is anyone anything less, who disregards the commands of God. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Gal. 3:1. I wonder if Christ would say, O foolish Americans, with all your Bibles, your schools of learning, your churches and your religious liberty? Why all these denominations, all these different practices and especially all these declarations that, this or the other is not necessary even when it is recorded in the New Testament".

Actually what percent of Americans fear, lest they are not obeying all of God's Word? What percent even have time to be concerned about God's Word at all? Satan has many baits to lure and tempt us toward danger; worldly amusements, television, bottled drinks, tobacco, pride and luxuries all tempt, especially the young toward serious danger for the soul. They are some of the tools which satan mixes with

others, which are actually destructive of the time, talents and means of obeying God's Word. Christ was in direct contact with satan, at the beginning of His ministry and He avoided it easily through the use of the statements written in the Bible. It is surprising the many, many problems of life, through which we are guided, by using the Bible as our handbook. If you have not found it so then you need to become more familiar with it. Trust and obey, for there's no other way, to be happy in Jesus. But to trust and obey.

—o— **DISTINCTION**

Distinction means: to be different, the act of noting clearly. To me this indicates a setting apart, as day from night or good from evil. One is outstanding from the other, it can be easily noticed. Yet so many think, there need be no difference in the dress of a christian. Let us see how the children of God were commanded to dress in the Old Testament, Num. 15:38-40, "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations and that they put upon the fringe of the borders a ribbon of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

that ye remember, and do all my commandments, and be holy unto your God”.

Deut. 22:12, “Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself”. If God wanted His people to look different then don't you think He still does? He said to do so throughout their generations. And not just to look different but to live different, that ye may look upon it (this peculiar dress) and remember my (God's) commandments and do them. God even commanded them not to wear a garment made of different prints, Deut. 22:11; 1 Tim. 2:9-10. I am afraid, we as christian professing people, are not concerned enough about this question of dress or we would not see the worldly dress in the church. God says, “Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth”, Deut. 14:2.

We even see christian professing women, wearing that which God said, is an abomination unto Him, that of woman wearing clothing pertaining to man, Deut. 22:5. Let us think and pray over these things and warn and uphold the commandments of God, in all the Dunkard Brethren churches. Brethren, we are in the last day's, but that does not mean: that we cannot and need not, be a pure church. Can it be that

we too have drifted so far, that we think these things are no longer necessary? Brethren I am inclined to believe, if they were necessary for the people of God, ages ago, it is still so. God is a never changing God, He does not change with every whim of man as most men do. He changes not from one generation to another.

In the beginning God made them male and female. He made one different than the other, you could not only hear it in their speech but you could see it also. He gave the woman long hair for her glory. He made man in his own image, in his likeness made he him. It seems to me, if we today would love God, we would not be so particular but would be willing to look as He created us. Are we different from the world? Let us serve God as He would have us.

Bro. Paul Stuber,
26 Locust Bend Rd.,
Ephrata, Pa.

WORSHIP THE TRUE GOD

The apostle Paul's spirit was stirred within him, when he saw the people of the city wholly given to idolatrous worship. He was much enthused and concerned as he delivered his sermon on Mars Hill, and said, “Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription,

BIBLE MONITOR

Taneytown, Md., February 1, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

To the unknown god, whom therefore ye ignorantly worship, Him declare I unto you". The apostle Paul made known to them, the God whom they were ignorantly worshipping and whom they did not know, Acts 17:16-29.

"Their land is full of idols; they worship the works of their own hands, that which their own fingers have made", Isa. 2:8. Many good meaning people think they are worshipping God but are misled by false teachers; and in the day of judgment, will find themselves serving and worshipping the prince of this world, whose only reward is eternal punishment. Ye worship ye know not what, we know what we worship: for salvation is of the Jews. Jesus our salvation, is of the house and lineage of David, Luke 2:4.

"The hour cometh and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in Spirit and in truth", John 4:23-24. May we all take heed to whom we worship. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" John 5:39 Search the scriptures and be sure ye have sufficient faith in Jesus Christ to lead you to Eternal life.

Bro. C. M. Kintner,
Converse, Ind.

**WHAT WILL YOU DO
WITH JESUS?**

What will you do about Jesus? This has been an issue amongst the people, almost for two thousand years some said, Away with Him, crucify Him. Some sought false witness against Jesus to put Him to death. Matt. 26:67, "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands". Matt. 27:30, They spit upon Him, and took the reed, and smote Him on the head, they mocked Him, they gave Him vinegar mingled with gall: likewise also, the chief priests, scribes and elders mocked Him. Mark 15:12, Pilate said, what will ye that I shall do unto him, whom ye call the King of the Jews? And they cried out, crucify him. Then

Pilate said unto them, Why? What evil hath He done?

Luke 22:63, The men that held Jesus mocked him, and smote him, and when they had blindfolded him, they struck him on the face, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against Him. Then said Pilate to the chief priests and to the people, I find no fault in this man. 1 Pet. 3:18, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit". For even hereunto were ye called: because Christ suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in his mouth, who, when he was reviled, reviled not in return, when he suffered he threatened not: but committed himself to him that judgeth righteously. Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed. Jesus came doing good to all humanity.

Luke 4:18, The Spirit of the Lord is upon me to preach the gospel to the poor, to heal the broken hearted, to preach deliverance and recovering of sight to the blind, to set at liberty them that are bruised. Matt. 4:23-24, "Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the king-

dom, and healing all manner of sickness and all manners of diseases among the people and his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments and those which were possessed with devils, and those which were lunatick, and those that had the palsy: and he healed them". Luke 9:11, He spake unto them of the kingdom of God, and healed them that had need of healing. He fed the multitudes, and blessed them. He called His twelve disciples together and gave them power and authority over devils, and to cure diseases. He sent them to preach the kingdom of God, and to heal the sick. Jesus said unto them, My mother and my brethren are those which hear the Word of God and do it. To hear or adhere is to believe and do. Why do so many not believe that Jesus has the power to heal and pray to the Father often leaving Jesus out altogether?

He is our intercessor, He makes intercession for our shortcomings. He is our mediator. He is also our great high Priest. Heb. 4:14-15, "Seeing then we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, for we have not an high Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." He is able to save unto the ut-

termost. There is none other name under heaven given among men whereby we must be saved. Neither is there salvation in any other name, save Jesus the Christ. Thousands of people are misled or deceived, made to believe they can receive salvation by some man, and are worshipping man in their ignorance, Jesus is the only Saviour. No man cometh unto the Father but by Him. This means, It must be accepting Jesus Christ or we are lost. In order to save, a religion must be the true teachings of Jesus Christ. Man can believe a lie and be damned. No man can be saved, who refuses to accept the Lord Jesus Christ as his personal Savior.

John 3:3, 5, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. What are you going to do with Jesus and His Words? You have to accept Him or reject Him. Jesus died on the cross and paid the debt of our sinful nature. What Jesus did do, and what He will do for you, if you trust and obey Him. He will cover all your sins with His blood, which He shed on Calvary's Cross. What a wonderful Saviour we have that one can have assurance of salvation. A question that faces every individual who lives to come to the age of accountability or responsibility, What should or will I do with Jesus

which is called the Christ? Sad that so many are satisfied to follow in satan's pernicious ways

Gen. 6:3, The Lord said, My Spirit shall not always strive with man. Matt 7:13-14, "Enter ye in at the strait gate: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. For wide is the gate, and broad is the way, that leadeth to destruction and many there be which go in thereat". The way of the transgressor is hard. For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord. Rom. 14:10, For we shall all stand before the judgment seat of Christ. So then every-one of us shall give an account of himself to God. It would be well and wisdom to our being, to take in-voice and examine our faith, practice and actual doings. 1 Cor. 11:31, If we would judge ourselves, we should not be judged. 2 Cor. 13:5, Examine yourselves whether ye be in the faith: (not a faith) prove your own selves That we should appear approved. There is something required of us to be approved of the Lord.

2 Pet. 1:10, Give diligence to make your calling and election sure: Let the word of Christ dwell in you richly in all wisdom, let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful. 1 Pet. 2:6, "Behold, I lay in Sion a chief

cornerstone elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious". 2 Tim. 2:10, "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory". Mark 13:20, "Except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen he hath shortened the days". He does positively not mean, a people or group by a certain name, regardless of their disobedience. The elect or chosen ones are the servants of Christ, doing the will of God from the heart.

Eph. 6:6-7, "Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart: with good will doing service, as to the Lord, and not to men". We have men who call themselves reverend and preach what the people of their group, church, or creed want. Do you think we can thus be a servant of Christ? What will you do with Jesus? is one question but the important question is, What will Jesus do with you? The apostle Paul declared himself a servant of the Lord and did not shun to declare the whole counsel of God.

Matt. 7:22, "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils?

And in Thy name done many wonderful works? Are they approved of the Lord? Then will I (Jesus) profess unto them, depart from me, ye that work iniquity. Not every one that saith Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of the Father which is in heaven.

Many are the Lord's professors,
Many to the shrine do go
But how many real possessors
He, the Lord, doth only know.

John 10:1, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber". Disrespecting the Lord Jesus. I am the door: by me if any man enter in, he shall be saved. I am the good shepherd: the good shepherd giveth his life for his sheep. Christ actually did this on the cross.

Many have of heaven spoken
But not all have started fair:
And because his laws are broken
Many fail to enter there.

Matt. 7:24, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock". Jesus said, Upon this rock I will build my church.
He who is in Christ well rooted,
Whose faith is firm and sound
Will anchor safe and sure
When the raging storms abound.

Willam N. Kinsley,
Hartville, Ohio

THE CHURCH TODAY

Dear Brethren and Sisters, What is going to happen to our church? What do I mean when I say this? I feel that we are falling away from the plain simple life. I see it constantly with the young sisters dressing in fancy clothes, stockings so light and sheer one cannot tell whether they have stockings on or not. What is this leading to? When they become mothers in the church, they will probably have drifted so far their children will wear no stockings at all.

Though I have been in the church for only a short time, I believe in dressing in a plain manner according to God's Word. 1 Tim. 2:9-10, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold or pearls, or costly array; but (which becometh women professing godliness) with good works".

Why then are there those who on Sunday only, wear plain clothes to show they are for Christ? During the week, at school, about town, and other places, you would not know them from anyone of the world. Is that letting your light shine before men? I know you have heard it many times, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven", Matt. 5:16.

Each of us needs to pray more.

Young people need to pray for strength, to follow close to Christ during their young life. Their most important duty in life is to have a happy christian home, for their children and for the Lord. Young people, wake up before it is forever too late. May Christ's life be our light.

Sister Hallie Mize
Vienna, Va.

NEWS ITEMS

RENEWALS

Subscription renewals are coming in good. We especially appreciate the fine work of several correspondents, for the amount of renewed and new subscriptions. If you have not already sent in your \$1.00, please do so at once to avoid missing any issues.

Please note, we are late with the revision of the Mailing List and several, who have renewed several months ago, still do not have their label changed. At least by March first issue, all address labels should be correct.

Editor.

GOSHEN, IND.

The Goshen Church met in quarterly council on Friday evening, Dec. 16. 1 Thess. 3 was read by Bro. Harry Gunderman. After prayer, our Elder, Roy Swihart took charge of the meeting. The former minutes were read and the old business taken care of. Sunday-School and

church officers were elected. Bro. Roy Swihart was chosen presiding elder, for the coming year.

The voting was in a Christian manner. May we go forward during the coming year, with the thought of increasing our faith and working for, greater unity and spirituality.

Sister Maurine Carpenter, Cor.

PERU, INDIANA

The Midway congregation met in council Sept. 10. The principle business was the annual visit report, other matters in preparation for our communion and other meetings to follow shortly. Elder Koones was in charge of our meeting.

One week later, Sept. 17, we met for our communion services, beginning with an afternoon meeting. Forty-six engaged in the evening service with Elder Vern Hostetler officiating.

The next day, Sunday, was the Plenva-Midway harvest meeting here. There were 75 present for morning services. After Sunday-school Bro. Floyd Swihart preached us a harvest sermon using Jer. 8:20, "The harvest is past, the summer is ended, and we are not saved." In the afternoon Elder Hostetler preached on the subject, "What is Truth?" We do appreciate the presence and help given us in these meetings by Brethern Swihart and Hostetler and their families.

From Oct. 18-30 inclusive Elder

Hayes Reed preached for us in a series of meetings giving us many good lessons, reminders, and admonitions from the Scriptures. During these meetings, on Saturday, Oct. 22, Bro. and Sister Donald Ecker were with us and assisted in our services. A few evenings later, Tues., Oct. 25, Brethren Paul R. Myers, Ammon Keller, and Clifford Long were with us in our services. Bro. Myers opened for Bro. Reed; then after the sermon Bro. Keller gave a report on the new church at Clearville, Pa. and closed our meeting. We thank all these brethren for stoping in with us as they journeyed through this way. We thank all who have come and helped these meetings in any way, and invite you back and others to come any time.

On Sat., Dec. 3, we met in council with our Elder Koones in charge. The main business was electing church and Sunday-school officers for the coming year. Elder Koones was reelected for our presiding elder.

Many of our ministering brethren are spending their time, strength, and means traveling over the brotherhood for one or two services or up to two weeks of services at one place, somewhat as did their predecessors Paul and his co-workers, "confirming the churches"; trying to influence us as individuals to increase our faith in, love for, and obedience to God and His will. Paul must have been saddened at times

by receiving news of disorder, contention, and division in some of the churches where he labored. News travels even faster now than in Paul's time. Let us each and all so love and respect our laboring brethren that we will hold fast to the good things they have given us, that we be not guilty of those things which would sadden them and cause them to feel that their labors with us had been in vain.

Paul B. Myers Cor.

R. 5, Peru, Ind.

PLEVNA, INDIANA

Forty-four members of the Plevna congregation were present for our church council on December 10. Meeting opened at 1:00 p. m. by singing hymn no. 237, devotions from Rom. 12:1-9 by Elder Elzie Weimer and prayer by Bro. Harley Rush.

Elder Melvin Roesch presided during the business session. Minutes of the last meeting and a letter of appreciation from Bro. Kyle Reed on behalf of the Relief Board were read. It was announced that Bro. Floyd Swihart has accepted to hold our 1956 revival. Church officers were chosen with Elder Vern Hostetler elected elder for the new year. Also an evangelist for 1957 was chosen. It was decided to make another division in the primary classes to better accommodate the different ages. Our Thanksgiving offering was to be used for Christmas

boxes which we made up during the Christmas season. Treasurers report and minutes were read and an offering taken. Meeting closed with prayer and singing of the Doxology.

Bro. and Sister Roesch were with us the next day for services, when Bro. Roesch gave the morning sermon.

Ruthanna Kintner, Cor.

On Dec. 12 the Shrewsbury Congregation met for quarterly council. Hymn 204 was sung. Eld. J. H. Myers read 1 Cor. 13 and led in prayer, after which our presiding Elder, A. G. Fahnestock then took charge. The officers were chosen for the new year. A hymn was chosen, we had prayer and were dismissed.

Sister Shella Stump Cor.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the Editor and Printer.

1. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister—

2. Do not make sentences too long. A number of short sentences are better than a long, involved sentence, which is difficult to punctuate, and in which the real meaning of the

writer's thought may be lost.

3. It will be appreciated if you gather a particular thought or thoughts and their proving scripture quotations, into paragraphs and set these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.

4. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words "thot" for thought, "2" for two, etc.

5. Write or typewrite on one side of the paper only. Double spacing of lines is much preferred.

6. If a word is too long to put it all on the end of the line, carry the whole word on to the next line.

7. Use direct quotation for scripture references: please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter, and verse, "Jesus wept", John 11:35.

8. When quoting from other sources, always use quotation marks at the beginning and at the end of the quotation.

9. In submitting selected material give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your Editor should have this item at least 20 days prior to the date of the issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as: Local Sunday-school officers, local Church officers, District meeting delegates, minor local church property improvements and items "In Memoriam".

—o— FIXED COMMUNION DATES

Last Sun. April—Bethel, Pa.

Last Sat., April—Kansas City, Mo.

First Sun. May—Waynesboro, Pa.

May 5, 2 P. M.—Eldorado, Ohio.

Second Sat., May—Mechanicsburg, Pa.

Third Sat., May—West Fulton, O.

Third Sat., May—Berean, Va.

Third Sun., May—N. Lancaster, Pa.

Fourth Sun., May—Shrewsbury, Pa.

Sat. before 4th Sun. August—Swallow Falls, Md.

Last Sat., Aug.—Midway, Ind.

Last Sun., Sept.—Mt. Dale, Md.

First Sun., Oct.—Walnut Grove, Md.

Second Sat., Oct.—Mechanicsburg, Pa.

Third Sat., Oct.—Berean, Va.

Third Sat., Oct.—Plevna, Ind.

Third Sun., Oct.—N. Lancaster, Pa.

Fourth Sat., Oct.—Englewood, Ohio.

Last Sun., Oct.—Bethel, Pa.

First Sun., Nov.—Shrewsbury, Pa.

DIRECTORY INFORMATION

Congregation	Name and Address	Telephone
Bethel, Pa.—	David F. Ebling, Bx 28, Bethel, Pa.—	Frystown 12R31
Dallas Center, Ia.—	Orville Royer, Dallas Center, Ia.—	Dallas Center. 4288
Eldorado, Ohio—	Jacob Gibbel, R. 3, Arcanum, Ohio—	W. Manchester 41F31
Englewood, Ohio—	Ezra Beery, R.1, Union, Ohio—	Englewood 25530
Goshen, Ind.—	Floyd Swihart, R.3, Goshen, Ind.—	Goshen 55853
Kansas City, Mo.—	Harry E. Andrews, R.1, Grandview, Mo.—	Springdale 5915
Pleasant Home, Calif.—	Samuel J. Garst, R.3, Bx. 480, Modesto, Cal.—	Modesto 26241
Pleasant Ridge, Ohio—	Loyal H. Martin, Pioneer, Ohio—	Pioneer 2251
Plevna, Ind.—	Elzie Weiner, R.5, Wabash, Ind.—	LaFountaine 49F30
Lititz, Pa.—	A. G. Fahnestock, R.3, Lititz, Pa.—	Lititz 62349
McClave, Colo.—	Warren Smith, R.1, McClave, Colo.—	Hasty 2231
Midway, Ind.—	Paul L. Morphew, R.5, Wabash, Ind.—	Wabash 1821J
Mountandale, Md.—	Joshua Rice, R.3, Frederick, Md.—	Monument 35030
Newberg, Ore.—	Galen B. Harlacher, 404 Columbia Drive, Newberg, Ore.—	Newberg 16401
Orion, Ohio—	Paul R. Myers, Bx. 117, Greenstown, Ohio—	N. Canton 96080
South Fulton, Ill.—	Oscar P. Harman, Industry, Ill.—	Industry 85R2
Swallow Falls, Md.—	Z. L. Mellott, R.2, Oakland, Md.—	Deerfield 44048
Vienna, Va.—	Lewis B. Flohr, Bx. 236, Vienna, Va.—	Dunkirk 58124
	Ord L. Strayer, Bx. 246, Vienna, Va.—	Dunkirk 59705
Walnut Grove, Md.—	Howard J. Surbey, R.2, Taneytown, Md.—	Taneytown 5324
Waynesboro, Pa.—	W H. Demuth, 23 Hillcrest Ave., Waynesboro, Pa.—	Waynesboro 365R
West Fulton, Ohio—	Charles Leatherman, R.1, Wauson Ohio—	Tedrow 296
York, Pa.—	Howard W. Myers, R.3, York, Pa.—	York 50297

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the church as determined by General Conference, or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor by exercised by the Publication Board.

MINISTERIAL LIST

Andrews, Harry E., R. 1,
Grandview, Mo., E.
Bashor, W. E., Bx. 826,
Turlock, Calif., E.
Bowman, T. I., Port Republic,
Va., E.
Blocher, Paul D., R. 1,
West Milton, Ohio, M.
Broadwater, Jonas, Piedmont,
W. Va., E.
Brown, J. D., Bx. 124,
Poplar, Mont., E.
Byfield, Paul, R. 1, Bx. 768,
Modesto, Calif., M.
Carpenter, Wm., Petersburg,
Mich., M.
Cocklin, Walter E., 201 W. Coover
St., Mechanicsburg, Pa., M.
Demuth, W. H., 23 Hillcrest Ave.,
Waynesboro, Pa., E.
Dickey, Howard, Bx. 23
Deer Creek, Ill., E.

Dorsey, George, Bx. 58,
Salisbury, Pa., E.
Ebling, David, Bx. 28,
Bethel, Pa., E.
Ecker, Donald F., Quinter, Kan., M
Fahnestock, A. G., R. 3,
Lititz, Pa., E.
Flora, Joseph E., Dallas Center,
Ia., M.
Flory, Eldon, Vermontville,
Mich., M.
Flohr, L. B., Bx. 236,
Vienna, Va., E
Frantz, Harold R., R. 3,
Troy, Ohio, M.
Gunderman, H. M., R. 2,
Goshen, Ind., E.
Haldeman, Millard S.,
Quinter, Kans., M.
Harlacher, Galen, 404 Columbia
Drive, Newberg, Ore., E.
Harman, Oscar Price, Industry,
Ill., M.
Harris, Otto, Antioch, W. Va., E.
Hostetler, Vern, R. 3,
Montpelier, Ohio, E.
Jamison, Dale E., Quinter, Kans., M.
Jamison, O. T., Quinter, Kans., E.
Jarboe, H. I., Grandview, Mo., E.
Johnson, H. Edward, Rd. 2,
Waueson, Ohio, E.
Kegerreis, James, Bx. 84,
Strausstown, Pa., E.
Keller, Ammon B., Rd. 5,
Lebanon, Pa., E.
Keeney, Lavern, R. 4,
Lititz, Pa., M.
Klepinger, Benjamin S., R.2,
Brookville, Ohio, M.

Koones, Emmanuel, R.3, Kokomo, Ind., E.	Root, Wm., 1612 Morphy, Great Bend, Kans., E.
Leatherman, Charles, R.1, Wauseon, Ohio, M.	Royer, Orville, Dallas Center, Ia., E.
Mallow, Owen, Clearville, Pa., M.	Rush, Harley, R.1, Amboy, Ind., M.
Marks, D. K., R. 3, York, Pa., M.	Schultz, Clyde, 223 S. Minerat, Turlock, Calif., E.
Mellott, Homer, R. 4, Bx. 51, Vienna, Va., M.	Shank, Ray S., 216 W. Marble St., Mechanicsburg, Pa., E.
Mellott, Z. L., Oakland, Md., E.	Shelley, Emmert, R. 3, Bx. 38, Mercersburg, Pa., E.
Miller, Clyde J., 437½ E. Wilson, Bryan, Ohio, E.	Shumake, L. A., Louisa, Va., M.
Morphew, Paul, R. 5, Wabash, Ind., E.	Smith, Warren C., McClave, Colo., M.
Myers, Joseph, Glen Rock, Pa. E.	St. John, Dean, R. 1, Bryan, Ohio, M.
Mvers, Howard F., R. 3, York, Pa. M.	Strayer, Earl Waldo, 544 Warwick Ave., Fairfax, Va., M.
Myers, Paul R., Bx., 117, Greentown, Ohio, E.	Strayer, O. L., Bx. 246, Vienna, Va., E.
O'Brien, Chas. R., Mt. Lake Park, W. Va., E.	Surbey, Clarence, R. 1, Amboy, Ind., M.
Parker, Herbert, R. 3, Arcanum, Ohio, E.	Surbey, Howard J., R. 2, Taneytown, Md., E.
Pcase, Walter C., Quinter, Kans., M.	Swallow, James F., 6560 Sonoma Mt. Rd., Santa Rosa, Calif., M.
Reed, D. Paul, Carthage, Va., M.	Swihart, Floyd T., R. 3, Goshen, Ind. E.
Reed, Hayes, 1433 Overholtzer Drive, Modesto, Calif., E.	Swihart, Roy, R. 1, Goshen, Ind., E.
Reed, Ray, R. 1, Dallas Center, Ia., M.	Taylor, Addison, R. 1, Buffalo Mills, Pa., E.
Reed, R. Q. E., Snowville, Va., E.	Withers, E. L., Newberg, Ore., E.
Reed, W. S., R. 1, Wauke, Ia., E.	Weaver, Paul C., R. 1, Bethel, Pa., M.
Reinhold, Benjamin, R 1, Mt. Joy, Pa., E.	Weimer, Elsworth, R. 5, Wabash, Ind., E.
Replogle, George, Astoria, Ill., E.	Wyatt, Rufus, 227 3rd. St., NE, Massillon, Ohio, E.
Rice, Joshua, R. 3, Frederick, Md., E.	
Robbins, J. P., Bx. 34, Potsdam, Ohio, E.	
Roesch, Melvin, 147, Clinton St., Wauseon, Ohio, E.	

LOCATION OF CHURCH HOUSES

Clearville, Pa.—Ward's church—Located 14 miles southwest of Everett, Pa., all improved roads. From Everett take Rt. 26 to Clearville, Pa. At Clearville straight ahead, south leaving Rt. 26 which turns right, one and one-half miles then turn right at fork, Ward's church is five miles on the left.

Dallas Center, Iowa—located on Route 64, twenty-four miles northwest of Des Moines, in the town of Dallas Center. Three blocks west and one block north of Post Office.

Englewood, Ohio—Twelve miles north of Dayton, route 40 and route 48 cross at the center of Englewood, church-house is located on right of Route 48, one block north of this junction.

Goshen, Ind.—Take U. S. highway 33 or Indiana highway, 15, to Goshen, turn west at Policebooth, go three blocks beyond bridge, turn north one block, turn west in Clifton Street, turn north and the church is located on east side of road not far from turn.

Kansas City, Mo.—The church is located in Kansas City, Mo., at 20th and Hardesty St. This is eleven blocks north of the intersection of U.S. Route 40 and Hardesty St.

McClave, Colo.—The church is located two miles east of Hasty, Colo., on Route 50 and one mile north.

Midway, Ind.—An old red brick school-house, on your right as you travel southwest from Peru, just off U.S. highway 31, three miles from the Court-house which is located near the center of Peru.

Pleasant Home, Calif.—Coming from the north on Route 99 to Ceres, Calif., one block past the light turn left on Park Street for two blocks, turn right on 6th St. for one block, turn left on Roeding road and one and one-half miles to the church. Coming from the south, turn right one block before the light and follow the above directions.

Pleasant Ridge, Ohio—Located in Williams County, four miles west of West Unity, forty rods north of Route 20 Alternate, two miles east of junction of Ohio Route 15 and U.S. Route 20 alternate.

Plevna, Ind.—Routes 18 and 22 pass east and west through Converse, route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on blacktop road and go six miles west to Plevna, church is near square of Plevna.

Newberg, Ore.—In Newberg, Oregon at 501 North Main St., at the corner of Franklin St.

Orion, Ohio—Located in north-eastern Ohio; on Orion road, one-fourth mile west of State Route 8, at a point six miles north of Canton or one and one-half miles north of North Canton and seventeen miles south of Akron.

South Fulton, Ill.—Astoria, Ill., is located on Route 24, coming from east or west turn south at the bank corner marked by the big clock. Two miles south, over the railroad bridge and on the right at top of hill.

Shrewsbury, Pa.—Fourteen miles south of York on Route 111 at the north end of town of Shrewsbury.

Swallow Falls, Md.—Traveling U.S. Route 50 turn north at Redhouse, half way between Clarksburg and Winchester, follow route 219 to Oakland, there turn left on county road 20. The church is on route 20 about nine miles north of Oakland. Traveling U. S. Route 40, turn south on to Route 219 at Keyser Ridge, follow Route 219 about four miles past Deep Creek Lake, turn right on county road 20. The church is one and one-half miles from Swallow Falls park.

Vienna, Va.—115 North Pleasant Street, Vienna, Va., just north of highway 123.

Walnut Grove, Md.—About midway between Frederick, Md., and Hanover, Pa., one-fourth mile east, off Route 71 at intersection, three miles north of Taneytown, Md.

West Fulton, Ohio.—Near Wauseon, Ohio. Located on U.S. Route 20 alternate, three and one-half miles west of junction of Ohio Route 108 and U. S. Route 20 alternate.

tuary, it is going into the world and using every power for God's glory.

All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

PRINTED MATERIAL

The following Dunkard Brethren Publications are available from the Boards as listed:

Bible Study Board

The Bible Outline	\$.45
The Old Testament History	.55
The New Testament History	.60

General Mission Board

Rites and Ordinances, 90 pages	
by Alexander Mack	.40

Following Tracts are free—

Do You Want Salvation?	
Plain Dressing	
Our Speech	
What Shall I Do With The Commandments of Jesus?	
The Lord's Supper	
Bible Teachings	
The Brethren's Card	
Triune Baptism	
The Service of Feetwashing as a Religious Rite	
The Doctrine of the Prayer Veil	

Publication Board

Brethren Hymnal	\$1.35
Church Manual	.30
No Charge	

1939 Polity Booklet
Baptismal Certificate Blanks
Church Letter Blanks
Credential Blanks

Consecration is not wrapping one's self in a holy web in the sanc-

LITTLE WORDS

It was easily said—that unkind word
That fell from your lips at morn;
But your little thought as away it
sped,

It would tear some heart like a
thorn,
You did not mean it—'twas thought-
less, yes,

But it flew on its onward track,
And the prayers and tears of all
life's years

Can never bring it back.

It was easily said—that kindly word
That you spoke with a pleasant
smile;

But it cheered a soul that was lone
and sad

And it braced a heart for a trial.
The strongest monuments crumble
and break,

And into the dust decay;
But a kindly word will live on and
on,

Though the speaker has passed
away.

Oh, let be careful of each small word
We speak with but little thought;
They will carry a message of love,

If we say the words we ought;
And by and by, when our lips are
mute,

And our record of life is known,
The kindly words shall shine forth
like stars,

In the crown that shall be our
own.

Sel. by—Sister Eileen Poorman
Pioneer, Ohio.

**TAKE HEED HOW YE
BUILD**

All those who are fully born of
the Water and of the Spirit, have the
same mind in them which was in
Jesus. Yes, they are operated upon
by His Spirit; and if led by that
Spirit, they need apprehend no dan-
ger of swerving from the truth, or
imbibing error. Oh no, it is the Spir-
it's office to guide the believer into
all truth. "He will not speak of
himself—but whatsoever he shall
hear, that shall he speak; and he
will show you things to come. He
shall glorify me, that is Christ; for
he shall receive of mine, and shall
show it unto you: all things that the
Father hath are mine; therefore said
I, he shall take of mine, and shall
shew it unto you", John 14:13, 15.

A spirit cannot be seen by the
bodily eye; but its operations of the
Spirit are compared unto the wind.
"The wind bloweth where it listeth,
and thou hearest the sound thereof,
but canst not tell whence it cometh,
or whither it goeth; so is every one
that is born of the Spirit", Jno. 3:8.
The wind cannot be seen but its ef-
fects can be both felt and seen. John,
that beloved disciple, solemnly
charged the brethren "not to be-
lieve in every spirit, but to try the
spirits whether they are of God, be-
cause many false prophets have gone
out into the world", 1 John 4:1.
How are we to try or prove the spir-
it? I answer, by the Word of God.

For example, If that spirit from whose operations we act and move, and if those actions and movements, do not in every respect, agree with the Gospel of Jesus Christ, we may take it for granted, that it is a spirit of error, and not the spirit of truth, that operates upon us.

Reader, let us take warning and make sure work for the Kingdom of Heaven. The time will come when every man's work shall be tried. Yes, the apostle Paul in 1 Cor. 3 tells us "For other foundation can no man lay than which is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire". Now it is certain that every man or woman, who professes faith in Jesus Christ, is a builder for eternity. But it may be possible for persons to profess faith in Jesus Christ, and yet not conduct themselves so as to be saved by the present means of salvation. Therefore, we ought to be very particular as it respects the materials or means, we make use of, in rearing up a spiritual edifice for the King-

dom of Glory.

In the first place, I would advise all persons when they commence this important undertaking to dig deep, that is, make a proper search, until they are fully satisfied that they have found the rock Christ, the sure foundation; and then employ those materials or means which Christ himself has appointed for the accomplishment of this desirable object. By this spiritual edifice, I allude to that temple which the apostle writes of, 1 Cor. 3:16; 4:19, "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. What know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own; for ye are bought with a price, therefore glorify God in your body and your spirits, which are God's".

Reader are you a professor of the religion of Jesus Christ? If so, I charge you to examine well the foundation upon which your hope of eternal glory depends. Now, if Christ be your foundation, you are certainly well founded. Yes, you are founded upon solid rock. The rain may descend and the floods come, and the winds blow and beat ever so much upon that super-structure, which has Christ for its foundation, and it cannot be moved, Yea it shall not fail. But should our foundation

be an arm of flesh, the doctrines and commandments of men, we are in a state of delusion. Our foundation is a sandy one, and cannot stand; it will totter and finally fall and great will be the fall thereof.

Reader let us be awake to our highest interest and guard against the great prostitute that we read of in Rev. 17, "So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications. And upon her forehead was written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth. And I saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration".

By this woman, we are to understand every corrupt sect or community professing to be the church of Christ. Whenever they become numerous they are sure to produce more sects; therefore she is styled the mother of harlots. By her rich and costly adornment and the golden cup which she holds in her hand, we may understand that by which she attracts the attention of the chil-

dren of men The golden cup is full of abominations and filthiness of her fornications; and when she by her grand appearance, succeeds in attracting the attention of the children of men, and presenting to them the golden cup, which may more particularly represent the excellency of speech and doctrine which the preachers in particular of those corrupt communities, deliver to a cheated multitude to receive; and when they do receive the doctrine inculcated by those corrupt preachers then it is, that they drink of the contents of the golden cup, and are sure to become intoxicated to such a degree as to think that they are doing God's service, when opposing and persecuting the children of God even unto death.

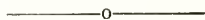
Reader let us take heed to ourselves and guard against every feeling which is contrary to love, that is love to God and love to man. If so we shall not do anything that would be in opposition to the doctrine of Christ. Yea, we shall be under the guidance of the spirit of truth, and of course, shall be preserved from that delusion which it is to be feared, will be the destruction of thousands of the children of men. Oh, let us walk in the light of the Gospel, that the smiling countenance of our Heavenly Father may shine upon us. We have but a short time to stay in this world; yes, a few more risings and sittings of yonder sun, and we shall have finished our

course. Happy, happy, will it be for us, if in a state of readiness when separated from the body by the angel of death, the soul can then enter into a mansion of rest in the paradise of God, which our dear Redeemer has prepared for those that love him.

But oh, should we be the opposers and neglectors of this great salvation, our state will be a miserable one. Oh what awful feelings will corrode our minds, when sickness seizes, medicines fail, and the icy arms of death encircle us round. When separated from the body, the soul, that immortal part, will have to enter the prison of hell, where there shall be wailing and gnashing of teeth. Reader O reader, whoever you be, I entreat you to take warning, and seek the Lord whilst he is near, that your poor soul may be saved in time and in eternity. It matters not whether you be young or old, now to you even now, is the day of salvation, the acceptable time. Tomorrow may be too late; for there is no state, no age in life, that is exempted from death. Yes, the infant in the cradle, the young man and the young woman, the middle aged, and the old gray-headed man or woman, are all liable to death. "For it is appointed unto man once to die, and after that the Judgment", "Dust thou art, and unto dust thou shalt return". These delicate bodies of ours will ere long become food for worms in the silent tomb.

Oh what folly, what madness to spend so much money and precious time in pampering and decorating these mortal bodies. Crucify, oh reader, I entreat you to crucify in yourself the old man, that corrupt nature, which you, myself, and the whole human family have inherited from a fallen Adam, though it may cost you the frowns of the world, the persecutions of the wicked, and all those things which are so highly esteemed by the children of this world. Oh the crown, the immortal crown of life, that is in reservation for the faithful followers of the Lamb. That crown, that precious crown, is worth more than all the glittering toys and glories of this vain world. Yes, this world with all its pleasures and enjoyments, is not worthy to be compared to the eternal weight of glory that awaits the righteous in the other world. Our Saviour declared, "What will it profit a man if he gain the whole world and lose his own soul? or what can a man give in exchange for his soul?" Beloved reader, we can give nothing in exchange for our soul; for it is more valuable than all the world: therefore, let us daily lay up treasures in heaven that our hearts may be there also.

Sel from Nead's Theological Works.



Everything that thou reprovest in another thou must most carefully avoid in thyself.—Cicero.

SERVING THE CHURCH OR THE WORLD

Why is it that church members willingly do for the world, what they will not do for the church? For instance, with women in the matter of style and dress, if the church asked them to wear any of the freakish, unbecoming uncomfortable, yes even indecent, styles that the world dictates, if she issued bulletins several times a year, changing the styles and compelling them to buy new clothing, when they did not need it, and worse could not afford it, or go to all the work to alter the old clothes, so as to be in style, she would have such a rebellion on her hands, the like of which has never been known. They would stoutly declare that they would not be so tyrvanized over. They would not put up with any such presumption. Yet church members seem willing to make every effort to obey the dictates of fashion, no matter how unreasonable. Why very little complaint about doing all this for the world?

Our own church asks us to clothe our bodies neatly, modestly, plainly and comfortably, and not to spend time, money or energy unnecessarily by the putting on of adornment which does not become Christians. What could be more reasonable or sensible? Better yet it is Scriptural. Yet one hears member talk and one sees them act, as if the church had not right thus to rule, as if she were

asking too much sacrifice and hardship of us. Yet many will sacrifice almost anything, in fact sometimes everything, in order to do as the world says.

Another instance is with men in the matter of the lodge. How many men would come into the church if she asked them to take such vows and oaths, as they willingly take to get into the lodge? Would they countenance or tolerate such unbecoming and ridiculous conduct as goes on behind the closed lodge doors? No, they would loudly denounce it all as unbecoming Christians and gentlemen. Yes the church offers salvation and the lodge only monetary reward and entertainment, to those who keep their dues paid at least. Why, when a brother in the church is ill or in need of help, will men go as quickly and offer assistance as they would if he were a brother in the lodge? Is one not as worthy as the other? Why will they not do for those in the church as they will do for those in the lodge?

If people would be willing to sacrifice for the church, what they do for the world, willing to spend the money, energy, charity and brotherliness in the church, as many are willing to do for the world, we would not attempt to estimate the results.

The church has divine authority for her position; she also has our highest and best interests at heart. The world has neither. May we

labor for Christ and the church, while we have life, time and opportunity.

"If ye then be risen with Christ, seek those which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth", Col. 3:1-2.

Rebecca C. Foutz
in Feb. 1924 Bible Monitor

WHO IS A LIAR?

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him, 1 Jno. 2:4.

Why? Because,

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it, Jno. 8:44.

Dear friend, if this is your condition, do not tarry any longer, but Repent! see, Acts 2:38.

Jesus said, "Ye are my friends, if ye do whatsoever I command you", Jno. 15:14.

That ye may remember, and do all my commandments, and be Holy unto your God, Num. 15:40. Gad requires all, not only those which appeal to us.

And there shall in no wise enter into it (Heaven) anything that defileth neither whatsoever worketh

abomination, or maketh a lie; but they which are written in the lambs book of life, Rev. 21:27.

Is your name written in the Book of Life or of Eternal Damnation?

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it, Matt. 7:13, 14.

You, can be one of the few, if you accept all of God's teachings, through JESUS CHRIST, His only begotten son, who died for you.

Paul Stuber,
26 Locust Bend Rd.,
Ephrata, Pa.

TELEVISION

What is Wrong with It for the Christian?

The word of God says the Christian abstains from all appearance of evil. I Thess. 5:22. You touch not, taste not, handle not, Col. 2:21. All churches that preach the truth from the Holy inspired word of God, preach against Hollywood and all movies. How can anyone preach against movies and not preach against television? They are the same. The only difference is that you do not have to go to the theatre to see the movie now as Hollywood, the Liquor Industry and Tobacco Companies have moved right into your homes with television.

Television is a rival of schools and churches, the feeder of lust, a perverter of morals, a tool of greed, a school of crime, a betrayal of innocence. It glorifies impurity as love; pictures murder as entertainment; exalts nakedness and indecency as beauty; shows drink, revelling, gambling, revenge, and gun fights as proper and legitimate. *Television ruins the influence of a Christian, debauches the mind of children, inflames the lust of youth, and hardens the hearts of sinners.*

The word of God says that every born again child of God is a witness for Christ, Matt. 10:32-33. That we should let our light so shine before men, that they may see our good works and glorify our father which is in heaven, Matt. 5:16. Certainly a Christian could not be obedient to this command of God, and have a television in their home that glamourizes all types of sin. There is a way that seemeth right unto a man, but the end thereof are the ways of death, Prov. 16:25.

Joe Clifford,
Wanatah, Ind.

PEACE

Lord make me an instrument of your peace!

Where there is hatred, Let me sow love!

Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness light;

Where there is sadness, joy;
O, Divine Master, grant that I may
not so much seek

To be consoled as to console;
To be understood, as to understand;
To be loved, as to love.

For it is giving that we receive;
It is pardoning that we are pardon-
ed;

It is dying that we are born to etern-
al life.

Sel. by Blanche Sweitzer.

THE TONGUE

Is "A world of iniquity"

"Set on fire of hell"

"Tamed by no man"

"An unruly evil"

"Full of deadly poison"

It "Boasteth great things"

"Defileth the whole body"

"Setteth on fire the course of
nature".

—James.

IT DEPENDS

A thing is often good or bad
Depending on its use, my lad.

I think you'll find that this is true
Of liquor and tobacco, too.

Tobacco may be used, they say,
In keeping pests, like moths, away.
But never was intended to
Be chewed and smoked by lads like
you.

Tobacco stains the finger tips
And causes cancer of the lips;
While alcohol does even worse—
It doth both soul and body curse.

So use these as they should be used,
Nor in their use become confused,
For they are good or they are bad,
Depending on their use, my lad.

Sel. From Clean Life Educator
by A. B VanDyke.

Blessed is he that considereth the
poor; the Lord will deliver him in
time of trouble. The Lord will pre-
serve him, and keep him alive; and
he shall be blessed upon the earth,
and thou wilt not deliver him unto
the will of his enemies. Psal. 41:
1-2.

RELIEF BOARD

Ord L. Strayer, Chairman
P. O. Bx. 246
Vienna, Va.
Kyle T. Reed, Secretary
Minburn, Iowa
Newton Jamison, Treasurer
Quinter, Kansas
Ezra Beery
r 1, Union, Ohio
Paul Byfield
r 1, Bx 768
Modesto, Calif.

BIBLE STUDY BOARD

Ammon Keller, Chairman
R. 5, Lebanon, Pa.
Vern Hostetler, Secretary
Montpelier, Ohio.
Ben Klepinger, Treasurer
R. 2, Brookville, Ohio.
Edward Johnson
R 2, Wauseon, Ohio.
George Dorsey
Bx 58, Salisbury, Pa.

OFFICIAL DIRECTORY

Board of Publication

Harry Andrews, Chairman,
R. 1, Grandview, Mo.
Edward Johnson, Vice-Chm.
R. 2, Wauseon, Ohio.
Paul R. Myers, Secretary,
Box 117, Greentown, Ohio.
Roscoe Q. E. Reed, Treasurer,
Snowville, Va.
James Kegerreis,
Bx 84, Strausstown, Pa.
Howard J. Surbey,
R. 2, Taneytown, Md.
Ex-Officio.

Board of Trustees

Lawrence Kreider, Chairman,
9005 W. 3rd St., Dayton 7, Ohio.
A. G. Fahnestock, Secretary,
R. R. 3, Lititz, Pa.
David F. Ebling, Treasurer,
Bethel, Pa.

General Mission Board

Ammon Keller, Chairman
r 5 Lebanon, Pa.
Herbert Parker, Secretary
r 3 Arcanum, Ohio
David Ebling, Treasurer
Bx. 28 Bethel, Pa.
Harry Andrews
r 1 Grandview, Mo.
Paul R. Myers
Greentown, Ohio
W. S. Reed,
Waukee, Iowa.
Galen Harlacher,
Newberg, Ore.
W. E. Bashor,
Turlock, Calif.

All contributions to the vari-
ous boards should be made out
to the Treasury, but sent to
the Secretary for his records.

BIBLE MONITOR

VOL. XXXIV

FEBRUARY 15, 1956

No. 4

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE SON OF GOD

"Then they that were in the ship came and worshipped him saying, Of a truth thou art the Son of God", Matt. 14:33. Matt. 3:17, "And lo a voice from heaven saying. This is my beloved Son, in whom I am well pleased". Here we have two positive witnesses that Jesus was the Son of God. No greater witnesses can be found than these, although we might call up hundreds of verses which give other witnesses. We have the chosen disciples, who knew, associated with and continually listened to Christ, exclaim, "Of a truth" definitely and without question "Thou art the Son of God." No doubt at this time they did not fully understand what they were saying but without question they spoke, honestly from the sincerity of their mind. The other witness "A voice from Heaven" none less than God Almighty. Can anyone question the all-seeing, all-knowing voice from Heaven?

Need we go any farther to prove that Christ was the Son of God? What about those who deny it? Do they not deny the words of the Apos-

ties and also the voice of God? What have they left to believe, to tell them of God's ways? They virtually deny the entire New Testament, for it all came from these two sources. What use is there of any further belief if one denies the statements of these two Heavenly witnesses? To such an individual Godly people and Heavenly revelation mean nothing.

Jesus Christ was one of the subjects of the day. Just as today, people gathered their opinion of Him from hearsay, from what they actually heard and saw and from their past understanding about Him. The disciples told Christ what they heard people discussing of Him. He, no doubt, was sad because of the lack of true understanding but He was very interested in knowing what the Disciples thought of Him. Matt. 16: 15-16. "He saith unto them, But whom say ye that I am? and Simon Peter answered and said, Thou art the Christ, the Son of the living God." No doubt of the main reasons for His continual teaching the disciples by: His words, His miracles, His sufferings, His prayers and His life with them, was to fully con-

vince them that He was the Son of God. When once they fully believed in Him then He had a nucleus upon which to build His Church.

The Father further tried to fully convince the disciples, Matt 17:5, "And behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him". Many times Christ tried to fully convince His followers in parables, Matt. 21:37, "But last of all he sent unto them his son, saying, They will reverence my son". The Centurion at the Cross no doubt witnessed many crucifixions. He no doubt fully understood the circumstances and usual happenings at such a time. He was likely a hardened, serious thinking, thoughtful person to have such a position. Yet we find that wonderful admission from his lips, Matt. 27:54, "Truly this was the Son of God". Do we have any reason to doubt it?

Even the unclean spirits were convinced of His identity, Mark 5:7, "What have I to do with thee, Jesus thou Son of the most high God, I adjure thee by God, that thou torment me not". Luke 4:41, "And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ". The many things which the apostles wrote were written that people might believe in Christ's true mission upon the earth. We cannot read

them without believing of His true identity. Unless we want to wholly believe in Him and learn more about Him, we should cast away the entire New Testament and spend our time upon something which we are sure of. For to console ourselves with the New Testament and yet not believe in its very foundation is certainly foolishness and a display of our poor mentality.

So to believe any of the New Testament we must certainly believe that Jesus is the Son of God. However it would be foolish to believe this without trying our best to obey and serve Him as such. To believe in a thing and not try earnestly to carry out our belief in our daily living would certainly show our lack of good judgment. Heb. 4:14, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession". 1 John 1:7, "If we say that we have fellowship with him and walk in darkness, we lie and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin."

SIN, HOW IT IS THOUGHT OF TODAY

Today man regards sin as a misfortune and tries to minimize its enormity. Some even deny its existence altogether. Others in ignor-

ance say, that sin was from the beginning and what can we do about it. This is not true, God in the beginning created, made everything and it was good, Gen. 1:31. Good is opposite of evil, so sin was not from the beginning.

The origin of sin was not till man disobeyed God. So is sin in the life of man or woman today. We sin when we disobey God. That is why man should accept God in youth and not indulge in the sinful pleasures of the world, thereby escaping: the sorrow of the heart, the evil of the flesh and the judgment that comes to all those who sin. Ecc. 12:1, "Remember now thy creator in the days of thy youth". This does not mean that we have not sinned. 1 Jno. 1:8, "If we say we have no sin, we deceive ourselves, and the truth is not in us". But this still does not say or mean because we are born in this world that is full of sin (not that God Almighty made it so, but man seeks after his own heart) that we must accept this sinful way of living.

God knew and still knows the heart of man. He knew the moment Adam first disobeyed Him. He knows when evil first enters the heart of men and women today, but we can rejoice that God has made a way of escape. God hates evil and anything that is not of God is evil. So God sent His only begotten Son, that whosoever should accept Him and His commandments, can escape this life of sin. "We know that who-

soever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not", 1 John 5:18. Jesus said, "Except a man be born again, he cannot see the kingdom of God", John 3:3. Also Rev. 21:27, "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of Life".

If sin is of such minor importance or if there is no sin, Why then the need of Jesus Christ and His doctrine? Sin has been the cause of sorrow, heartache and death, ever since Adam and Eve first disobeyed God, their Creator. This one sin banished them from the garden of Eden. For one sin Cain and all his posterity were cursed. For one sin Korah and all his company went down in the pit. Sin kept Moses from entering the Promised Land. For a single sin Ananias and Sapphira fell dead. If only man would realize it's enormity, before it is forever and eternally to late.

Bro. Paul Stuber,
26 Locust Bend Rd.
Ephrata, Pa.

A PURE RELIGION, UNDEFILED BEFORE GOD

Part Two

We notice the definition of religion given us was (any system of faith or worship). Is that what the scriptures say about it? We know

BIBLE MONITOR

Taneytown, Md., February 15, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

what system the New Testament teaches, and we notice very little of that. Matt. 15:8-9, "This people draweth nigh unto me with their mouth and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men."

What is the heart of man that it cannot be controlled? We read in Genesis that the heart of man was evil continually, so that it repented God that he made man. We know that man has a worshipful heart, but what does he worship? We can soon find out by conversing with him, Matt. 12:34, "For out of the abundance of the heart the mouth speaketh." We can still take notice today, that saying still stands true.

Man's heart seems to lust and even

worship the gold, silver, material possessions and pleasures of this world; even to the extent that professing christians will let it separate them from their church and God, when put to the supreme test.

We know that man is mortal and unless he puts on immortality he is still man, regardless of what we claim to be or profess. So what are our affections set upon, things that pertain to things earthly or on those that pertain to heavenly? Our conversation will soon reveal.

We have many commandments that our affections are to be set upon God, Deut. 6:5 and Mark 12:30, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and all thy mind, and with all thy strength, this is the first commandment".

Second our affections should be toward our neighbor and our brethren Romans 12:10, "Be ye kindly affectioned one to another with brotherly love; in honour preferring one another". Let love be without dissimulation.

Again Apostle Paul said we should mortify our worldly affections that we should not obey the lusts thereof. V:16 he says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" So the question is, what system are we using to worship? The love and affection toward

God that we are hungering and thirsting after, righteousness, that we might attain to righteousness; or are we using the affection of this world that we might get riches, honor, glory and pleasure. From the abundance of the heart the mouth speaketh. Others know, are we betraying ourselves?

Today we have to decide what makes up pure religion, based entirely upon and using the entirety of the scriptures. The same as the early Christians did in the time of apostle Paul when there was other doctrines entering into controversy with his teachings. The proper or right decision is as important now as it was then.

Next we notice that Webster says: The outward manifestation of belief in a supreme or superior being. If we put our light under a bushel so no one could see it or know of it, would we be a christian? Nay verily nay; it only proves that we are ashamed of our profession, and certainly no one else would witness for us.

It is a sad situation to know that there are people in the church, who have promised or pledged to forsake the world and the devil, live a pure life of christianity and be a living precept, read and known to all men; but have failed in character and the outward manifestation of belief. The outward garb of a christian is to live and be separate, peculiar from the world; so if we

dress and follow after the ways of the world, we have not separated ourself and have utterly failed in our christian endeavor and shall be rejected in judgment.

The Apostle Paul says in 2 Tim. 2:4, "No man that wareth entangleth himself with the affairs of this life; that he may please him who has chosen him to be a soldier." So if you take the pleasures of the world and the pleasures of Christianity and try to mix or mingle them together; we certainly know the result shall not be bliss and peace.

It is often spoken of someone as, (they are trying to take the world by one hand and the church by the other) and we always notice the church gets the hand last. Luke 16:13, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon".

Next we notice that Religion is love and obedience towards God. Christ verifies this statement in His teachings in John 14:23, "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him; and will come unto him, and make our abode with him".

In John 3:16 we know the love of God towards man. How He still wants to bless man, if he will be obedient to Him and worship Him from the heart. We read in Deut. 5:29

where God spoke and said, "Oh that there were such a heart in them, that they would fear me, and keep my commandments always, that it might be well with them, and with their children forever".

Then again in Rev. 22:14 we read, "Blessed are they that do his commandments, that they might have right to the tree of life, and may enter in through the gates into the city". Here we find that love and obedience is essential if we want to get into the relationship and family of God. What a great reward of heirship we receive if only we are obedient. Obedience is the only way we have of making a secure entrance into God's Kingdom.

In Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven". Again in John 7:17, we find that obedience is the only key or road to spiritual knowledge. We know from experience, there is great joy and happiness in obedience.

Now how can a church grow if it does not enforce the rules and regulations of the doctrine? First, if it's members do not have the love to obey the church doctrine, how can the spirit work there, and second if the church does not enforce it's doctrine, the Holy Spirit will not and cannot lead it unto righteousness. For that is the purpose of the Spirit, to lead men unto right-

eousness and if man will not obey or be led, then the Spirit will not strive with him. Therefore the church cannot tolerate sin in any degree or it will lose the guidance of the Holy Spirit.

Next we notice that religion consists of piety. Piety is Godiness and godliness is conforming unto God's laws. A christian is one who is followng Christ and His teachings, be willing to be led by the Holy Spirit. It is devoting oneself to holiness as we promised we would at the time of our baptism. To separate ourselves from the sins of the world and to renounce satan and his pernicious ways. The apostle Paul told Timothy to first learn to show piety at home, 1 Tim. 5:4, "For that is good and acceptable before God".

Where are we letting our young ones learn the fundamentals of christianity and religion. At home or are we sending them to seminaries and bible schools, hoping they will get the proper teachings that we do not want to take time to give. If we do not teach piety and exercise it in our homes, where or when will they learn it, when they grow to man or womanhood? They will never learn it. They will not respect you, they will not respect the church and it's sacraments nor will they respect each other or their fellowman. Such is the condition of the world today, who has failed? The home of course which failed to exercise and teach

piety.

This is only a continuation of the wickedness as it was in the days of Micah. We know slothfulness is wickedness, are we slothful in our teaching? The prophet says, they are unlearned not having a teacher, Micah 7:6, "For the son dishonoreth the father, the daughter riseth against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house".

Again we notice that religion is conformity to Bible precepts. The Bible is essential to salvation, we know of its origin and we know it is divine. 2 Tim. 3:16 tells us where it comes from and what it is for. 2 Pet 1:20, "Knowing this first, that no prophecy of the scripture is of any private interpretation". v.21, "For the prophecy came out in the old time by the will of man: but the holy men of God spake as they were moved by the Holy Ghost".

In the past few years we saw new churches spring up because one man had influence enough to get a following and set up a doctrine according to his own interpretation. Is this according to the scripture and is it safe? Prov. 11:14, "Where no council is, the people fall: but in the multitude of counsellors there is safety."

Could it not be, as when the apostle Paul and Silas were out among the brethren preaching the gospel, that some of the Pharisees which be-

lieved rose up and gave their own ideas of how the doctrine should be. This made a dissension among them and many would not hear the decisions of the Jerusalem conference. They later wrote of these men, that certain which have went out from among us have troubled you with words, subverting your souls.

Can we follow any man's doctrine and reject the council of godly men, who have assembled together that they might agree upon the doctrine, according to the scriptures. There might be times that we do not agree with them, but later we see where we were wrong and they were right, to the extent that we know it was the guidance of the Holy Spirit that led them.

Again we find religion is devotion. Are we a devoted christian? Therefore, zealous and ardent to good works, ready to perform that which belongs to the service of God, earnestly consecrating ourselves to the observance of God's will?

There is more than one kind of devotion. It can be a form of prayer or worship. Paul, when at Athens, beheld their devotions and saw that they were wholly given to idolatry and made altars to all their known gods and one to the unknown god. Paul then preached unto them the true God, the God unknown to them, a few believed but the majority would not. The same condition exists today, people are worshipping but have failed to see the reality,

scriptural entirety and need of worshipping God from a pure heart. Sure we can pray, sing and testify but if we have failed to take on immortality, crucify all human passions and reservations, we are only an abomination in the sight of God.

Religion is fidelity to our God. Strictly observing the promises and duties which we took upon ourselves at time of our baptism. Paul in Tit. 2:10, exhorts us to show a good fidelity to all, not only to the church but to all whom we associate with. That we do not purloin or take anything dishonestly but being loyal to all and all known facts.

Paul speaks of the things that become sound doctrine and teaches us that we should deny ungodliness and worldly lusts. That we should live soberly, righteously and godly in this present world: and support the church, the mystical body of Jesus Christ.

Let us study to faithfully work out our salvation and be on our guard that we may not fall prey to the deceitfulness of sin, through the devil and his angels of light.

Foster B. Shaffer,
r1 Myerstown, Pa.

GOD'S CHOSEN PECULIAR PEOPLE

Part 2

God's true followers are submissive to all His commandments and the order of His established church: according to His own teaching and

the Apostles directions on gospel principles. A lawyer asked Jesus the question, Which was the greatest commandment of the Law? Jesus answered him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself, on these two commandments hang all the Law and Prophets", Matt. 22:37, 39-40.

"Let love be without dissimulation. Abhor that which is evil", Rom. 12:9-10, If a man love me he will keep my commandments. "For this is the love of God, that we keep his commandments: and his commandments are not grievous", 1 John 5:3. "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and manifest my love to him", John 14:21, 23. "Wherefore we receive a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear", Heb. 12:28.

God's kingdom is not of this world, Matt. 6:21, 33, neither do His true followers indulge in or love the pleasures and entertainments of this world, 1 John 2:15-17. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life is not of the Father but is of the

world. The works of this world are not the works of God's kingdom. The world passeth away and the lust thereof: but he that doeth the will of God abideth forever.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom", Luke 12:32. God's people wear common and plain attire, which makes a mark of distinction from the pride and fashions of the world. They abstain from all appearance of evil, 1 Thess. 5:22. Such as: races, gambling, shows, carnivals, drinking, movies, unions, lodges, life insurance, television or any evil that corrupts the religious minds, of especially the younger.

"Wherefore, my dearly beloved, flee from Idolatry. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God", 1 Cor. 10:14, 31. God's true followers put on the whole armour of God, to withstand all the the mighty powers of evil and spiritual wickedness in this world, Eph. 6:10-18. For the great conflict with satan and sin, must be won in each christian's life, to gain their eternal inheritance. Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation on the world, Matt. 25:34.

"Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is

in heaven", Matt. 7:21. "He said unto them, ye are they which justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God", Luke 16:15. The world thinks it strange that ye run not with them to the same excess of riot, speaking evil of you, 1 Pet. 4:3-4. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them because they are spiritually discerned", 1 Cor. 2:14.

For the wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness", 1 Cor. 3:19. But God hath chosen the foolish things of this world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

In His great wisdom God has chosen the most common and convenient ordinances and practices for the church. The Lord's Supper is a very common supper, but is a manifestation of Divine fellowship together in honor of our Lord and

Saviour. The ordinance of feet-washing is humbling ourselves in humility and love to the Lord and each other. The holy kiss is a kiss of charity, an expression of love and interest in each others welfare. "Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus", 1 Pet. 5:14.

The prayer covering is very essential to salvation, for Sisters are thereby recognized by the angels, 1 Cor. 11:3-13. Also they have power on their head to worship God together; that both brother and sister are given the same free privilege and access to their Lord. The communion of the Bread and Wine is a divine ordinance, in remembrance of Jesus' broken Body and shed Blood for our redemption. "He was in the world, and the world was made by him, and the world knew him not", John 1:10. The world cannot perceive the works of the Holy Spirit, but through the Holy Spirit it is revealed to God's chosen people to know the mysteries of His kingdom, Matt. 13:11.

Bro. C. M. Kintner,
Converse, Indiana.

INTEGRITY

If you were to look up the word integrity in your dictionary you would probably find this meaning: uprightness of character, completeness, soundness, these three words cover many things when you think them over. Our thoughts go back

to Job, when he said, "My lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you: till I die I will not remove mine integrity from me", Job 27:45.

"The integrity of the upright shall guide them. The righteousness of the perfect shall direct his way", Prov. 11:3, 5. Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool", Prov. 19:1. "Providing for honest things, Not only in the sight of the Lord, but also in the sight of Men", 2 Cor. 8:21. "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God", John 3:21.

"I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation where with ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have

given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let no corrupt communication proceed out of your mouth, but that which is good, to use of edifying, that it may minister grace unto the hearers, and grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you" Eph. 4:1-5, 17-27, 29-32.

Viola Broadwater
Cumberland, Md.

NEWS ITEMS

CERES, CALIF.

Brother David Ebling, from

Bethel, Pa., held a two-weeks revival meeting at the Pleasant Home church in Ceres. The meetings were well attended and Brother Ebling certainly gave us many good messages from God's Holy Word. We feel the Lord will bless Bro. and Sister Ebling for laboring so earnestly in our midst, during our revival and we pray that the good seed sown will spring up on good ground and bring forth fruit for the Master.

On Saturday evening we had our Lovefeast and we were very happy to have: Bro. Thomas from Strathmore, Calif.; Sister Litfin, Reva, Letha and Galen Litfin, Bro. Galen Harlacher, David Roedel, Bro. and Sister Roedel and family, all from Oregon; Bro. and Sister Swallow, Bro. and Sister Clinton Skiles from Santa Rosa, Calif., with us. We appreciate all these members coming from such a great distance to worship the Lord with us. It is certainly inspiring to have those of like precious faith to come and worship with us.

Sister Doris Byfield, Cor.

TANEYTOWN, MD

The Walnut Grove congregation met for regular council Jan. 7. Services opened with singing hymn no. 210, Bro. Howard Surbey reading from Matt. 6 and prayer. Our Elder, Bro. Ammon Keller, gave us some inspiring remarks and moderated the meeting.

The church and Sunday-school officers were chosen for the coming year. Delegates to District meeting were chosen. The Lord willing, Bro. David Ebling will hold our Evangelistic meetings from Sept. 23 to Oct. 7. The meeting closed with prayer by Bro. Keller and song.

In these times of confusion and peril we all need to stand up for Jesus. Pray for us at Walnut Grove that we may be found among the faithful, when the Lord comes to gather His own.

On Wednesday, Jan. 25, just before noon, Bro. Virgil Leatherman had the misfortune to seriously injure his right arm, in a machine at the place of his employment. He was taken to Annie Warner Hospital, Gettysburg, Pa., where he will remain for several weeks. The church at Walnut Grove shall miss him and pray God will heal his body soon, so he can be with his family and back to worship with us.

Sister Margaret Dayhoff, Cor.

ENGLEWOOD, OHIO

Since our last report Bro. Otto Harris was with us in a Revival meeting. He gave us eleven spirit-filled messages. As an immediate result, one precious soul accepted Jesus as his Savior. The church was strengthened and encouraged to press on in the Lord's work.

The Harvest meeting of Englewood and Eldorado churches was held in this congregation. At our

Communion Brethren Edward Johnson and Charles Leatherman were with us. Since Bro. Kreider's departure, Bro. Herbert Parker has been elected as our presiding elder. Bro. Melvin Roesch has consented to conduct our revival for 1956. Let us pray for one another that we may be found faithful to the end.

Sister Sylvia Surbey, Cor.

NEWBERG, OREGON

On December 30, we held our regular quarterly council. After singing hymn no. 40, Bro. Ed Withers read II Cor. 13 and led in prayer. One verse of "My Faith Looks Up To Thee" was sung, after which Bro. Galen Harlacher took charge of the meeting. We elected our Sunday School and Church officers. Pray for each of these, that we may be blessed, by souls being added to the church.

It was decided we would begin the new year by having prayer meeting each Wednesday evening. It was the feeling of each that we, as a church, needed this time together with our Lord. Prayer is the life of a church, and although we are few in number, we have God's promise that where two or three are gathered together He will be in our midst. Meeting closed with prayer and singing. We are indeed grateful for the spirit of this meeting.

We take this opportunity to invite any one coming out West to stop in and worship with us. It is a

highlight in our lives when we can fellowship with our dear Brethren and Sisters of like precious faith.

Sister Esther Roedel, Cor.

NORTH CANTON, OHIO

Again we wish to give a little review of the activities of the Orion Dunkard Brethren of the past year.

We, at first, desire to thank God for the good that he has done for us at this place. We, of course, have had some sickness the past year but no deaths in the congregation. Church councils and the work of the church was carried on in a brotherly manner. Although we lost two members who no longer desire to carry on in the Dunkard Brethren faith the writer feels, in writing for the church, that the rest must still press on for the prize lies at the end of the race. Such things have happened before and as time goes on it will continue to go on, for in God's word it plainly teaches that there shall be a falling away from the faith.

In the fall of the past year Bro. Paul Reed came into our midst to hold our Evangelistic meetings. He labored hard for a period of two weeks. He gave us many things from God's word to think about and we wish him God's richest blessings for his efforts. Although there were no additions to the church we are hoping that the seed sowed will still bring forth fruit yet in due time.

As we were needing more help

in the ministry at this place we were made happy to hear of Bro. and Sister Donald Ecker and family moving into our midst. I am sure it was the answer to prayers that were given to our Heavenly Father. I know we shall all feel glad if they can see fit to stay with us and labor in this part of God's vineyard.

Again good news came when we heard Bro. Paul Reed was coming to work near here, he not only labors manual labor but is helping in part of God's Vineyard. We really do enjoy to have these two good Brethren with us and to hear their inspiring messages from God's Holy Word. Although we enjoy Bro. Paul Reed's presence, we know it makes an emptiness in the home of Sister Reed and family to have a husband and father out away from home. But we wish God's richest blessings upon them, and hope they too, some time, can see fit to join us. We truly welcome them to come any time into our midst and make their home here.

We held our Spring and Fall Lovefeasts as usual and some brethren and sisters from other congregations came, which we appreciated very much and hope they will come again and worship with us.

Not to forget our own home minister and Elder, Bro. Paul Myers has not been feeling too well at times. We ask the prayers of the Brethren in his ever behalf as the work of the church must go on, not only here

but throughout the brotherhood and the world.

We have selected an Evangelist to hold our meetings in the latter part of this coming summer who will be announced later.

Bro. Alvin Silknitter, Cor.

OBITUARY

HATTIE V. TAYLOR

Daughter of Harvey and Lilly Mentzer, was born in Fairfax County, Virginia, on December 24, 1894. She passed away December 6, 1955 at Garfield Memorial Hospital, Washington, D.C., at the age of 60 years, 11 months and 12 days.

At the age of thirteen she felt the need of the Savior and was baptized into The Church of the Brethren. In 1939 realizing the need of a closer walk with her Savior she, with her husband, united with the Dunkard Brethren where she remained a faithful devoted member. She believed and lived the plain and simple life which her Savior taught. With her cheerful smile she often hid her intense suffering, and brought joy to others.

In 1912 she was united in marriage to W. A. Taylor. To this union were born four daughters and three sons. One son, John Henry, departed this life in infancy. Those remaining to mourn her passing are: her husband; the following children: Charlotte Hackett, Durham, N. C.; Walter A. Taylor, Savage, Md.;

Gladys Shifflett, Virginia Brooks and James Roy Taylor, all of Arlington, Va.; Ethel Shaffer, Myerstown, Pa.; twenty-eight grandchildren, four great-grandchildren, two sisters one brother and many other relatives and friends.

Funeral services were conducted December 9, 1955 at the Deal Funeral Home, Washington, D. C., by Elder Lewis B. Flohr assisted by Rev. Scott and Rev. White. Burial in Fairfax cemetery, Fairfax, Virginia.

THANKS

Before passing away Sister Hattie Taylor requested that her most grateful thanks be extended through the Bible Monitor, to the brethren and sisters, relatives and friends, who so kindly remembered her with their prayers, cards, letters and other deeds of mercy during her months of suffering.

Elder W. A. Taylor and children also wish to express their thanks for all of this kindness.

THE SIMPLE LIFE

There is a charm about the life of Jesus that is irresistible. This is because he truly lived the spiritual life and revealed the nature of God. The simple life is in essence the spiritual life. The simple life comes from a right heart attitude. It means putting the kingdom of God first as Jesus did. Are we taking the teaching and example of Jesus seriously

on this point? Read carefully Matt. 6:19-34, the best exposition of the simple life.

It is needless to say that the general tenor of this world is antagonistic to the principles of simple spiritual living. A large number of Jesus' present-day followers even do not hesitate to state emphatically that at this point his teachings are impractical. A proponent of the simple life may say: "Put first things first—sacrifice, love, service—the markings of the kingdom of God. The world will laugh back: "Eat, drink and be merry, for tomorrow you may die", and, "One world at a time, please." Again, the simple life advocate may say: "Trust God, he will take care of you." To the man of this world that is altogether too naive and he will reply: "Better take no chances, buy bank notes and play safety first." Here we have two distinctly opposite ways of thinking. The simple life must be lived in a world hostile to its spirit.

Our present age is one of unprecedented luxury and extravagance. A luxury is anything—it may be a radio or a set of silverware—that ministers to comfort or pleasure, but is not necessary to life and subsistence. The application of scientific discoveries to everyday needs has given us literally a deluge of luxuries. Our possession of a continent rich in natural resources and of a wealth hitherto unknown to any other people in all history has made us extrava-

gant, and it is to be feared, forgetful of our stewardship. The old Anglo-Saxon virtues of thrift and frugality have largely disappeared from among us. Some one has estimated that the American people use only fifteen per cent of the wearing quality of their clothes. Stuart Chase has estimated that we spend approximately twenty one billions of dollars annually—almost one-fourth of our national income—on luxuries and amusements. Who among us is guiltless? And all this in a world where Jesus taught the simple life and where men, women and children are being stunted mentally and spiritually, for want of the bare essentials of life!

As relates to this doctrine, a Christian must be one who like Jesus puts kingdom interests first; he must be one whose trust is supremely centered in God. To all such this question inevitably arises: How can I live in a skeptical age, immersed in luxuries and nurtured in extravagance, and still be true to the Spirit of Christ? That is the real problem involved in the doctrine of the simple life. Jesus called men to self-sacrifice and cross-bearing. Luxury invites men to comfort and pleasure. Jesus called men to live a humble, simple life. Extravagance invites men to make a display and get ahead of their neighbors. Whom shall we follow? Can a Christian be true to the Spirit of Christ and surround himself with more conven-

iences than necessary to maintain his highest personal efficiency? Can a Christian be true to the Spirit of Christ and enter an automobile or big dinner race with his neighbors? Just how much can a Christian spend on himself?

Jesus calls us to live the simple life. Shall we try to escape it? Jesus warned us of the vitiating effect of luxury on a man's soul. Shall we disregard his council? Jesus in no uncertain terms stated the conditions of discipleship. Shall we release our hand from the plow and look back?

"No, follow we must amid sun or shade,

Our faith to complete,

Journeying even where no path is made—

Save by his feet."

Sherwood Eddy, wealthy missionary and peace worker, a few years ago moved out of a comfortable New York suburban apartment having a rental value of \$200 a month into an apartment which rents for \$39.24 a month, following an initial payment of one-tenth of the cost of the house. He had money and could easily afford financially the privileges of the more comfortable apartment, but he discovered he could not afford it spiritually.

The simple life has long been a cherished doctrine of the Church. The opportunity is at hand in this age of complexity and extravagance

for our church to make a splendid contribution to the spiritual life of America and of the world through a proper emphasis on this doctrine. I know of nothing that is more needed. The way is not to legislate, but to live, to teach and to preach the simple life—putting kingdom interests and trust in the Father first—until its superiority and true beauty may become manifest to all. Here is a work for each of us, the minister and the layman, the old and the young.

Harper Will

Sel. by Mrs. Jonas Kreider.

—o—

WOE TO THEM THAT ARE AT EASE IN ZION

This is no time to be at ease in Zion. God has said in His Word: "Woe to them that are at ease in Zion." Many good people content themselves with a feathered nest. But the great victories that are to be won for our Lord cannot be won in a feathered nest. They must be won on the hard battle lines of a forward advance. Let us not look for ease of the place of least resistance as followers of Jesus Christ. If we follow Him without retrenchment or compromise we are certain to encounter a cross.

Jesus said: "Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his

life for my sake and the gospel's,
the same shall save it."

The Harold

Sel. by—Sister Jeannette Poorman

WHEN CHRIST COMES

When the night of time shall pass
away,

And the day of Christ shall rise
We'll all be gathered home, to live
In mansions, in the skies.

The vail of darkness sheds its gloom
O'er all the earth below,
But Christ shall draw the curtain up
With one loud trumpet blow.

The glow of Heaven shall light the
earth,
And Christ shall gather home
The child of God to live with him
In that peaceful sheltering dome.

The vineyard grapes will then be
judged,
According to their deeds,
According to the path they trod,
Oh which way shall it be?

Deloris Gray,
Clarksville, Michigan.

GOSSIP TOWN

"Have you ever heard of Gossip
Town?

On the shore of Falsehood Bay?
Where old Dame Rumor, with rust-
ling gown,

Is going the livelong day?

It isn't far to Gossip Town,

For people who want to go;

The Idleness Train will take you
down

In just an hour or so.

The Thoughtless Road is a popular
route,

And most folks start that way.

But it's steep downgrade; If you
don't look out,

You'll land in Falsehood Bay.

The principal street is called they
say

And I've heard at the Public Well
And the breeze that blows from
Falsehood Bay

Is laden with Don't you Tell!

In the midst of the town is Telltale
Park,

You're never quite safe while
there,

For its owner is Madam Suspicious
Remark,

Who lives on the street, Don't
Care.

Just back of the park is Slander's
Row.

'Twas there that Good Name died
Pierced by a dart from Jealousy's
bow,

In the hands of Envious Pride.

From Gossip Town, Peace long
since fled,

But Trouble, Grief and Woe,
And Sorriw and Care you'll meet in-
stead—

Oh we hope you never to Gossip
Town go!

Sel. by Sister Ruth M. Snyder

DAD

I had a dad just yesterday, not young, its true,
 But well and gay, full of life, love and vim,
 Today but memories live of him.
 My dad was good his life was clean,
 he never acted small and mean.

He was tender, unselfish and strangely fine, a prince of man,
 that Dad of mine.

He had not set the world on fire,
 great fame was never his desire,
 but oh, his name is much revered,
 by scores of friends whose hearts he cheered.

He left no fortune grand behind,
 but oh, he left a peace of mind,
 the knowledge that his life was free of ought but fineness, comforts me.

Grand-daughter.

WHAT A MAN DOES WHEN HE SWEARS

The man who swears does ten things at once: 1. He breaks the Command of God; 2. He violates the law of the land; 3. He transgresses the rules of good manners; 4. He outrages decency; 5. He insults good people; 6. He profanes sacred things; 7. He shows bad bringing up; 8. He dishonors his parents; 9. He does what he is ashamed of; 10. He does what he will regret.

"DON'T SWEAR"

DOCTRINE

All scripture is given by inspiration of God, and is profitable for doctrine. Tit 2:1, "Speak thou the things which become sound doctrine." 1 Tim. 4:16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt save thyself, and them that hear thee". 2 Tim. 2:15, "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth". That they are not at variance, and are not at disagreement.

But men have added many things to the gospel or doctrine of our Lord and Saviour Jesus Christ. Some have taken parts of the law, and added to the gospel age. 2 Tim. 4:2-3, "Preach the word:..reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine". Is not this time at hand? They shall turn away their ears from the truth, and shall be turned unto fables. Watch thou in all things.

Many ministers are trying to induce tithing in some churches, making the Lord's house a house of merchandise. If we enforce part of the old Mosaic law, it makes us liable for the whole law. Rom. 6:14, "For ye are not under the law, but under grace". Rom. 7:4, "Wherefore, my brethren, ye also are become dead to the law by the body of

Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God". Gal. 3:24-27, "Wherefore the law was our (the Jews) schoolmaster to bring us (the Jews) unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ". For ye are all one in Christ Jesus. Tell me, ye that desire to be under the law, do ye not hear all the law. Some people want part of the law, and also expect grace. Jas. 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all".

1 Cor. 16:14, let all your things be done with charity. The apostle Paul made no charges to deliver, the whole counsel of God to the Jew's and to the Gentiles. Neither did they tax any individual or any church. The people were in great need at Jerusalem, as there had been a great drouth, so the churches sent relief. When I come, whomsoever yet shall approve, them will I send to bring your liberality unto Jerusalem. Let every one of you lay in store, that there be no gathering when I come. This was a free-will offering. Every true christian will feel to share with those who are in need. The churches were doing this and the apostle Paul

highly praised them. We cannot find any occasion where they collected tithes in any christian church.

Some of the ministers of today have a great desire for mammon. Ye cannot serve God acceptably and also serve mammon. It is written: be ye holy, for I am holy. 2 Pet. 2:1-2, "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you...and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of". 2 Cor. 11:13-15, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. For satan himself is transformed into an angel of light Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works".

1 Jno. 4:1, "Beloved believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world". Mark 13:22, "For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce (mislead) even the elect". Matt. 24:24, "There shall arise false christ, and false prophets...insomuch that if it were possible, they shall deceive the very elect". Gal. 2:10, "They would that

we should remember the poor: the same which I also was forward to do". 2 Cor. 9:7, 11-12, "Every man according as he purposeth in his heart, so let him give....For God loves a cheerful giver. Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth to the want of the saints, but is abundant also by many thanksgiving unto God".

2 Cor. 8. Brethren, we do you to with of the grace of God bestowed on the churches of Macedonia. Their deep poverty abounded unto the riches of their liberality. For I mean not that others be eased and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want. That there may be equality. For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. Gal. 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ. For by the works of the law shall no flesh be justified". For if righteousness came by the law, then Christ is dead in vain. We have thousands of people today being deceived, thinking they will receive salvation by keeping the Jewish sabbath or keeping a part of the law. Some think they get salvation by belonging to some church. Jesus says, Ye must

be born again. Who are we believing, some man? or Jesus the Christ?

John 7:17, "If any man will do his will, he shall know of the doctrine, whether it be of God", Rom. 16:17, Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned" Be not carried about with strange and divers doctrines. 2 John 1:8, "He that abideth in the doctrine of Christ, he hath both the Father and the Son. Whosoever transgresseth and abideth not in the doctrine in Christ, hath not God". Doctrine meaning, That which is held to be true. Jesus said, My words are truth and they are life. His words are truth and facts, they are the true doctrine of the Lord. When we talk about the doctrine we mean or understand the doctrine that Jesus brought from heaven, His Father's will. Heb. 10, I (Jesus) came to do they will O God. Wherefore when He cometh into the world He saith, Sacrifice and offerings thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin, thou hast no pleasure, which are offered by the law. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ one for all.

There is a wide difference between; doctrine and the Doctrine. There may be many doctrines. A

doctrine may be a principle or a proposition, which we may sanction or stand for, a settled rule or law of action. Many false prophets are gone out into the world, this being true, there may be many doctrines in the world. Some may be adulterated, weakened by adding or taking away, making it impure and unholy. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. It is a good thing that the heart be established (stedfast) with grace. Not to be carried about with various and strange doctrines. The apostle Paul gives the believers instruction to be on their guard and watch. So that we may boldly say, The Lord is our helper, and I will not fear what man shall do unto me. For he hath said, I will never leave thee, nor forsake thee.

Matt. 28:20, "Teaching them (all humanity) to observe all things whatsoever I have commanded you: and, Lo, I am with you always, even unto the end of the world." Mark 1:14-15, "Jesus came into Galilee preaching the gospel of the kingdom of God and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel". Jesus went into Capernaum, and on the sabbath he entered into the synagogue, and taught. And they were astonished at His doctrine. Jesus spake upon them saying, All power is given unto me in heaven and in earth. John

13. Jesus knowing that the Father had given all things into His hands, and that He come from God, and went to God. Jesus commanded His disciples, Ye call me Master and Lord, and ye say well: For so I am, if I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. The apostle Peter on one occasion made this statement, What was I, that I could withstand God. Peter had to surrender his will to the Lord's will, when he came to the house of Cornelius. Can any man forbid water, that these should not be baptized? Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons. So Peter yielded through the guidance of the Holy Spirit.

Jas. 2:9, If ye have respect to persons, ye commit sin. Therefore to him that knoweth to do good, and doeth it not, to him it is sin. Jesus taught His disciples by precept and example, how they should wash one another's feet. Peter, at first refused, Jesus answered him, If I wash thee not, thou hast no part with me. Jesus said, If ye know these things, happy are ye if ye do them. These are emphatic statements or doctrine, taught by our Lord and Saviour Who can withstand the Lord of heaven? Only by faith and obedience can we be approved of the Lord and then only by grace can we

be saved. Not of works lest men, could and would boast. Like the Pharisee who went to the temple to pray, he thanked God he was not like other men. He paid tithe on everything he possessed, justifying himself by his good works.

Jesus said unto them, take heed and beware of the leaven of the Pharisees and of the Sadducees. In vain they do worship me, teaching for doctrine the commandments of men. Jesus said unto the Scribes and Pharisees, Why do ye also transgress the commandments of God by your tradition? Woe unto you scribes and Pharisees, hypocrites: for you pay tithe of mint, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? If your righteousness does not exceed the righteousness of the scribes and Pharisees ye can in no case enter the kingdom of heaven.

2 Cor. 6:17, "Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty". For we must all appear before the judgment seat of Christ. Knowing therefore the terror of the Lord, we persuade men to repent. Acts 17, God now commandeth all men everywhere to repent. Acts 2:38, "Then

Peter said unto them, Repent, and be baptized every one of you". Luke 13:3, 5, "I tell you, Nay: but, except ye repent, ye shall all likewise perish". Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory now and forever.

Blessed be the dear Son of God, to a world of sinners revealed. Blessed be the fountain of blood. Only by His stripes we are healed. Thorny was the crown He wore, the cross His body overcame. Grievous were the sorrows He bore but He suffered it not in vain. Wash me in the blood that He shed and I shall be whiter than snow.

Wm. N. Kinsley,
Hartville, Ohio.

HOW TO USE THE BIBLE

When in sorrow, read John 14.
When men fail you, read Psalms 27.
When you have sinned, read Psalms 51.
When you worry, read Matt. 6:19-34.
Before church service read Psalms 84.
When you are in danger, read Psalms 91.
When you have the blues, read Psalms 34.
When God seems far away, read Psalms 139.
When you are discouraged, read Isaiah 40.
If you want to be fruitful, read John 15.

When doubts come upon you, try
John 7:17.

When you are lonely or fearful,
read Psalms 23.

Sel.—tract

Sister Jeannette Poorman
Pioneer, O.

—o—
The Bible contains: the mind of
God, the state of man, the way of
salvation, the doom of sinners, and
the happiness of believers. Its doc-
trines are holy, its precepts are
binding, its histories are true, and
its decisions are unchangeable.

Read it to be wise, believe it to be
safe and practice it to be holy.

It contains light to direct you,
food to support you, and comfort to
cheer you. It is the traveler's map,
the pilgrim's staff, the pilot's com-
pass, the soldier's sword, and the
Christian's charter.

Here Paradise is restored, Heav-
en opened, and the gates of Hell
disclosed.

Christ is its grand subject, our
good its design, and the glory of
God its end.

It should fill the memory, rule the
heart, and guide the feet.

Read it slowly, frequently and
prayerfully. It is a mine of wealth,
a paradise of glory, and a river of
pleasure.

It is given you in life, will be
opened in the Judgment, and will be
remembered forever.

It involves the highest responsi-
bility, rewards the greatest labor,

and condemns all who trifle with its
holy contents.

—o—
**SUNDAY SCHOOL LES-
SONS FOR MARCH**
PRIMARY LESSONS

Mar. 4—Jesus Blessing the Little
Children. Mark 10:13-16, Luke
18:15-17.

Mar. 11—Children help Praise
Jesus. Matt. 21:1-17.

Mar. 18—How we may be Jesus'
Friend. Luke 22:7-23.

Mar. 25—(Review) Jesus is our
Friend. Matt. 19:13-22.

—
ADULT LESSONS

Mar. 4—Thy speech betrayeth thee.
Matt. 26:57-75.

1—Following too far off gets us
into bad company and to do as
bad company does.

2—What do we have to remind us
if we deny our Christ?

3—Is it possible for speech to ex-
pose sin?

Mar. 11—What shall I do with
Jesus? Matt. 27:1-26.

1—If we crucify our Lord, can we
wash our hands of the deed as
Pilate did?

2—By choosing evil (Barabbas)
do we automatically reject the
good (Christ)?

3—Will self-justification eliminate
the responsibility of innocent
blood?

Mar. 18—The Crucifixion of Jesus.
27:27-49.

- 1—Could the friction caused by the jealous and envious factions in the Church be compared in any way to the casting of lots for Christ's robe?
- 2—How great was the load that Christ carried to the Cross?
- 3—Being once condemned and crucified, is it possible to do it afresh?
- 4—How close to the Cross will my trust in God carry me?
- Mar. 25—Truly this was the Son of God. Matt. 27:50-66.
- 1—Christ endured a great deal for us, will we stand, when we are called upon to endure for Him?
- 2—Could those events which took place when Christ gave up the Ghost be compared to His second coming to earth?
- 3—Just how sure was the tomb made?

—o—

DAILY DEVOTIONS FOR MARCH 1956

TRUST

- Memory verse, Prov. 3:5, "Trust in the Lord with all thine heart; and lean not unto thine own understanding".
- Thurs. 1—Psa. 31:9-24.
- Fri. 2—Psa. 118:1-14.
- Sat. 3—Psa. 34.
- Memory Verse, Psa. 37:3, "Trust in the Lord, and do good; so shall thou dwell in the land, and verily thou shalt be fed."
- Sun. 4—Ruth 2:4-17.

- Mon. 5—Prov. 3:1-10.
- Tues. 6—Isa. 26:1-11
- Wed. 7—II Sam. 22:21-33.
- Thurs. 8—Jer. 7:1-16.
- Fri. 9—Jer. 17:5-18.
- Sat. 10—Nahum 1.
- Memory Verse, Isa. 26:3, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."
- Sun. 11—2 Kings 18:1-12.
- Mon. 12—Psa. 73.
- Tues. 13—Job 13:1-17.
- Wed. 14—Amos 6:1-6.
- Thurs. 15—Isa. 12.
- Fri. 16—I Tim. 4:1-13.
- Sat. 17—II Tim. 1:8-18.
- Memory verse, Isa. 26:4, "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."
- Sun. 18—Matt. 12:9-21.
- Mon. 19—Mark 10:17-27.
- Tues. 20—Hab. 2:15-20.
- Wed. 21—I Tim. 6:6-21.
- Thurs. 22—Heb. 13:9-25.
- Fri. 23—Luke 18:1-14.
- Sat. 24—Luke 12:13-21.
- Memory verse, Psa. 34:22, "The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate."
- Sun. 25—I Sam. 17:38-51.
- Mon. 26—II Cor. 1:1-14.
- Tues. 27—Prov. 16:16-25.
- Wed. 28—Hosea 10:9-15.
- Thurs. 29—Dan. 3:26-30.
- Fri. 30—Psa. 141.
- Sat. 31—Matt. 27:39-50.

BIBLE MONITOR

VOL. XXXIV

MARCH 1, 1956

No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

COMPASSION

"Jesus Wept", John 11:35. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin", Heb. 4:15. By Compassion we understand: sympathy, pity, suffering for others.

Through Christ's compassion we see His human concern and also the finer things of life, which affect the divine nature. Jesus wept because He loved Lazarus. Though He was the great High Priest for humanity, yet He had concern for suffering humanity. Our infirmities are many and our feelings are influenced by them. Though He had no infirmities, yet he was tempted like as we are, that He might fully understand our problems and trials. The great lesson we should learn from His example, is that though He was tempted like as we are yet He withstood it all without sin. True He may not of had the weaknesses, which we have but the temptations came very forcibly to Him and He used God's Word to ward them off, so as not to yield unto them.

"For the Son of man is come to save that which was lost", Matt. 18:11. He certainly must of had great compassion for human beings, that He would humble himself as He did and suffer as He did that we might have the plan of salvation, as God delivered it unto Him. He came: not for His own honor, not for His own good; but rather for His own suffering and sorrow, that we might be saved from the wages of sin.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd", Matt. 9:36. He was moved with compassion in concern for others. Human beings were so weak, so slow to understand, so unable to walk alone through the ways of life; that He was concerned that they might have some shepherd to lead and protect them. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich", 2 Cor. 8:9. This verse gives us a beautiful picture of Christ's com-

passion for us.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not", Matt. 23: 37. Christ came unto God's people and instead of receiving Him and His helpers, they persecuted and killed them. He longed to gather them together under His care and protection but they were concerned otherwise. When one person or group of persons, will not receive Him then He removes His efforts towards them and turned His energy unto those who will hear and receive Him.

"When he was come near, he beheld the city, and wept over it, saying. If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes", Luke 19:41-42. This thy day is here now for you, dear reader. Christ is concerned about you and about the things which belong unto thy peace. Are you concerned about them? Are you in any ways reaching the peace that Christ would have for you? If not, why Not? Are you seeking His way, as He has compassion for you and has suffered so much that you might have peace and joy, through the Holy Spirit. Are you allowing sin to hide the glories of heaven from your eyes,

your understanding? Now, in your life, is the only opportunity you will have to prepare to enjoy, the things which God has in store for those who love and serve Him.

Just before Christ had expressed this great concern for Jerusalem, He had received perhaps the greatest honor that He ever received from that city, at His triumphal entry. But this must not have puffed Him up much, for He was still concerned about the terrible plight of these people, who were not enjoying the blessings of God because of their ignorance. For three years already this ruined and desolate people, had an opportunity to enjoy the peace and honor of Almighty God, yet in their ignorance they had not even accepted all the sacrifices which Heaven had made for them. Do we realize our opportunities? Are we fully fitting ourselves into God's plan of salvation? Is our joy in Christ full, or are we allowing satan to steal away our heavenly blessings?

"Jesus answered, I have told you that I am He; if therefore ye seek me, let these go their way", John 18:8. Through Christ's compassion we have opportunity to the forgiveness of our sins and eternal joy with Jesus in heaven. I am convinced that man cannot deprive us of these blessings, unless we yield ourselves unto sin, instead of unto Christ. Christ's compassion is able to overcome all the temptations of

satan, will you let Him rule in your life?

HARDNESS OF HEART

"But exhort one another daily, while it is called today; lest anyone of you be hardened through the deceitfulness of sin", Heb. 3:13.

There is not a more solemn warning in the Bible than this. There is not a more timely warning than this passage of scripture found in Paul's letter to the Hebrew brethren. All around us we see men and women, who are being "hardened through the deceitfulness of sin". Three times in this third chapter of Hebrews, God pleads with men, "Harden not your hearts". May we as christians take heed to the message as it is given to us in Hebrews, as well as in many other places in God's Word, and let not our hearts become hardened by the forces of this old world.

In these last days, Satan is going to exert all his energy and force to deceive the very elect if possible. You may say, I am well established in the faith, I obey all the ordinances of the church, I keep all her standards and am fully in the order of the church. That is very commendable, but yet in doing all these things which are certainly necessary, a child of God can become hardened through self, which is one of the most subtle and artful manners, which satan uses to deceive man.

A heart that has become hardened

loses his love for Christ and the church. When we lose our love for Christ and His Word, we are on our way to spiritual ship-wreck. We then have no desire to grow spiritually; the carnal nature occupies our thoughts, deeds and actions. A christian that loses his zeal for the church, her activities and has no love for lost souls, is losing his love for Jesus Christ. If we find ourselves in that condition, it is a sure sign that our hearts are becoming hardened through one of the many avenues, in which Satan is using to harden the hearts of man.

How sad it is when we have tasted of the good things from above, to go back to the "flesh-pots of Egypt", The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. How important to guard the heart. Anyone that has a heart attack is cautioned by his physician to protect his heart from over exercise or exertion; for the heart is necessary to the maintenance of the physical man, as when the heart ceases the body dies. When the spiritual heart (mind or conscience) becomes corrupt, we have a spiritual heart infection, which if left alone, will kill the spiritual life in man. The Bible says, "For to be carnally minded is death" May we ask God to help us, to see ourselves as He sees us. "Take heed that ye stand, lest ye fall"

Hayes Reed,
Modesto, Calif.

BIBLE MONITOR

Taneytown, Md., March 1, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

SPIRITUAL MANNA

One thing I know

John 9:25. "He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see".

This scripture refers to the young man who was born blind. Jesus met him. He made an ointment of clay and spittle and annointed the young man's eyes. He commanded him to go and wash in the Pool of Siloam. He went and washed and came seeing. He received a great blessing at the hand of Jesus.

Many found fault with this noble deed. They accused Jesus of not keeping the sabbath. They doubted the young man, as to his original blindness. They questioned the young man's parents. Then they

again called the young man to them and said, "Give God the praise: we know that this man is a sinner."

Listen to the young man's reply: "Whether he be a sinner or no, I know not: one thing I know that, whereas I was blind now I see."

There was no way of confusing this young man. He knew he was blind from birth. He knew he never had the privilege of seeing before. Now he could see. No one could talk him out of that fact. There is a wonderful lesson in his statement. "This one thing I know". We should know the things of God for ourselves.

Bro. Paul R. Myers,
Box 117,
Greentown, Ohio.

**THE HOLY GHOST, THE
SUPREME NEED OF THE
CHURCH**

Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 2:4, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The Holy Spirit is the third person of the triune God-head. It is the supreme need of the church of today. Without it the church is powerless to carry on the mission, for which God intended it to be.

God never intended the church to be mixed up with the world. The Holy Spirit cannot nor will not, work with the church when the church is mixed up with the world. The Holy Spirit is a person not merely an influence.

Jesus promised to send the Holy Spirit, Jno. 14:2; Jno. 16:8; Luke 24:49. On the day of Pentecost He fulfilled that promise, and the early church was filled with the Holy Ghost. The Holy Spirit is a person, for He may be vexed, Isa. 63:10, "But they rebelled, and vexed the holy spirit: therefore he was turned to be their enemy, and fought against them".

Again the Holy Spirit may be blasphemed, Matt. 12:31, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy ghost shall not be forgiven unto men". Also the Holy Ghost may be grieved, Eph. 4:30, "Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption". We are not to resist the Holy Spirit, Acts 7:51, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your father did, so do ye." If we resist the Holy Spirit He will leave us and may fight against us.

The Holy Ghost regenerates, John 3:5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he

cannot enter into the kingdom of God." There is no way by which we can enter into the kingdom of God, only by the way which Jesus has given. The Holy Spirit quickens, John 6:63, "It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life". The Holy Spirit is a teacher, John 14:26, "But the comforter, which is the holy ghost, whom the father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Holy Spirit is a reprover, John 16:8, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment". Some of us do not like to be reproved. The Holy Spirit is our helper, Rom. 8:26, "Likewise the spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us with groanings that cannot be uttered." The Holy Spirit sanctifies, 1 Cor. 6:11, "But ye are sanctified. But ye are justified in the name of the Lord Jesus; and by the spirit of our God."

The Holy Spirit knows, 1 Cor. 2:11, "For what man knoweth the things of man, save the spirit which is in him? even so the things of God knoweth no man but the spirit of god". The Holy Spirit imparts gifts, 1 Cor. 12:8-11, "For to one is given by the spirit the word of wis-

dom, to another the word of knowledge by the same spirit". The Holy Spirit bestows power, Acts 1:8, "But ye shall receive power, after that the holy ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth."

The Holy Spirit is our guide, John 16:13, "Howbeit when he the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that he shall speak and he will shew you things to come." Let us follow the leading of the Holy Spirit, and we will not go wrong. The Holy Spirit intercedes for us, Rom. 8:26, "But the spirit itself maketh intercession for us with groanings which cannot be uttered". The Holy Spirit is the author of the Bible, because Holy men of old, spake and wrote as they were moved by the Holy Ghost. Those men who wrote the Bible, were not mistaken in what the Holy Spirit dictated to them to write.

Brethren I firmly believe that we, as the Dunkard Church, are not following the leading of the Holy Spirit, as closely as we should. It seems to me that too many of us are preaching too much about other things, and not saying enough about the Holy Spirit. May we let the Holy Spirit have its place in the church, and also in our hearts, then a great change will take place, not

only in the church, but in our individual life as well.

Joseph P. Robbins,
Potsdam, Ohio.

THIRTY YEARS

In June of this year, thirty years of Dunkard Brethren History will have been made. Much of this history can be found in our General Conference minutes, much in our local church minutes, some is retained in the minds of individual members, and some will be found in many obituaries. The entire and correct history, however, will be known and recorded in Heaven.

Let us take a retrospective view of our church in 1926, and ever since until the present 1956. What has been her spiritual and numerical progress in thirty years? What have been her hindrances? What part have we as individuals played in the success and failures of the church? Since all of us are created with intellect, feeling, and will, and are responsible to God who made us, there certainly will be a reckoning as to what kind of stewards we have been in the church for whom Christ died.

What is the condition of the church today as we start into the next thirty year period? Are we still established on the same foundation we sought to be in 1926? Do we have the same faith, aim, and motto we had then, both in our hearts and on paper? As we look at

the rising generation in our homes and in the church, do we have an anchored hope for the church of the future? These are questions worthy of our concern.

Is it possible to improve on our history of the past? Can there be any Daniels and Pauls in the church of today and tomorrow? Even though we are in a wicked world where Satan is loose, isn't the Holy Spirit still available? Is it still true that the gates of Hell shall not prevail against the church? Is the arm of God shortened and the power of the Gospel diminished? Are the promises yet true? These too, are questions we may well consider.

The possibility of a better history in the future lies in our willingness to order our lives in obedience to our baptismal vows, to our conference decisions, and to the teachings of the Bible. We refer here to just a few of the Bible teachings which will be helpful. "Watch ye, stand fast in the faith, quit you like men, be strong", 1 Cor. 16:13. "Pray without ceasing", 1 Thess. 5:17. "Abstain from all appearance of evil", 1 Thess. 5:22. "But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you. Matt. 6:33 "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," 1 Cor. 8:13. "Set your affections on things above, not on things on the earth", Col. 3:2.

"Let love be without dissimulation, abhor that which is evil; cleve to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another", Rom. 12:9-10. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth", II Tim 2:15. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood", Acts 20:28.

Bro. F. B. Surbey,
R 1, West Milton, Ohio.

REPENT

John 1:6, "There was a man sent from God, whose name was John". When John started on his mission he preached repentance. The word of God came unto John the son of Zacharias in the wilderness, Preaching the baptism of repentance for the remission of sins. The people asked him saying, What shall we do then? John the baptist preached in the wilderness of Judea. Matt. 3:2, 5-6, 8, "Saying, Repent ye: for the kingdom of heaven is at hand. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. He told the Pharisees and Sadducees to bring forth therefore fruits meet for repentance. For this is he that was

spoken of by the prophet Esais, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord.

Mark 1:1-2, "The beginning of the gospel of Jesus Christ, the Son of God. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee." John did preach the baptism of repentance, for the remission of sins, And there went out unto him (John the Baptist), Judea and Jerusalem, and were all baptized of him in the river Jordan confessing their sins. Some say, at the river Jordan. The word baptize means: to immerse, in other words dipping entirely under the water. When Jesus began His mission He also preached repentance. Mark 1:15, Jesus came into Galilee, preaching the gospel of the kingdom of God. Saying, the time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel. So believing must come along with repentance

Matt. 4:17, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand". God not only invites, but also commands all men to repent. Luke 13:3, "Except ye repent ye shall all likewise perish." Here it seems to be the only remedy to escape destruction. Acts 17:30, "The times of this ignorance God winked at (overlooked) but now commandeth all men everywhere to repent".

Therefore as man is not able to reach perfection in this life, we still should have that repentive mind or spirit like Job of old.

Repentance is an act of the will or mind, and not a state of emotions. To regret for something done, to be sorry about, to reform. A turning, with sorrow, from wrong doing. A desire and determination to do better, to feel remorse for. We should have that feeling of remorse and repentance, if we offend in what we do or say. It goes farther, that we take heed not to do it again. It implies a change. It may mean an entire change in our lives. For the believer it is a condition of restoration to fellowship. For the unsaved it is the condition to receive salvation. Sorrow is not always repentance, it may mean death to the sinner that repenteth not, and does not obey the gospel of our Lord Jesus. Repentance is not salvation, it also takes belief and obedience.

Acts 16:30-31, The question was, what must I do to be saved? Paul and Silas said, Believe on the Lord Jesus Christ, and thou shalt be saved. No doubt he was obedient, because we read in V.33, he and all his house was baptized. Do you think he could of been saved if he were not obedient and rejected baptism? 1 Pet. 1:22, "Seeing ye have purified your souls in obeying the truth". John 12:46, "Jesus said, I am come a light into the world, that whosoever believeth on me

should not abide in darkness". John 13:13-15, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you". Are we obedient children if we refuse to do it? If ye know these things, happy are ye if ye do them. Obedience brings joy and happiness to the soul, but disobedience brings sorrow of heart. For the way of the transgressor is hard.

Acts 9:5-6, "Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord?" Saul realized a mighty power. So he said who art thou Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. The way of the transgressor is hard. Saul said, Lord what wilt thou have me to do? Was this not showing obedience? The Lord said unto him, Arise and go unto the city, and it shall be told thee what thou must do. And he arose and was baptized. Some people teach that there is nothing to do, to receive salvation. Here Jesus told him what he must do.

John 3:7, Jesus said, Marvel not that I said unto thee, ye must be born again. There was only one way for you and I to come into this world, that is to be born. It is God's way, so Jesus was born by a virgin, Mary. He took on flesh and blood,

in similitude or resemblance of man, but the origin or part of God. John 3:13-16, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness (a remedy for sin) even so must the Son of Man be lifted up. That whosoever believeth in Him should not perish, but have eternal life". 2 Pet. 3:9, "The Lord is not slack concerning his promise,.... but is longsuffering to usward, not willing that any should perish, but that all should come to repentance". But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to him be glory, now and forever.

Jer. 8:6, No man repenteth him of his wickedness, saying, What have I done? My people know not the judgment of the Lord. How about the people of this day? The men of Nineveh repented at the preaching of Jonas; behold a greater than Jonas is here. Rev. 2, I am he which searcheth the reins and hearts: I will give unto everyone of you according to your works. Except they repent of their deeds. Be zealous therefore and repent. Behold, I stand at thy door, and knock. If any man hear my voice, and open the door, I will come unto him, and will sup with him, and he with me. Luke 19, Jesus came to a place and saw Zaccheus. Make haste, for to-day I must abide at your house.

Jesus said unto him, This day is salvation come to this house, Oh if this could be to every house. For the Son of man is come to seek and to save that which was lost.

Despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? That thou shalt escape the judgment of God? After his conversion, the apostle preached to the Gentiles, that they should repent and turn to God, and do works meet for repentance. Luke 15:6-7, "Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth". Acts 20. The apostle Paul served the Lord with all humility of mind, and with many tears. I kept nothing back that was profitable unto you, testifying both to the Jews and to the Greeks, repentance toward God and faith toward our Lord Jesus Christ.

2 Tim. 2:24, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. That they may recover themselves out of the snare of the devil, who are taken captive by him at his will". Yea, and all that will live godly in Christ Jesus shall suffer persecution. Gen. 6:6, "God saw that the

wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. It repented the Lord that he had made man on the earth, and it grieved Him at His heart. But Noah found grace in the eyes of the Lord. Well could the apostle Paul state to the believers, Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God". Without faith, repentance and obedience, grace may not reach us.

Oh how happy are they who their
Saviour obey
And have laid up their treasures
above,
Since the truth I believed, what a
joy I've received
What a Heaven in Jesus blest name.

Wm. N. Kinsley,

Hartville, Ohio.

—o—

THE CHRIST WE FOLLOW

Do you keep an autograph album? Collecting the signatures of your own friends is quit worth while, for you may have the signature of a very important person. Let us think of a very important person, we do not have His signature but His name means just everything to us. Some call Him the Messiah, which means the anointed one. The Greek form of that word is Christ, which is the way we know Him best.

"Again the next day after John stood, and two of his disciples; and

looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master) where dwellest thou? He said unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted the Christ. And he brought him to Jesus, and when Jesus beheld him, he said, Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation a stone.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me, Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law and the prophets, did write, Jesus of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile. Nathanael saith unto him, whence knoweth thou me? Jesus answered and said unto him, Before that Philip called

thee, when thou wast under the fig tree, I saw thee, Nathanael answered and saith unto Him, Rabbi, thou art the Son of God; thou art the King of Israel", John 1:35-49.

This account sort of introduces us to a man named John. We are told nothing about him, possibly because everything we need to know has already been told by Matthew, Mark and Luke, as recorded in these three books. We learn that John was no ordinary person. An Angel announced his birth and at the same time prophesied that he should be "great in the sight of the Lord", Luke 1:15. The work he was to do was also described, namely that he should "make ready a people prepared for the Lord".

The first day John was preaching and baptizing, by the way, they called him John the Baptist because when people repented of their sins, he took them and baptized them that their sins might be forgiven. People came from all parts to hear John preach and on this particular day there was a group from Jerusalem.

Suddenly from this group came the inquiry addressed to John, "Who are you? That was not a very remarkable question, but the answer which John gave was remarkable, "I am not the Christ." At the time of our story the Jews were under bondage to the Roman empire and there was expectation in the hearts of many that God would come to the

help of His people, by sending the promised Messiah. So great was the impression made by John's personality and preaching that the whisper went around, "Can this be the one who is to lead us to victory against our enemies"? John knew all this and therefore he replied, "I am not the Christ". All that he would say of himself was that he was "the voice of one crying in the wilderness, make straight the way of the Lord". By this he meant that he was a herald proclaiming the coming of someone else: for in the east when an important personage took a journey, he had an advance agent who went ahead to make sure that a proper reception awaited him.

When John was preaching, suddenly he saw someone coming toward him, pointing to the stranger he said, "Behold the Lamb of God, which taketh away the sins of the world". Then turning to those around, he added, "This is the one of whom I spake yesterday". It was an amazing pronouncement, one day John had said, "I am not the Messiah, but I have come to prepare for him". The next day he declared "the Messiah is here".

While John and two of his disciples were talking together, the stranger of the previous day came into sight, once more John described Him, as the Lamb of God and this time the two disciples followed the stranger. We know that one of them was An-

drew. It is usually believed that the other was John, the writer of the fourth Gospel. When Jesus turned around and spake to them, they were so confused that they could only exclaim, "Master, where do you live?" Probably they expected to be taken to a fine residence to visit with the one who was to be there Nation's deliverer. The only description of the kind of place in which Jesus lived, has come to us from His own lips, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head", Matt. 8:20. So instead of going to a fine house to talk to Jesus, these men we can imagine, shared with him the shade of a big tree. After their first talk with Jesus they were so sure, that he was the Christ that one of the two hurried away to break the news to his brother. Happy beyond measure, Andrew shouted to Simon, "We have found him, we have found the Christ". On this great day, Andrew took Simon along to meet Jesus, that was a day none of them would ever forget and least of all Simon. For when Jesus saw him, He said words which meant, "Your name is Simon, you shall be called Peter, which means a rock.

"The day following, Jesus would go forth into Galilee and findeth Philip and saith unto him, Follow me". On the previous day, Andrew and John had introduced themselves to Jesus, upon the encouragement of

John the Baptist. This time Jesus took the initiative. He found Philip. The same thing happened again, both men were so filled with joy that they had to tell someone else, "Philip findeth Nathanael". Now Nathanael was something of a skeptic, he was good at heart, but he had his prejudices. When Philip told him that Jesus came from Nazareth, he was about to lose interest. "Big men", he reasoned, "should come from big cities, not from despised villages". But Philip swept his objections aside, "Come and see", he said. A few minutes with Jesus did for Nathanael, what no amount of argument would ever have done. Nathanael discovered that Philip's new friend knew more about him than anyone else and instead of criticizing, Nathanael exclaimed, "Thou art the Son of God; thou art the King of Israel".

Four wonderful days in which five men met Jesus for the first time. John, Andrew, Peter, Philip and Nathanael, all looked back in later years to that meeting as the greatest thing that ever happened in their lives. From that time on, Jesus meant more than all else to them. They acknowledged Him as the Christ, the chosen one. They did not know all that was involved in that name, but they loved and trusted the one who bore it.

Should we wait until we understand all about Jesus before pledging Him our love and loyalty? How-

ever long we wait, we could never know all there is to know about Him. But like these men who looked upon Him, listened to Him and loved Him; so may we acknowledge Jesus as God's "chosen one" for the leadership of our lives.

Viola Broadwater,
Cumberland, Md.

THE HAPPY ONES

The greatest sermon ever preached is that recorded in Matthew, chapters 5 to 7, the sermon on the mount. It was delivered by the greatest preacher of all times, Jesus Christ. Its purpose is to teach men how to be happy, not at some future day but here and now. Let us learn its secrets.

Surely the opening "blessed's" make plain to us that we can be happy under all conditions. It is the right of all, whether poor, sorrowful or lonely. Even when reviled and persecuted, men can be happy. This heavenly happiness is a sign that we are really in the Kingdom of Heaven. It overflows, "Rejoice and be exceeding glad". Such blessed hearts serve as mirrors in which men can see God.

Indeed what would the world be like without these representatives of God? They are "the salt of the earth" and "the light of the world". They keep alive on the earth, that righteousness which exceeds "the righteousness of the Scribes and Pharisees". The christian is the

world's only light that, penetrates the fog of events, pierces the darkness of death and locates Heaven.

Jesus Christ is the only one, who perfectly understands the things which hinder mankind's happiness. Lovingly and yet pointedly. He lists them for us: A mean spirit is a lean spirit, says the Lord, Matt. 5:21-26. Such may never enter hell but hell will surely enter them here and now. Says one, "The soft answer is the lightning rod that averts danger to the building over which it is placed." Christ goes on to tell us that lust, unbridled passion, is worse than a diseased eyes or a sick member of the body, Matt. 5:27-32. Said D. L. Moody, "There may be guests in the house who do not look out the windows".

No amount of thoughtless vows can change the future, Matt. 5:33-37. "Cross my heart", we say, how much pain we would save ourselves and others, if we would shun foolish talking and insincere words. The happy man is a gracious man, continues Jesus. The Roman law compelled a Jew to walk a mile carrying a soldier's burden. The law of grace in Christ, bids us go two miles. Selfishness kills happiness; unselfishness does not seek reward, Matt. 5:38-48. Said Lord Bacon, "He who studieth revenge keepeth his own wounds green." The happiest man is he who, loves even his enemies.

In Matt. 6:1-4, our Lord reminds us of the religious leaders of whom

history says, "He carried a bag of alms on his back, where all could see it as he helped the poor". No, the blessed are those who forget all their good deeds, otherwise the reward is lost. So many prayers begin, continue and end with self. In verses 5-15, Jesus tells us that we should begin with God. Affections centered on material gain or possessions bring tragedy. Such is the curse of our twentieth Century. It was so in Jesus' day, V. 19-34. David Livingston said, "I will put no value on anything, except as I hold it in relation to the Kingdom of God".

How miserable is the man, who is always pulling out the mote in his brother's eye, he is never satisfied. How many of us fail to deal with personal failings, while seeking to correct in others, Matt. 7:1-6. Do you long to be happy? Are you painfully aware of one or all of these hindrances to happiness? Thank God, there is a remedy. Matt. 7:7-12, Ask... Seek... Knock, and it shall be given unto you. Said Charles Spurgeon, "He who wins with heaven is the man, who grasps the rope boldly and pulls courageously with all his might".

As He closes the sermon, Jesus says, "Beware". Don't be an imitator. What you are comes before what you do. You can hang sugar-coated apples on a Christmas tree but only an apple tree produces apples. Are we imitators of Christ only? If so our happiness will de-

pend on happenings. Or, do we have Jesus Christ in our hearts as our very life? Then and then only, will we possess a heavenly happiness that will stand the test of trial and sorrow. Let us examine ourselves by this standard of the Kingdom, Jesus' Sermon on the Mount.

Sel. by Sister Jeannette Poorman,
Pioneer, Ohio.

NEWS ITEMS

JANUARY 15, ISSUE

A number of copies of this issue did not reach the Subscribers, especially in the State of Indiana. The reason is not known. If you are finished with your copy of this issue and do not wish to save it, mail it back and we will see that it gets to some one who did not get this issue. We suggest that each one who misses any copy, inquire at your Post Office so they realize you are interested in receiving this paper.

Editor.

BETHEL, PA.

The Dunkard Brethren Church of Frystown, met in regular council, Saturday, Jan. 14. The meeting was opened by our Elder, David Ebling, who read 1 Cor. 12 and then led in prayer.

The meeting was conducted in a quiet and orderly way. We elected officers for the year and decided some matters of importance. Our spring revival will be held at the Frystown house, beginning March

18 and continuing through April 1. Bro. Donald Ecker, from the Orion congregation, Ohio, will be the evangelist.

The District Meeting of District No. 1, will be held at the Frystown house, the second Tuesday and Wednesday of April. The Council was closed with reading of the minutes and prayer by Bro. Paul Weaver.

Sara E. Weaver, Cor.

DALLAS CENTER, IOWA

Regular Council was held by the Dallas Center Congregation on December 14, 1955, with Elder Sherman Reed moderating. Officers and Teachers for Church and Sunday-School were elected for the new year at this Council. Minor items of buisness were transacted as well as the decision made to prepare and distribute sacks of treats to members of the Polk County Home.

On Sunday, December 18th, approximately 310 sacks were delivered to the County Home at the appointed time for singing and worship, which occurs quite regularly on the third Sunday of each month. Would to God some glory might come to Him through this effort to spread a bit of cheer midst these afflicted anes. As we eagerly await manifestation of Christ speaking to these needy souls, we are certain that it must be the prayer of each one attending these services, that we might be "lamps in the darkness" forever

radiating the Love of Christ, who has done so very much for us.

Many of our Church Sisters find it a great pleasure in meeting every two weeks to sew for relief purposes. A day of this nature progresses with the busying of our fingers in various types of work such as tying comforters, sewing new clothing, repairing used garments, cutting woolen pieces or rolling bandages. The cooperation of our dear Sisters and the wonderful fellowship one with another is deeply appreciated. At the noon hour lunch is served to all, supplied from contributions by each family, and a devotional period is enjoyed following. Sewing is resumed for the afternoon.

Our present relief work in the City of Des Moines, includes four families, of which 29 are children. Another family of Minburn, Iowa, has been brought to our attention and some assistance given them because of dire circumstances, a result of the lingering illness and eventual death of a son. Various forms of assistance such as clothing, bedding, food (especially garden products) or financial aid are given these families. It is the desire of the Dallas Center Assistance Committee to minister to these families not only in a material way but also in a Spiritual way, trusting for an opportunity to win some soul to Christ.

We do so appreciate the regular attendance and presence in services of a nice group of young people in

this congregation, some who have accepted the Lord and some who yet have not said yes to the pleadings of the Holy Spirit. We request the fervent prayers of those who know the value of prayer for these dear souls. "The effectual fervent prayer of a righteous man availeth much", James 5:15.

We request that those who are aware of the good work that Sister Urania Williams is doing among the Navajo Indians in New Mexico, would especially remember her in prayer. Perhaps frequent words of encouragement would prove a blessing to her. Her address is Brethren-in-Christ Navajo Mission, Blanco Trading Post, Bloomfield, New Mexico.

Even though we have had considerable illness and cold weather this winter, our Church and Sunday-School attendance has held up reasonably well. On Wednesday of each week we look forward to an hour of real blessing in prayer and Bible Study. We hopefully invite each and all to come and worship with us at any time. We all need to pray for each other and may "God bless us all!"

Sister Olive Haldeman, Cor.

OBITUARIES

AMANDA SCHISLER FITZ

Amanda Fitz, daughter of Henry and Magdalena Wies Schisler, was born southwest of Astoria, December 23, 1865. Passed away at her

home January 22, 1956, aged 90 years, 29 days.

She was united in marriage to Emanuel H. Fitz, October 9, 1887. To this union was born two daughters. Mrs. Ada E. Rust who preceded her in death, and Mrs. Bula Stambaugh, of Astoria who cared for her.

Her husband preceded her in death, June 6, 1948. Also four brothers and three sisters. Those surviving are: the daughter and husband; one grandson, Milton D. Rust, Evergreen, Colorado; one great-grandson, Rita Rust, Westminster, Colorado; one sister Mrs. Rosella Sullivan, Astoria, Illinois; also many nephews, nieces and a host of relatives and friends.

She united with the Church of the Brethren 65 years ago. In later years she changed her membership to the South Fulton Dunkard Church. She lived a consecrated Christian life, was a wonderful Christian mother, and was always willing to help those in need.

Dearest Mother thou has left us,
And our loss we deeply feel,
But 'tis God that has bereft us,
He will all our sorrows heal.
Yet again we hope to meet thee,
When the day of life has fled,
When in Heaven in joy to greet
thee,
Where no farewell tear is shed.

Services were held in the South Fulton Dunkard Brethren Church.

Elder George Replogle and Elder H. R. Dickey officiating. Burial in the South Fulton Cemetery.

Martha I. Harman, Cor.

ISAAC HENRY MALLOW

Son of George W. and Sarah Ann Reed Mallow, was born March 27, 1872, at Marksmill, W. Va. He died Aug. 16, 1955, at Davis Memorial Hospital, Elkins, W. Va., at the age of 83 years, 4 months and 20 days. He spent practically the greater part of his life in W. Va., except ten years in Bedford County, Pa. He was united in marriage to Ruhama Jan Mallow, Feb. 20, 1896. She preceded him in death Jan 14, 1946.

To this union were born nine children: two, Lena and Preston, preceded him in death. He leaves to mourn his departure: Mrs. Titus Bland, Onego, W. Va.; Owen Mallow, Clearville, Pa.; Mrs. John Vance, Onego, W. Va.; Mrs. Boston Bell, Elkins, W. Va.; Miss Beulah Mallow, Riverton, W. Va.; Holly Mallow, Clearville, Pa.; forty-six grandchillren; twenty-four great-grandchildren, and one great-great-grand-child.

Bro. Mallow united with the Church of the Brethren in the year of 1922, to which he remained faithful. Later he felt the need of a closer walk with his Lord and in 1928 transferred his membership to the Dunkard Brethren Church, in which he remained faithful until death. His funeral service was con-

ducted at the Mallow Cemetery by W. A. Taylor. Interment at the Mallow Cemetery by the F. E. Rommer funeral home.

W. A. Taylor, Buffalo Mills, Pa.

MARTHA EMMA WERTZ

Martha Emma Wertz, was born near Waterville, Minnesota on September 3, 1876, and departed this life at the Gove County Hospital, in Quinter, January 31, 1956. She is survived by her husband, Daniel J. Wertz and eight children.

She was the youngest of seven children born to Gottlieb and Susanah Roesch. Mary Crist, of Quinter, is the surviving member of this family. On November 25, 1897, Martha was united in marriage to Daniel J. Wertz; and to this union were born eight children: Mrs. W. H. Behrns (Nettie), Centralia, Washington; Clifford J. Wertz, Salina, Kansas; Mrs. T. K. Grady (Anna), Centralia, Washington; Mrs. Harry Behrns (Florence), Centralia, Washington; Milton T. Wertz, Salina, Kansas; Edwin C. Wertz, Caldwell Idaho; Mrs. Bill Bailey (Lillie) Salina, Kansas; and Chester G. Wertz, of Kansas City, Missouri.

Martha Wertz was a devoted mother and companion, rich in patience and understanding, ever cheerful with her family and friends. She was ready always to lend a helping hand to her neighbors. She lived her entire married life in the Quin-

ter community, where—from early girlhood—she was an active member of the Church of The Brethren, and, in recent years, a member of the Dunkard Brethren Church.

Martha had unfailing spirit; her many years of confining illness and discomfort served only to strengthen her wealth of courage, faith, and untiring patience—qualities which inspired strength and compassion in all who knew her. True to those who cared; courageous in misfortune, Martha Wertz leaves to her friends and family a guiding example of the power to be found in faith and in abiding love for God's creation.

THE WORLD IS MINE

Today upon a bus, I saw a lovely
maid with golden hair;

I envied her—She seemed to gay—
and wished I were as fair.

When suddenly she rose to leave,

I saw her hobble down the aisle,
She had one foot and wore a crutch.

But as she passed, a smile.

Oh, God, forgive me when I whine.

I have two feet, the world is mine!

And when I stopped to buy some
sweets

The lad who sold them had such
charm,

I talked with him—he said to me.

"It's nice to talk with folks like you,

"You see," he said, "I'm blind".

Oh, God, forgive me when I whine

I have two eyes—the world is mine!

Then, walking down the street, I
saw a child with eyes of blue.
He stood and watched the others
play;

It seemed he knew not what to do,
I stopped a moment, then I said:
"Why don't you join the others
dear?"

He looked ahead without a word
and then

I know he could not hear.
Oh, God, forgive me when I whine,
I have two ears—the world is mine.

With feet to take me where I'd go,
With eyes to see the sunsets glow,
With ears to hear what I would
know:

Oh, God, forgive me, when I whine
I'm blessed, indeed! The world is
mine!

Sel. Sister Blanche Sweitzer.

LIFE

Most every life when understood,
Has something in it, really good:
Sometimes that good is hid away,
And never comes out on display
A timid life sometimes will hold
Abundance of the purest gold:
Requires the help of those who may
To aid that life to bloom and grow.

If you are saved: you are saved
to serve,
God has endowed you with ability to
serve.

Ignorance and missing opportunities
Are no just or reasonable excuse.
An accounting must be made

Sometime of the endowment.
One may learn to serve by serving:
A happy servant is a willing servant.
Thereby learn to serve worthily,
Studying and efforts are designed to
Help you to serve more worthily.
Now is the time to start learning
To serve more efficiently.

There are over five times more
taverns or roadhouses,
Than church-houses in the United
States.

Happiness is beneficial for both
body and soul,
But is is grief that develops the pow-
er of the mind,

Because the Savior was a man of
sorrow

And acquainted with grief.
It is a good thought and deed,

When you help your fellowman up
the hill,

Thereby you get nearer to the top
yourself.

Patience is a mighty good help to
the burden-bearer.

Common sense is seeing things as
they are,

And doing things as they should be
done.

Cheerfulness and sunshine are fam-
ous,

For dispelling fears and difficulties.

Coming together is a beginning

Keeping together is unity and

Working together is success.

Wm N. Kinsley.

BEGIN AT HOME

In speaking of another's faults,
Pray don't forget your own,
Remember those with houses of
glass

Should never throw a stone,
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home;
And from that point begin.

We have no right to judge a man,
Until he's fairly tried;
Should we not like his company
We know the world is wide.
Some have their faults—and who
has not?

The old as well as young,
Perhaps we may, for aught we know
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well,
To try my own defects to sure,
Before of others I tell.
And tho' I hope sometime to be
No worse than some I know
My own shortcomings bid me let
The faults of others go.

Then let us all when we begin
To slander friend or foe,
Think of the harm one word may do
To those who little know,
Remember curses sometimes, like
Our chickens, "roost at home",
Don't speak of other's faults until
We have none of our own.

Author Unknown.

A CHRISTIAN WOULD NOT DANCE

1. Because it is a companion to vice and immorality.

2. Because we cannot have a clean conscience before God while dancing.

3. Because it destroys a christian's testimony and influence for good.

4. Because it dissipates the mind, corrupts the heart and sears the conscience.

5. Because I cannot dance to the glory and honour of God.

7. Because we would not want to be found there when Jesus comes.

8. Because dancing has been a stepping stone to hell for many souls.

9. Because even the pagans declared it an immortal amusement.

10. Because I could not pray while dancing, could you?

11. Because only the unconverted christians are found there.

12. Because we would not want to die while dancing, would you?

13. Because no one can lead souls to Christ by dancing.

14. Because we cannot think of one good reason or gospel authority to dance.

15. Because nearly all the christian churches condemned dancing in former days.

16. Because it has led to many divorce cases and broken up many happy homes.

17. Because it is not spiritual food for the soul.

18. Because we are commanded to grow in grace and in the knowledge of our Lord and Savior.

19. Because the Holy Spirit leads no one to the dance, you go of your own will.

20. Because the greatest gift ever given to men is eternal life, we must abstain from all worldly lusts to receive the inheritance.

21. Because His Word teaches us to be holy, as He is holy. Unblameable and unproveable in His sight. Can we conscientiously be in favor with the Lord by dancing?

22 Because it is in connection with unholy music, which is not in harmony with the guidance of the Holy Spirit.

No doubt there are many more scriptural reasons why a christian would not dance.

William N. Kinsley

True worth is in being, not seeming.

In doing each day that goes by;
Some little good, not of dreaming
Of great things to do bye and bye.

But whatever men say in their blindness,

And in spite of the fancies of youth;

There is nothing so kingly as kindness,

And nothing so royal as truth.

—Selected.

KEY OF LOVE

Love is the key,

That opens the door

To the heart of one

That is weary and poor.

Love, just pure love,

Of the tenderest kind,

Give assurance and hope

To a troubled mind.

Love costs so little

In silver and gold;

Yet it is priceless

And gives riches untold.

Sel. by Viola Broadwater,

Cumberland, Md.

IT DEPENDS

A thing is often good or bad

Depending on its use, my lad.

I think you'll find that this is true

Of liquor and tobacco, too.

Tobacco may be used, they say,

In keeping pests, like moths, away.

But never was intended to

Be chewed and smoked by lads like you.

Tobacca stains the finger tips

And causes cancer of the lips;

While alcohol does even worse—

It doth both soul and body curse.

So use these as they should be used,

Nor in their use become confused,

For they are good, or they are bad,

Depending on their use, my lad.

Sel. from Clean Life Educator

by A. B. VanDyke.

THE SPIRIT'S MESSAGE FOR THE NEW YEAR

STEP BY STEP

'As thou goest, Step by Step, I
will open up the way before thee."
(Prov. 4:12, Heb. Trans.)

Child of My love, fear not the un-
known morrow,

Dread not the new demand life
makes of thee;

Thy ignorance doth hold no cause
for sorrow

Since what thou knowest not is
known to Me.

Thou canst not see today the hidden
meaning

Of My command, but thou the
light shall gain;

Walk on in faith, upon My promise
leaning,

And as thou goest all shall be
made plain.

One step thou seest—then go for-
ward boldly,

One step is far enough for faith
to see;

Take that, and thy next duty shall
be told thee,

For step by step thy Lord is lead-
ing thee.

Stand not in fear thy adversaries
counting,

Dare every peril, save to disobey;
Thou shall march on, all obstacles
surmounting;

For I, the Strong, will open up the
way.

Wherefore go gladly to the task as-
signed thee,

Having My promise, needing
nothing more

Than just to know, where'er the fu-
ture finds thee;

In all thy journeying I go before.

"Thy word is a lamp unto my
feet, and a light unto my path."
(Psa. 119:105).

—Author Unknown.

THE GLORIOUS CROSS

The glorious cross lift light today.

Ye holy saints in bright array,
Knowing full well that He who bore
Its cruel weight, forevermore
Hath far removed the curse and
pain,

And made it of far greater pain
To all who gladly bear it here,

By promise of a crown to wear.

The glorious cross! Arise in faith!

A little while, thy Lord now saith.
And He who comes shall not delay
But bring thee to eternal day.

The bitterness of death is past

Thy resurrection morn at last
Hath come—And through His cross
made nigh

It's heavenly glory taste on high.

WHY TRIUNE BAPTISM?

I

Triune means threefold, or three
in one, as the triune God, which
means the God-head is three in one,
being composed of the three, Father,

Son and Holy Spirit. This is trinity in unity and unity in trinity.

This combination obtains in the natural, as well as the spiritual world. Thus, man is composed of spirit, soul and body. (I Thes. 5:23.) Illumination of the world is by the sun, the moon and the stars. Air is composed of oxygen, nitrogen and hydrogen. Climate is the combined effect of heat, light and moisture. The universe consists of earth, air and sky.

Each of these is trinity in unity and unity in trinity, which means three in one the one composed of the three.

So in the spiritual world; the Godhead is Father, Son, and Holy Spirit. Three in one, the one composed of the three. Three bear record in heaven, the Father, the Word, and the Holy Spirit (I Jno. 5:7.) These three are one composed of the three. Three bear witness in earth, the spirit, the water, and the blood. These three agree in one. (I Jno. 5:8.) This is trinity in unity, or three in one, the one being composed of the three.

So in triune baptism, we have trinity in unity, three immersions in one baptism, the one baptism composed of the three immersions, which is in strict harmony and agreement with the triune Godhead into each name of which we are commanded to baptize. (Matt. 28:19.) And is also in perfect accord with all those other examples given

above showing trinity in unity, and unity in trinity. Three in one, the one composed of the three.

This triune baptism is one baptism, in the same sense in which the triune God is one Godhead. Not three baptisms, but one baptism, just as the triune Godhead is not three Godheads, but one Godhead. And just as man is composed of spirit, and soul, and body, is not three men, but one, made up of the three.

Were we commanded to baptize into the Godhead, or name of the the Godhead, a single immersion would do, but since we are commanded to baptize into each name of the Godhead, the Father, the Son and the Holy Spirit, a triple immersion is required, and this is triune baptism.

This triune baptism is known in theology and church history as trine immersion, which is performed by dipping or immersing the candidate three times forward while kneeling in the water, once in the name of the Father, one in the name of the Son and once in the name of the Holy Spirit as commanded. (Matt. 29:19).

In this way approximately 15 of every 16 immersed persons, in the world today, have been baptized, so that triune immersion carries a ratio of 15 to 1 as against single immersion in the world today. If this is questioned get the statistics and compare and note the results.

(To be Continued)

ALL THINGS IN JESUS

"For He satisfieth the longing soul, and filleth the hungry soul with goodness". (Ps. 107:9).

Friends all around me are trying to find

What the heart yearns for, by sin undermined;

I have the secret, I know where 'tis found,

Only true pleasures in Jesus abound.

RELIEF BOARD

Ord L. Strayer, Chairman
P. O. Bx. 246
Vienna, Va.

Kyle T. Reed, Secretary
Minburn, Iowa

Newton Jamison, Treasurer
Quinter, Kansas

Ezra Beery
r 1, Union, Ohio

Paul Byfield
r 1, Bx 768
Modesto, Calif.

BIBLE STUDY BOARD

Ammon Keller, Chairman
R. 5, Lebanon, Pa.

Vern Hostetler, Secretary
Montpelier, Ohio.

Ben Klepinger, Treasurer
R. 2, Brookville, Ohio.

Edward Johnson
R 2, Wauseon, Ohio.

George Dorsey
Bx 58, Salisbury, Pa.

OFFICIAL DIRECTORY

Board of Publication

Harry Andrews, Chairman,
R. 1, Grandview, Mo.

Edward Johnson, Vice-Chm.
R. 2, Wauseon, Ohio.

Paul R. Myers, Secretary,
Box 117, Greentown, Ohio.

Roscoe Q. E. Reed, Treasurer,
Snowville, Va.

James Kegerreis,
Bx 84, Strausstown, Pa.

Howard J. Surbey,
R. 2, Taneytown, Md.
Ex-Officio.

Board of Trustees

Lawrence Kreider, Chairman,
9005 W. 3rd St., Dayton 7, Ohio.

A. G. Fahnestock, Secretary,
R. R. 3, Lititz, Pa.

David F. Ebling, Treasurer,
Bethel, Pa.

General Mission Board

Ammon Keller, Chairman
r 5 Lebanon, Pa.

Herbert Parker, Secretary
r 3 Arcanum, Ohio

David Ebling, Treasurer
Bx. 28 Bethel, Pa.

Harry Andrews
r 1 Grandview, Mo.

Paul R. Myers
Greentown, Ohio

W. S. Reed,
Wauke, Iowa.

Galen Harlacher,
Newberg, Ore.

W. E. Bashor,
Turlock, Calif.

All contributions to the various boards should be made out to the Treasury, but sent to the Secretary for his records.

BIBLE MONITOR

VOL. XXXIV

MARCH 15, 1956

No. 6

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR SUFFERING SAVIOR

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross", Phil. 2:7-8. Suffering of the worst degree was experienced by our Saviour. In this text we find, first humility, as the Son of God lay down His exalted position and came down to earth in the likeness of man. Even then He came not to rule but to be ruled over, in the form of a servant.

As He came of age (legal manhood) He humbled Himself to seek, serve and help; the sick, the sorrowing, the down-trodden and the humble. This was only the beginning. He helped fallen man in every way that fitted the plan of God, even to His own suffering and death, that man might be freed from sin.

"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground", Luke 22:44. This was the sweat of extreme suffering and agony. We

know the sweat that comes from toil, particularly that which requires much effort. Perhaps you each have experienced a sweat which comes quicker and with less effort; that of fear, embarrassment, anxiety or pain. This last sweat is just a little example of the sweat of our suffering Saviour.

"Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" Jno. 18:11. Christ drank the cup of suffering that He might give us the cup of salvation. The main reason for Peter's reprimand seems to be, that Peter in a human way was going to save Jesus from the cup which God had planned for Him. Are we willing to bear the cup which God has for us? Jesus revealed unto us, God's plan of salvation for man, are we observing it? Did we ever say: that is too much, that is unnecessary, I do not believe that was ever meant for people in this enlightened age? Re-read the quotation at the beginning of the paragraph, How much do we resist satan and sin, in order to drink the cup God has for us?

"But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him", Psa. 22:6-8. God's ways are not carnal ways, they are so different that man derides God's suffering children. Christ suffered in order to carry out God's will and lift fallen humanity, dare we expect an easy way of life? God allows us to live to carry out God's will and lift fallen humanity while we are "the light of the world." We dare not loose faith in God and expect a life of ease and carnal liberty. God has promised a reward which is so great that we cannot fathom it, do we expect it for nothing?

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not: but committed himself to him that judgeth righteously", 1 Peter. 2:21-23. The priests offered the blood of animals, Christ offered His own blood for man's sins. We have only a few indications of the suffering and agony of soul which He endured, because of man's ingratitude, failure to believe and accept Him and

even the words and deeds which man used against Him. He bore our sins as one who would put them away by His own suffering. Through accepting Him as our scapegoat, our sins are dead—removed from us, so we can go on in a new holy life of righteousness. Can we safely depend upon Christ until we die unto sin and live for righteousness and the honor and glory of our Lord? True we had gone astray but now we can return into the glory and care of Almighty God.

—o— SPIRITUAL-MANNA

WITNESSING FOR JESUS

Acts 1:8, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and Samaria and unto the uttermost part of the earth"

Jesus, in this passage, commends his disciples to be His witnesses throughout the world. He depends on us human beings to be His witnesses today.

When Jesus met the Samaritan woman at Jacob's well, she marvelled, that He, being a Jew, would speak to her. He gave her many thoughts to meditate on.

She returned to her city, which was Sychar and witnessed for Jesus. In John 4:29, we have a record of her witnessing "Come see a man, which told me all things that ever I did: is not this the Christ?"

On one occasion Peter said, "Thou art that Christ, the Son of the living God". Because Peter proved such a faithful witness, on one occasion of his witnessing three thousand souls were added to the church. How else can sinners be introduced to the Lord Jesus?

Today WE are His witnesses. Are we witnessing for or against Him? It is the Jesus way of bringing souls to Him. Let us be true witnesses.

Bro. Paul R Myers,
Box 117,
Greentown, O.

ANTICIPATION

1 Pet. 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope", Rom. 8:24, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it". Abraham, who against hope believed in hope. Rejoicing in hope, giving glory to God. The word anticipation meaning: To have hope, to look forward to something beyond our view, some occurrence to take place in the future, looking forward to something grander to excell the present, anticipation brings enthusiasm to mankind, brings zeal, devotion, rapture, inspiration and an earnest feeling.

Paul to the Philippians 3:13-14, "I press toward the mark for the prize of the high calling of God in Christ Jesus. Forgetting those things which are behind, and reaching forth unto those things which are before". Activities of life are prompted by anticipation. Brethren give diligence to make your calling and election sure. For if you do these things ye shall never fall. 2 Pet. 1:4, "Whereby are given unto us exceeding great and precious promises". 1 Cor. 2:9-10, "As it is written, Eye hath not seen, nor ear heard, neither have it entered into the heart of man, the things which God has prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God". 2 Cor. 4:18, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal: but the things which are not seen are eternal (spiritual)".

Though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. Eph. 2:3, "Among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and by nature the children of wrath, even as others". "At that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenant of promise, having no hope, and with-

BIBLE MONITOR

Taneytown, Md., March 15, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

out God in the world. But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace", Eph. 2:12-13. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in ages to come he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus.

What a wonderful Saviour? Well could the angels say behold we bring you good tidings of great joy, which shall be to all people. Luke 2:11, 13-

14, "For unto you is born . . . a Saviour, which is Christ the Lord. Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, glory to God in the highest, and on earth peace, goodwill toward men". God commendeth his love toward us, in that, while we were yet without strength, in due time, Christ died for the ungodly. Being now justified by his blood, we shall be saved from wrath through Him. The Lord of heaven and earth dwelleth not in temples made with hands. Seeing he giveth to all life, and breath, and all things: that they should seek the Lord, and now commandeth all men everywhere to repent. For in Him we live and move, and have our being. And hath determined the times before appointed and the bounds of their habitations, because he hath appointed a day in the which He will judge the world.

Isa. 55:6-7, "Seek ye the Lord while he may found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous his thoughts: and let him return unto the Lord, and he will have mercy upon him; for he will abundantly pardon." Everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy wine and milk without money and without price. Put away the evil of your doings. Learn to do well. Though your sins be as scarlet, they shall be as white as snow. Though

they be red like crimson they shall be as wool, if ye be humble and obedient. Rev. 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me". Rev. 22:17, "The Spirit and the bride say, come And let him that heareth say come. And let him that is athirst come and whosoever will, let him take of the water of life freely."

Blessed are they which are called unto the marriage supper of the Lamb. Let us be glad and rejoice, and give honour to him. For the marriage of the Lamb is come, and his wife (the bride) hath made herself ready. Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready, come unto the marriage. Blessed are they which are called unto the marriage supper of the Lamb, Jer 17:7, "Blessed is the man that trusteth in the Lord". Lam. 3:26, "It is good that a man should both hope and quietly wait for the salvation of the Lord". 1 Cor. 16:23-24, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming".

John 14:1-3, "Let not your heart be troubled: ye believe in God, believe also in me. I go to prepare a place for you. And if I go and pre-

pare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" And I will pray the Father, and he shall give another comforter, that he may abide with you forever. Even the Spirit of truth: whom the world cannot receive. I will not leave you comfortless. The comforter, which is the Holy Ghost, whom he will send in my name, he shall teach you all things, and bring all things to your remembrance.

What a wonderful Saviour we have. Heb. 13:5-6, "For he (Jesus) said, I will never leave thee, nor forsake thee. So we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me". There is no fear in love: but perfect (divine) love casteth out fear. God is love: for love is of God and everyone that loveth is born of God. Who is he that overcometh the world? He that believeth that Jesus is the Son of God. This is he that is the Son of God. This is he that came by water and blood, even Jesus Christ. It is the Spirit that beareth witness, because the Spirit is truth. The water is refering to baptism, Luke 3:21-22, "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleas-

"But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him", Psa. 22:6-8. God's ways are not carnal ways, they are so different that man derides God's suffering children. Christ suffered in order to carry out God's will and lift fallen humanity, dare we expect an easy way of life? God allows us to live to carry out God's will and lift fallen humanity while we are "the light of the world." We dare not loose faith in God and expect a life of ease and carnal liberty. God has promised a reward which is so great that we cannot fathom it, do we expect it for nothing?

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not: but committed himself to him that judgeth righteously", 1 Peter. 2:21-23. The priests offered the blood of animals, Christ offered His own blood for man's sins. We have only a few indications of the suffering and agony of soul which He endured, because of man's ingratitude, failure to believe and accept Him and

even the words and deeds which man used against Him. He bore our sins as one who would put them away by His own suffering. Through accepting Him as our scapegoat, our sins are dead—removed from us, so we can go on in a new holy life of righteousness. Can we safely depend upon Christ until we die unto sin and live for righteousness and the honor and glory of our Lord? True we have gone astray but now we can return into the glory and care of Almighty God.

—o— SPIRITUAL-MANNA

WITNESSING FOR JESUS

Acts 1:8, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth."

Jesus, in this passage, commanded his disciples to be His witnesses throughout the world. He depended on us human beings to be His witnesses today.

When Jesus met the Samaritan woman at Jacob's well, she marvelled, that He, being a Jew, would speak to her. He gave her many thoughts to meditate on.

She returned to her city, which was Sychar and witnessed for Jesus. In John 4:29, we have a record of her witnessing "Come see a man, which told me all things that ever I did: is not this the Christ?"

On one occasion Peter said, "Thou art that Christ, the Son of the living God". Because Peter proved such a faithful witness, on one occasion of his witnessing three thousand souls were added to the church. How else can sinners be introduced to the Lord Jesus?

Today WE are His witnesses. Are we witnessing for or against Him? It is the Jesus way of bringing souls to Him. Let us be true witnesses.

Bro. Paul R Myers,
Box 117,
Greentown, O.

ANTICIPATION

1 Pet. 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope", Rom. 8:24, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it". Abraham, who against hope believed in hope. Rejoicing in hope, giving glory to God. The word anticipation meaning: To have hope, to look forward to something beyond our view, some occurrence to take place in the future, looking forward to something grander to excell the present, anticipation brings enthusiasm to mankind, brings zeal, devotion, rapture, inspiration and an earnest feeling.

Paul to the Philippians 3:13-14, "I press toward the mark for the prize of the high calling of God in Christ Jesus. Forgetting those things which are behind, and reaching forth unto those things which are before". Activities of life are prompted by anticipation. Brethren give diligence to make your calling and election sure. For if you do these things ye shall never fall. 2 Pet. 1:4, "Whereby are given unto us exceeding great and precious promises". 1 Cor. 2:9-10, "As it is written, Eye hath not seen, nor ear heard, neither have it entered into the heart of man, the things which God has prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God". 2 Cor. 4:18, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal: but the things which are not seen are eternal (spiritual)".

Though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. Eph. 2:3, "Among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and by nature the children of wrath, even as others". "At that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenant of promise, having no hope, and with-

BIBLE MONITOR

Taneytown, Md., March 15, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

out God in the world. But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace", Eph. 2:12-13. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in ages to come he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus.

What a wonderful Saviour? Well could the angels say behold we bring you good tidings of great joy, which shall be to all people. Luke 2:11, 13-

14, "For unto you is born... a Saviour which is Christ the Lord. Suddenly there was with the angel a multitude of the heavenly host praising God and saying, glory to God in the highest, and on earth peace, goodwill toward men". God commendeth his love toward us, in that, while we were yet without strength, in due time, Christ died for the ungodly. Being now justified by his blood, we shall be saved from wrath through Him. The Lord of heaven and earth dwelleth not in temples made with hands. Seeing he giveth to all life, and breath, and all things: therefore should they seek the Lord, and not commandeth all men everywhere to repent. For in Him we live and move, and have our being. And hath determined the times before appointed and the bounds of the habitations, because he hath appointed a day in the which He will judge the world.

Isa. 55:6-7, "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous his thoughts: and let him return unto the Lord, and he will have mercy upon him: for he will abundantly pardon." Everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy wine and milk without money and without price. Put away the evil of your doings. Learn to do well. Though your sins be as scarlet, they shall be as white as snow. Though

they be red like crimson they shall be as wool, if ye be humble and obedient. Rev. 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me". Rev. 22:17, "The Spirit and the bride say, come And let him that heareth say come. And let him that is athirst come and whosoever will, let him take of the water of life freely."

Blessed are they which are called unto the marriage supper of the Lamb. Let us be glad and rejoice, and give honour to him. For the marriage of the Lamb is come, and his wife (the bride) hath made herself ready. Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready, come unto the marriage. Blessed are they which are called unto the marriage supper of the Lamb. Jer 17:7, "Blessed is the man that trusteth in the Lord". Lam. 3:26, "It is good that a man should both hope and quietly wait for the salvation of the Lord". 1 Cor. 16:23-24, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming".

John 14:1-3, "Let not your heart be troubled: ye believe in God, believe also in me. I go to prepare a place for you. And if I go and pre-

pare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also" And I will pray the Father, and he shall give another comforter, that he may abide with you forever. Even the Spirit of truth: whom the world cannot receive. I will not leave you comfortless. The comforter, which is the Holy Ghost, whom he will send in my name, he shall teach you all things, and bring all things to your remembrance.

What a wonderful Saviour we have. Heb. 13:5-6, "For he (Jesus) said, I will never leave thee, nor forsake thee. So we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me". There is no fear in love: but perfect (divine) love casteth out fear. God is love: for love is of God and everyone that loveth is born of God. Who is he that overcometh the world? He that believeth that Jesus is the Son of God. This is he that is the Son of God. This is he that came by water and blood, even Jesus Christ. It is the Spirit that beareth witness, because the Spirit is truth. The water is refering to baptism, Luke 3:21-22, "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son: in thee I am well pleas-

ed".

Mark 1:9-11, "It came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him, and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased". Notice the testimony of John and others, Jesus coming up out of the water. How could he come up out of the water, if He were not in it? Some people tell us He was at the river Jordan and they poured some water upon His head.

Who witnessed this event? Matt. 3, In those days came John the Baptist, preaching and saying, Repent ye. Then went out to him Jerusalem, and all Judea and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. Not at Jordan but in the water of Jordan, this is plain language. Matt. 3:13-14, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? John knew He was the Son of God. V. 15-17, "Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens

were opened unto him, and he (John) saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son".

Heb. 10:9-10, "Then said he (Jesus), Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. "Without shedding of blood is no remission of sin". Col. 1:14, "In whom we have redemption through his blood, even the forgiveness of sins". Rom 5:9, "Being now justified by his blood, we shall be saved from wrath through him". So we have salvation by water and blood. We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement, the only way to salvation. Rev. 1:5, "Jesus Christ, who is the faithful witness, and the first begotten of the dead. . . Unto him that loved us, and washed us from our sins in his own blood". To the only wise God our Saviour be glory, majesty, dominion and power now and forever.

How beautiful heaven must be.
We read of a place that's called
heaven.

It's made for the pure and the free.
These truths in God's Word He
hath given,

How beautiful heaven must be.

In heaven no drooping nor sighing
No wishing for elsewhere to be,
God's light is forever there shining,
How beautiful heaven will be.

Pure water of life there flowing,
All that will drink are happy and
free.
Rare jewels of splendor are glowing,
How beautiful heaven must be.

The angels so sweetly are singing,
Up there by that beautiful tree.
The voices of the multitude singing,
How beautiful heaven must be.

Sweet home of the happy and free,
By faith we can see it afar.
Fair haven of rest for the weary,
How beautiful heaven will be.

Wm. N. Kinsley,
Hartville, Ohio.

RIGHT WITH GOD

I feel to write a few lines for the Bible Monitor, on Repentance and getting right with God, hoping that it will help someone. On the day of Pentecost, when convicted of sin, they cried out, What shall we do. The first word Peter answered was, Repent.

"Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". Repent ye therefore and be converted that your sins may be blotted out. Repent and be baptized. I am wondering how many repent of their sins before they are baptiz-

ed, or do many get baptized and yet never repent of their sins?

I believe we should all go to God and ask Him to show us our sins and when He does, we should repent of them. Ask God to forgive us and make a real change in life; that we will know that God has forgiven us and that we have peace with Him. Oh what a joy it is to know that God has forgiven us, have peace and be free to start out on the narrow way that leads to that heavenly home. If we have God with us, we will not want to do the things of the world.

I know of some who have been church-members for years and have never made a real change in life. Do they know that their sins were forgiven and have they real joy and peace with God? I believe when we join church we should surrender all to Jesus, repent and confess our sins, that we can have forgiveness and have peace with God.

I believe everyone has some sins to confess, if only to their father and mother. After we have been saved we need God's help, so we should look to Him in Prayer everyday, that He will be with us. His power is needed to help us that we can overcome sin, that we can hold out faithful unto the end, that we can go to that heavenly home to be with Jesus.

Mrs. Rebecca Beck,
Archbold, Ohio.

THE UNITY OF THE CHURCH

The unity of the New Testament Church should be one of its most important characteristics. Jesus prayed for unity. "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one: as in thee, that they also may be one in us: that the world may believe that thou has sent me", John 17: 20-21. He further stated, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd", John 10:16.

The apostles pleaded for unity. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment", 1 Cor. 1:10. The early church practiced unity. "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common", Acts 4:32.

The unity of the New Testament church was not a union of conflicting or contradictory forces, it was not a federation of denominations. There were no denominations in the christian church then: neither should

there be any now. Denominations divide and scatter God's people. It was not an alliance of religions, "Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you.", 2 Cor. 6:17. They were not equally yoked together with unbelievers. Jew and Gentile, bond and free, male and female were all one in Christ. "For by one Spirit are we all baptized unto one body", 1 Cor. 12:13.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus", Gal. 3: 28. They believe the same gospel, "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also the Greek", Rom. 1:16. They obeyed the same gospel, "Then Peter said unto them, Repent, and be baptized", Acts 2:38. All the saved were added to the same church, "And the Lord added to the church daily such as should be saved", Acts 2:37.

They kept the same ordinances, "Teaching them to observe all things whatsoever I have commanded you", Matt 28:20. "Keep the ordinances as I delivered them to you", 1 Cor. 11:2. They continued in the same doctrine. "And fellowship and in breaking of bread and in prayers", Acts 2:42. "Whosoever

transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed", 2 John 9:10.

They wore the same name, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus our Lord, both theirs and ours", 1 Cor. 1:2. See also 2 Cor. 1:2; Acts 20:28. They were of the same mind, "Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel", Phil. 1:27. They spake the same thing and walked by the same rule. "Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing", Phil. 3:16.

They had the same love one for another, "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, and of one mind", Phil. 2:2. The basis for unity in the church is found in the knowledge, that there is "One God and Father of all, who is above all, and through all, and in you all", Eph. 4:6. There is one Lord, "Therefore let all the house of Israel know assuredly, that God hath made the same

Jesus, whom ye have crucified, both Lord and Christ", Acts 2:36. There is one Spirit, "There is one body, and one Spirit, even as ye are called in one hope of your calling", Eph. 4:4. There is one body, the church, "And hath put all things under his feet and gave him to be head over all things to the church, which is his body," Eph. 22:23.

There is one faith, "One Lord, one faith", Eph. 4:5. "Earnestly contend for the faith which was once delivered unto the saints", Jude 3. There is one baptism, Eph. 4:5. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life", Rom. 6:4. There is one hope, "If we continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which we have heard, and which was preached to every creature which is under heaven..Which is Christ in you, the hope of glory", Col. 1:23, 27.

The unity of the church should be like that which exists between God and Christ. "That they all may be one; as thou, Father, art in me and I in thee", John 17:21. It should be like that which exists between the members of the human body, 1 Cor. 12:12-28. Unity is desirable that the world may believe, and that the glory of Christ may be seen. "And the glory which thou gavest me I

have given them; that they may be one even as we are one", John 17: 22.

Sel from Gospel Trumpet by
Sister Viola Broadwater.

THE NARROW WAY

In Matthew seven we are told of two ways, the broad way and the narrow way. In verse 14 we read, "and narrow is the way which leadeth unto life, and few there be that find it". We should never be ashamed to admit, that we are living lives as narrow as God's Word admonishes us to live. Are there restrictions and limitations? Yes, but look to what it leads "life".

Some time ago the great battleship "Big Mo" was stranded for days in an inland waterway on the Atlantic coast. What was the cause, she had left the narrow way, or her channel. Young people we cannot afford to stray from the "narrow way", which God, through His Word, has charted for our lives. To wander from His ways, only leads us to be stranded in the mire of this world's allurements, and to bring reproach to the Captain of our salvation, Jesus Christ. We are then rendered helpless in our service to Him.

To reach the way of "life" we must maintain a rigid course in this "narrow way", whether in school, at home, or in the shop. To deviate only spells despair and disaster. Let us keep in the narrow way, only a

few find the the blessed results beyond. Are you among the determined few?

Sel. by Sister Eileen Poorman.

NEWS ITEMS

PIONEER, OHIO

The Pleasant Ridge Congregation has decided to hold their Lovefeast services the 21st and 22nd of April, the Lord willing. Services begin at 10:30 Saturday morning and Communion services in the evening.

Ruth St. John, Cor.

McCLAVE, COLO.

The Cloverleaf Congregation met in council Dec. 17, with Bro. W. C. Smith in charge, due to the absence of our Elder, Bro. Harry Andrews. Officers for the coming year were elected.

We decided to hold our Lovefeast April 7, the Lord willing. Services beginning at 10:30, Communion in the evening and all-day services on Sunday. We welcome all to come and worship with us in these services.

Sister Rozella Kasza, Cor.

IN APPRECIATION

It is with deep appreciation, that we, with words which are impossible for us to convey, to humbly thank all who so wonderfully remembered our wife and mother, in sending her cards and letters of encouragement and especially for the fervent sincere prayers, that went

up to the throne of God for her during her sickness.

Also your cards of sympathy and consolation to us, after God had claimed her for another jewel in His Kingdom, will never be forgotten. May God richly reward each one of you.

The Harry Andrews Family.

NOTICE

All business for General Conference should be in my hands not later than April 16, 1956.

Would the clerks of the four districts and boards or committees please honor the above deadline? Thanks.

Paul R. Myers. (Clerk.)

DANIEL ELVA NEAD

Was born January 29, 1896, in Cass County, Indiana to Daniel P. and Ella Jane (Givler) Nead. He passed away January 18, 1956 at his home on R. 4, Peru, of a heart attack following two days illness, being almost 60 years of age.

For some time he was employed in the shipping department of Fletcher-Forbes Glass Co., of Marion, Indiana. He had lived in Marion 13 years, and just moved back to Cass County earlier in the same month of his passing, into a new house he had been building.

He united with the Church of the Brethren at Pipe Creek near the middle of his life, later transferring his membership to the Marion

church where he then lived. In 1945 he was married to Fern Cripe, who survives. Also surviving are a brother, Asa, R. 4, Peru, and a sister, Mrs. Fern Stout, R. 1, Wabash. Another sister, Mrs. Mary Bowyer, passed away March 14, 1953.

Elva, as he was known, was a great-grandson of Elder Peter Nead. His father, Dan, was the first presiding elder of the Midway Dunkard Brethren congregation. His sister, Fern, is a present member of the Midway church.

Funeral services were held in the afternoon of January 21, 1956. After a brief service at the Drake-Flowers Funeral Home in Peru, the main service was at the Pipe Creek Church one and a half miles west of Nead (a small village on U. S. 31, so named because it is located on land formerly owned by Elva's grandfather, Samuel Nead). Burial was in the Metzger Cemetery a short distance east of the church. The officiating ministers at these services were T. T. Weaver of Marion, and Milo Huffman, of Peru.

Paul B. Myers,
(Midway, Cor.)

ELDER PETER NEAD

Unique in the history of the early church in Rockingham County, Virginia, stand the labors of Eld. Peter Nead. His attraction to the church, his devotion to her services and his willingness to sacrifice any personal desire for her welfare is a story

well worth telling over and over again.

Peter Nead, a class-leader and lay-preacher, identified with the Methodist church, was led to a closer investigation of Bible teaching by reading a little book, a treatise on Christian baptism, written in the German by Eld. Benjamin Bowman, whose home was near Harrisonburg, Va. A visit to that community, at the time of a Lovefeast, and further inquiry into the teaching and practice of the church, were sufficient fully to convince Bro. Nead and his baptism immediately followed.

From the first his love for the services of the church was quite noticeable, and in a short time he was ordained to the ministry. In this important calling his ability to serve the church was augmented by his command of the English language. Prior to this time the preaching was almost wholly in the German, although this language was fast being supplanted by the English. Therefore, the acquisition of an efficient minister in this tongue was of inestimable value to the church. Bro. Nead soon was known as the "English preacher", and his services were eagerly sought after. These calls were not turned away and it is generally conceded that his timely ministration materially assisted the church in gaining the prestige so noticeable throughout the county.

Furthermore, the transition from the service in German to the Eng-

lish, that quickly followed, was without opposition on the part of the membership. Elder Nead's fidelity to the church, with his willingness to sacrifice any personal preference for the sake of his fellow-members allayed any feeling of resentment.

In order to show more clearly his disposition to yield, an instance frequently mentioned is here given. At first Bro. Nead was rather stylish in his appearance, and the brethren did not take kindly to it. Especially were there objections to his custom of wearing a tall, white hat, after the order of the clergy of that day. The question arose how best to approach him in this matter. Finally, one Sunday at the close of the meeting, Eld. Benjamin Bowman, at whose home the services were held, asked Bro. Nead to take a walk with him to the barn. On entering and closing the door, he drew from the fanning mill a new, low-crowned hat. He said, "Bro. Peter, the brethren feel that the hat you wear is not in harmony with the humble profession you have made. We love you and desire that you may do a great deal of good in the church. Now, Bro. Peter, here is a new Brethren's hat that I bought you. Will you wear it?" Bro. Nead said, "Yes, I will". He not only took the hat and wore it, but changed all his clothing to the full order of the church. The kind fatherly approach of Eld. Bowman is to be admired, but the full surrender on the

part of Bro. Nead was no less heroic and fruitful of much good.

Eld. Nead's home life greatly strengthened his work in the ministry. Soon after uniting with the church, he formed the acquaintance of Elizabeth Yount, whose home was near Broadway, Va. Their marriage followed Dec. 20, 1825, and they settled on the Yount homestead. Here he spent fifteen years of his busy life. Beside meeting the calls for his ministerial service, he conducted a tanning business and taught school during the winter. It was his custom to rise at three o'clock in the morning and read, write, or commit passages of Scripture to memory until six o'clock, the usual breakfast hour. The duties of the day were met in systematic order, and the evenings were spent with the family or in communion with his God. A giant oak tree near his door, from beneath whose branches gushed a stream of bright sweet water, afforded him a favorite resort. Its beauty and its majestic proportions were inspiring to his vigorous mind. The fountain at his feet was constantly a suggestion of the "water of life" he was commissioned to declare unto a dying world.

His home was a veritable sanctuary unto the Lord. In his dwelling, although extensively remodeled, the partitions, hung on hinges, still remain. These, by means of rope and pulley, could be easily adjusted to accommodate the "meet-

ings in turn". Here the children of God met from time to time to worship, until the erection of a meetinghouse half a mile away.

In 1833 Eld. Nead found time to write his "Primitive Christian", a book of one hundred and thirty-eight pages, treating on the ordinances of the Lord's house. In business Eld. Nead was prompt and true to his obligations, and it is said of him that he was never late at church.

Over a century has rolled away since the time of those busy years and great changes have been wrought. The old tan-house in which he labored has been razed to the earth, and the vats have fallen into disuse. Other scenes are being enacted day by day, but that life "hid with Christ in God", still remains, and to generations yet unborn the name of Eld. Peter Nead will be made known.

Sel. from Brethren Family
Almanac by Bro. Paul B. Myers

HAS IT EVER OCCURED TO YOU?

- If you are saved? you are saved to serve.
- God has endowed you with ability to serve.
- Anyone can learn to serve by serving.
- The happy servant, is the efficient servant.
- Having only one talent is no excuse not to serve.
- You can learn to serve worthily.

Study courses are designed to learn
to serve.

Now is the time to start learning.
Study to show thyself approved of
God,

A workman (servant) who needeth
not be ashamed.

An accounting must be made of
the endowment.

Choose ye whom ye will serve.

Thy God whom thou serve, He will
deliver thee.

No man can serve two masters.

If ye serve the Lord Jesus Christ.

Turn from idols to serve the living
God.

He was among us as He that serv-
eth.

David served his generation by the
will of God.

Through grace we may serve God
acceptably.

From henceforth we should not
serve sin.

Serve thou Him (God) with a per-
fect heart.

Doing service to the Lord and not
to men.

EVEN THE WORDS

Even the words hold magic for us
now:

Names of each city from the parch-
ment sheet;

The clothes His mother wore, the
olive bough:

The Galilean sea which bore His feet
Capernaum where He healed the
blind, the dumb;

Bethsaida where He fed the multi-
tude;

And Nazareth where first He knew
the crumb

Of poverty and learned that toil was
good.

Yet no name holds for us the same,
bright thrill,

The wonder and the reverence as
where

The Christ Child's hour came and
the star stood still,

And wise men knelt in veneration
there

For set apart in beauty, like a gem,
Is the Word, the Name, the Hope of
Bethlehem!

Sel. by Sister,

Blanche B. Sweitzer,

Route No. 1,

Westminster, Md.

THEY LET HER HAVE HER WAY!

A young girl said to her parents:

"I'm fifteen years old, you know:

Come, let us go to the city—

Country life is far too slow",

Daughter, dear, do heed your par-
ents:

The wickedness there they say,
Is worse than you can imagine"

But they let her have her way!

"Mother, dear, I want my hair
bobbed—

All the others wear it so;

And the sleeves take from my
dresses—

"Tis the fashion now, you know",

"Oh, my daughter, heed your parents:

Christians do not go that way".
Though their hearts were aching
sadly,

They just let her have her way!

"I'm going to the dance, Mother—
Make this dress above my knee;

A gay young man will bring me
home,

So you needn't wait up for me".

"Oh, my daughter, he may be a sin-
ner!

Will you break our hearts this
way?"

But their daughter danced till day-
light,

For they let her have her way!

Many months slipped sadly by them,
Till a year had rolled around;

Once their daughter loved her
Savior—

Now, her soul for hell was bound,
At last Satan claimed his victim

In an accident one day,

And her parents were to blame—

For they let her have her way!

These poor, broken-hearted parents
Saw their fault; but 'twas too late.

Firm, tho' tender they could have
been,

And saved her from her awful
fate.

When their daughter was a baby,

At their knees she learned to pray.

Now her sins are on their own heads
For they let her have her way!

Sel.—by Sister Jeannette Poorman,
Pioneer, Ohio.

MY SHEPHERD

My Shepherd is leading, He cares
for His sheep,

Beside the still waters close vigil He
keeps,

In shady green pastures He guides
me to rest;

He knows where fresh pasture and
feeding are best.

When weakness or sorrow oppress-
es the soul,

When storms of affliction like sea
billows roll;

Just then He is near me to comfort
and cheer,

To lift up my spirit and banish all
fear.

He leadeth me onward in pathways
of right,

He shields me from dangers in
darkest of night;

Even though the dark shadows of
death may appear,

No evil I fear with my Shepherd so
near.

His rod and His staff are my com-
fort and stay,

His table well-spread offers food all
the way;

My head with fresh oil He anoint-
eth, I know,

My cup of salvation with joys over-
flow.

Surely goodness and mercy my way
shall pursue,

My Guide and my Shepherd will
bring me safe through,

To dwell in His presence for ever
and aye.

And bask in His sunlight through
unending day.

O friend without Jesus, come into
His fold;

The Shepherd is calling, as often of
old;

O'er desert and mountain He's
sought for the lost,

He's purchased your soul at an in-
finite cost.

—Olive Branch.

Sel. by Sister Sidebottom.

MY BIBLE

When I am tired, the Bible is my
bed,

Or in the dark, the Bible is my light,
When I am hungry, it is vital bread,
Or fearful, it is armor for the fight.

When I am sick, 'tis healing medi-
cine;

Or lonely, thronging friends I find
therein;

If I would work, the Bible is my
tool

If I am ignorant, it is my school.

Or play, it is a harp of happy sound;
If I am sinking, it is my solid
ground.

If I am cold, the Bible is my fire,
And it is wings, if boldly I aspire.

—Youth's Companion.

Where there is no talebearer the
strife ceaseth.

You've heard of the man who wished
to live

In a house by the side of the road,
Extending a hand to those in need,
Helping to lift and bear their load,
But I shall write a house of God

Which stands beside a broad high-
way,

Its doors flung wide to welcome in
The crowd of folk that pass that
way.

From every walk of life they come—
The rich, the poor, the sick, the
strong;

And in the church beside the road
They find the peace for which they
long.

They come to sing his praise for joy
They find within those mellowed
walls;

Or, sick of sin within his soul,
At Jesus' feet some sinner falls.

A house of God it surely is,
A shining temple of the light.

It lifts its spires beside the road
To all who look, a beacon bright.
(Virginia Leach Ballou.)

Sel. Sister Sidebottom.

WITH GOD

Begin the day with God.

Kneel down to Him in prayer,
Lift up your heart to His abode
And seek his love to share.

Go through the day with God,
Whatever your task may be,

Wherever you are—at home or
work,

He still is near to thee.

ZEAL IN LABOR

Go, labor on, spend and be spent.

Thy joy to do the Father's will;

It is the way the Master went;

Should not the servant tread it
still?

Toil no, faint not; keep watch and
pray!

Be wise the erring soul to win;

Go forth into the world highway;

Compel the wand'rer to come in,
Toil on and in thy toil rejoice;

For toil comes rest for exile home;
Soon shalt thou hear the Bride-
groom's voice,

The midnight peal, "Behold I
Come"!

Sel. Viola Broadwater,
Cumberland, Md.

TRYING VS BEING

The emptiest and most unhappy occupation in the world is that of trying to act like a Christian when you are not a Christian.

Religion is a lift and not a drag. When I ride an elevator I don't stoop down and take hold of the edge of the elevator to try to help it get up to the tenth floor. I usually lean back in one of the corners and say to myself, "This is a good deal". I have heard people say, "I am going to live right if it kills me".

From the looks of some of the people to whom I preach, I have been led to believe that, that is exactly what is happening. Living the Christian life never killed any one,

but trying to live like a Christian, when you are not one, does place you in the hands of death.

Sel.—by Eileen Poorman.

CHRIST JESUS

In the Bible the types, metaphors and allegories point to one person. Throughout the Old Testament scrolls, like a thread of gold are interwoven prophecies and descriptions of the Messiah. Not only did the prophets tell of a coming deliverer and redeemer for all peoples; they accurately predicted the time of His appearing, the family, tribe and city in which He was to be born, the nature of His birth and the character of His mission; as well as the details of His rejection, betrayal, death, resurrection and final triumph.

When Jesus Christ came to this world, two thousand years ago, it was the descent of deity. How Christ came from heaven to earth is the "mystery of the ages". His being born of a Virgin, the incarnation of God, is the most thrilling, the most romantic, the most fascinating story that has ever been told, written or portrayed in any manner. The advent of Emmanuel has influenced history more than any other event since the world began.

Jesus Christ is the central figure of all chronological reckoning. The date lines of world civilization and history are determined by the date of Christ's physical birth. The date printed on every newspaper, written

at the top of every letter, appearing on every cablegram, telegram and postcard; affixed to every legal document, even by the most avowed infidel, honors the memory of Christ's birth.

The man Christ Jesus, the beloved founder of christianity, the builder of God's church, was a very real person on earth and is a very real person at the right hand of God today, making intercession for each one of us. His very Spirit is real in the hearts of believers as a divine personality. Jesus Christ is a living reality. He is the central fact and figure in the annals of mankind. He is worshiped as God, exalted and glorified above all others. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father", Phil. 2: 9-11.

The personal acceptance of Jesus Christ as Savior and Lord of our life is the need of the hour. He needs to be crowned in the human heart as the inward abiding Prince of Peace. It is His internal abiding presence that gives hope and assurance for the future. Paul puts it this way, "Christ in you, the hope of glory".

Sel. by Viola Broadwater.

WHY TRIUNE BAPTISM?

(Continued from March 1st issue)

II

We are commanded to "baptize into the name of the Father, and of the Son, and of the Holy Spirit", (Matt. 28:19) and this means triune baptism, or trine immersion as the form of baptism. It may be noted here that this is the only place in the Bible where Jesus taught how to baptize, e. i., the form of baptism. The mode, immersion, is taught wherever baptism is mentioned. This form is also taught by inference and harmony in a number of other places.

This formula given by Christ teaches triune baptism or trine immersion which means an immersion into each name of the Holy Trinity. This will be readily seen by analogy.

This formula reads: "Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." The number of acts in such sentences is shown by the number of the prepositional adverbial phrases, which, in this case, is three. 1. "Into the name of the Father. 2. (Into the name) of the Son. 3. (Into the name) of the Holy Spirit." By analogy and in harmony with this we have: "A superscription also written over Him in letters of Greek, and (in letters) Latin, and (in letters) of Hebrew." (Luke 24:38.)

How many prepositional adverbial phrases? Three. How many acts of writing? Three. So three acts in baptism. Also we have, "He (Moses) showed signs in the land of Egypt, and in the Red Sea, and in the wilderness", (Acts 7:36.) How many prepositional adverbial phrases? Three. How many acts of showing signs? Three. Just so three acts in baptism.

Again we have: "The acts of David, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and the book of Gad the seer." (1 Chron. 29:29.) How many prepositional adverbial phrases? Three. How many writings of the acts of David? Three. In like manner we have three acts in baptism.

Another analogous construction reads: "Then thou (Moses) shalt put it (the blood) upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot." (Ex. 29:20.) How many prepositional adverbial phrases? Four. How many acts of applying the blood? At least four. Just so in baptism, as many acts as adverbial phrases in the formula, which are three.

Furthermore, we have, "So the people made booths in their courts, and in the courts of the house of God, and in the streets of the water gate, and in the street of the gate of

Ephraim". (Neh. 9:16). How many prepositional phrases? Four. Likewise as many acts in baptism as adverbial phrases in the formula which are three. See also Jer. 32:44.

All these and like constructions teach a repetition of action. The number of repetitions being indicated by the number of prepositional adverbial phrases, which in the case of baptism is three.

Should a sentence be framed that seems to conflict with these to weaken their force in support of trine immersion, remember these are Bible and are identical in construction and teach repetition of action, and whatever conflicts with them is not Bible.

In addition, suppose we recite the commission giving it in the wording of Matthew, and of Mark and of Luke. How many times do we recite it? Three. For there are three prepositional adverbial phrases. Again, I write my name in the book of Matthew, and of Mark, and of Luke. How many times do I write it? Three. The language requires it. So to baptize into the name of the Father, and of the Son, and of the Holy Spirit, the language requires three separate acts or immersions.

This may be given also: "Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, and with Isaac, and with Jacob, in the kingdom of God." (Lu. 13:29; Matt. 8:11.)

Just as seen above, so in this case, it takes four acts to come from the four points of the compass and the four prepositional adverbial phrases show it. So likewise for four companies to sit down requires four separate acts, and thus harmonizes beautifully with the three immersions in triune baptism, as taught in the baptismal formula.

III

The Trinity dwell in the Christ in the sense in which they are three.

"I will pray the Father, and He shall give you another comforter that he may abide with you forever", and "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." (Jno. 14:16-23.) This not only shows the individuality of the Trinity, but also their separate entrance and abode in the Christian heart. In this sense we are baptized into each separately or individually.

Christians live in the Father and in the Son, and in the Spirit in the sense in which they are three. (II Thess. 1:1; Eph. 1:1; Phil. 1:1; Gal. 5:25.)

They get into them by baptism. Christ's last commission commands us to baptize them into the Father, and into the Son, and into the Spirit. (Matt. 28:19). He gave no other way to get into them. So that must be the way it is done.

Paul taught the same, "Know ye

not that so many of us as were baptized into Jesus Christ were baptized into His death." (Rom. 6:3.)

And "For as many of you as have been baptized into Christ, have put on Christ" (Gal. 3:27.) Here Paul says we put on Christ in baptism, and he knows. He likewise gives no other way to put on Christ. So this must be the way it is done. And since we live in them in the sense in which they are three, so we are baptized into them in the sense in which they are three; and this is done when we baptize "into the name of Father, and of the Son, and of the Holy Spirit" by trine immersion, which is triune baptism.

We may not understand how we can be baptized into the Trinity or put on Christ in baptism, but Jesus and Paul did, and they tell us this is the way it is done. That should be enough for us to know. Let us believe Jesus and Paul, regardless of what man may say. No man can tell us how to get into the triune God, or put on Christ, except by baptism, so that's the way.

IV

The typical baptisms recorded in the Bible indicate a repetition of acts in baptism. The Children of Israel "were baptized unto Moses in the cloud, and in the sea." (I Cor. 10:1-2; Ex. 14.) In that baptism we have act one: 'And the pillar of the cloud went from before their face, and stood behind them.' (Ex. 14:19.) Act two, "The Children of

Israel went into the midst of the sea upon the dry ground." The cloud was not over them but behind them to hinder the Egyptians who followed them. V. 22, 25) "The Lord looked through the cloud unto the Egyptians" who followed Israel and "troubled them, took off their chariot wheels", etc., showing the cloud was over the Egyptians when they followed Israel.

Act three, the cloud now passes from behind the Israelites and passing over them a second time went before them to lead them. (Ex. 16: 10.) So there were three acts in this typical baptism, just as there are three acts in the antitype, Christian baptism.

Naaman, the Syrian, at the command of Elisha, the prophet, "went and dipped himself seven times in Jordan" and was healed of his leprosy. (II Kings 5:14.) The word for dip, in this case, is a derivative of baptizo, the word used for baptism by Christ and the apostles, and is what the lexicons call a "frequentative," indicating a repetition of the act which, in Naaman's case, was seven and in Christian baptism, is three.

Jesus' suffering in the garden is called baptism, a typical baptism. In this baptism He fell on His face and prayed the same prayer three times. (Matt. 26:39-44.) This was not three prayers, but "the same words" (V 44) repeated three times. Just so the superscription written

over Christ was not three superscriptions, but one superscription written three times. For the same reason, the three acts in baptism are not three baptisms, but the one act performed three times; and this is triune baptism, which harmonizes nicely with the typical and figurative baptisms referring to it, as no other form of baptism will. Trinity in unity and unity in trinity.

The salvation of Noah and his family in the ark (Gen.7:7) was a real salvation but a figure of baptism. This ark had three floors, a first, a second, and a third story. We naturally conclude Noah and family lived in the upper or third story. One act brought them into the first story, a second act brought them into the second story, and a third act brought them into the third story where they lived during the flood.

Here again we have perfect harmony; three persons in the Godhead, three apartments in the ark, three parts in baptism. Three acts to enter the ark, three acts to get into the Godhead, three acts in baptism, triune baptism. One ark of three apartments, one Godhead of three persons, one baptism of three immersions. Such beautiful harmony is impossible with any other than triune baptism.

Triune baptism is "one baptism" (Eph. 4:5) in the same way one ark with three apartments, is one ark, and one Godhead with three persons

is ont Godhead. Perfect harmony
Trinity in unity, unity in trinity.

(To be Continued)

THE BIBLE MONITOR

We have just received our first few Monitors for this year and from the very beginning. Did you note the wonderful lessons in them for us? I believe each and everyone need to take heed to the warnings which the articles contain. Everyone of us should enjoy these truths, when they reveal the many things we are guilty of doing.

Let us take warning of our many faults and short-comings. Now, that we may not come to that judgment day, face to face with our God, when it will be too late to make amend. O I wonder how we would react if we had the pages of our life read in our hearing, just the past year of 1955, it need not be our whole lifetime.

I feel certain many of our thoughts have been brought forth in the first issue for this year. Have we ever looked back through the Bible Monitor and taken note of the number of writers, who have passed to the great beyond, should not this be a warning to us, that now is the time to get ready to meet God. Let us strive with a more earnest zeal, to let our light shine brighter in the eyes of the world, rather than let it just flicker, ready to go out. Matt. 5:16, "Let your light so shine before men, that they may see your

good works, and glorify your Father which is in heaven".

Let your practice match your profession. Satan would rather have us wear out our shoes going to church, than our knees in prayer. If we would just heed the first article "An Unstained New Year", count our many blessings and privileges and make use of them. Encouraging and praying for our young people, especially for this who are serving in civilian work and also for those that are nearing that age.

Will we take more earnest heed, to the warnings that have been placed before us. Matt. 7: 22-23, "Many will say to me, in that day, Lord, Lord, have we not prophesied in thy name? And in thy name cast out devils? And in thy name done many wonderful works?" These are Jesus' own words and His answer is, "I never knew you: depart from me, ye that work iniquity". How sad it will be for those who have failed.

Sister Jeannette Poorman.

MEMORY GEMS

Politeness comes by being kind,
And kindness is an art,
You practice with a thoughtful
mind,
And with a loving heart.

Life is not so short but that there is always time for courtesy—Emer-

The past cannot be changed, but the past can be left.—Dr. W. L. Watkinson.

The Lord will not cast off His people, neither will He forsake His inheritance.—Psa. 94:14.

The shortest road to any heart is round by heaven.

As you grow better you sweep up out of the grasp of money, praise, ease, distinction; you sweep up into the necessity of truth, courage, virtue and God.—Phillips Brooks.

DAILY DEVOTIONS FOR APRIL 1956

TEACHINGS OF CHRIST

Memory verse, Luke 8:16, "No man, when he hath lighted a candle covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light."

Sun. 1—John 3:1-21.

Mon. 2—John 4:1-15.

Tues. 3—Matt. 4:12-25.

Wed. 4—Matt. 12:1-14.

Thurs. 5—John 5:1-16.

Fri. 6—Luke 8:5-18.

Sat. 7—Matt. 13:45-58.

Memory verse, John 6:47, "Verily, verily, I say unto you, He that believeth on me hath everlasting life"

Sun. 8—John 6:22-35.

Mon. 9—Matt. 15:1-20.

Tues. 10—Mark 8:10-21.

Wed. 11—John 6:53-71.

Thurs. 12—John 10:1-19.

Fri. 13—John 10:22-30.

Sat. 14—Luke 10:1-16.

Memory verse, Luke 12:2, "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known".

Sun. 15—Luke 10:25-37.

Mon. 16—Matt. 18:10-20.

Tues. 17—John 11: 25-46.

Wed. 18—Luke 11:29-36.

Thurs. 19—Luke 12:13-22.

Fri. 20—Luke 16:19-31.

Sat. 21—Mark 10:17-27.

Memory verse, Mark 10:31, "But many that are first shall be last; and the last first."

Sun. 22—Mark 11:20-26.

Mon. 23—Luke 17:20-37.

Tues. 24—Luke 18:1-14.

Wed. 25—Matt 19:1-12.

Thurs. 26—Matt. 5:1-16.

Fri. 27—Matt. 13:31-38.

Sat. 28—John 14:23-31.

Memory verse, Mark 10:14, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Sun. 29—Matt. 25:1-14.

Mon. 30—Matt. 15:1-12.

SUNDAY SCHOOL LESSONS FOR APRIL

PRIMARY LESSONS

Apr. 1—Easter—Thomas and his

Risen Lord. John 20:18-29.

Apr. 8—Peter and his Promise. John 21:1-17.

Apr. 15—Jesus' Commands to His Helpers. Matt. 28:16-20; Acts 1:8-11.

Apr. 22—Peter and John at the Gate Beautiful. Acts 3:1-10.

Apr. 29—Peter's Courage. Acts 5:12-32, 41, 42.

ADULT LESSONS

Apr. 1—Easter—He is Risen. Matt. 28:1-20.

1—When a sinner is converted should he have the same kind of joy the women had, when they found that the Lord had risen.

2—Did the Devil gain any thing by this lie?

3—Can the evil devices of Satan defeat God's plan today?

4—Why should we as a Dunkard people be interested in Mission work?

Apr. 8—Baptism and Repentance for the remission of sins. Mark 1:1-15.

1—John preached repentance and baptism, also Christ; is that our Mission?

2—How many of the steps to salvation that John preached, are essential to salvation today?

3—Do we have to live a life of simplicity and humbleness comparable to the life of John the Baptist, before we can become a true child of God?

4—Is there sin in temptation?

Apr. 15—Jesus has all power over the Devil and sin. Mark 1:16-39.

1—Why is the call of Jesus, when made today, unheeded?

2—Do circumstances come about in this Christian life, that would require us to forsake our means of livelihood?

3—These were made physically whole; how do we become spiritually whole?

Apr. 22—Persistent faith will bring success. Mark 1:40-45; 2:1-12.

1—The leper knew his need, went with great faith to the right source, Why can't we see our need?

2—Is my Faith sufficient to remove Satan's mountains, or is my record a series of defeats?

3—Does Mark 1:44 imply that we should keep it to ourselves, if the Lord does something wonderful for us?

Apr. 29—Jesus came to call sinners to repentance. Mark 2:13-28.

1—Why is the remedy of the Great Physician rejected?

2—Is it possible for us to be a carrier of this dread disease of sin, and not realize that we are sick?

3—Could we consider ourselves whole in the sight of the Lord?

Bible Study Board

BIBLE MONITOR

VOL. XXXIV

APRIL 1, 1956

No. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

HE IS NOT HERE

"The angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay, and go quickly, and tell his disciples that he is risen from the dead." Those who had associated with Jesus for some time, had often been told of His death and resurrection but they were human, just as we are, and were first impressed by the things they could hear, see and feel. After thinking over things for a while they would be able to understand that which they had learned through hearing only, through faith only.

To those who had close fellowship with Jesus, who had learned to love Him and value His power, who were looking for Him to restore their earthly kingdom, who had seen Him falsely accused and hanged; who had little opportunity to even show their love for Him by a proper burial; it must have been quite a disappointment to hear "He is not here." "As they were afraid, and bowed down their faces to the earth, they

said unto them, Why seek ye the living among the dead? He is not here, but is risen", Luke 24:5-6.

The fact "He is risen" no doubt took some time for them to comprehend. At the moment they could believe "He is risen" only through faith. Thus it was not the encouraging, comforting fact that it should have been to them. We read a number of expressions which bear out their lack of understanding the true, marvelous fact of the actual resurrection "Fear not ye," "As they were much perplexed thereabout", "For as yet they knew not the scripture, that he must rise again from the dead", "But Mary stood without at the sepulchre weeping", "But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe", Jno. 20: 9, 11, 25.

He is not here is a statement quite disappointing at any time. It must have been particularly so, when so loved a person had just suffered so much and His followers had planned to show Him their last respects of

love. In this world we are often faced with the disappointing news. He is not here, but if it were followed by "He is risen", our joy should over-shadow the sorrow many times. To know that our Lord and Savior is risen, that He has gone to prepare a place for us, that He has promised to be with us and that He is coming to receive us; should be a great consolation as our loved ones are called from this life.

Actually today He is not here, in body as He was before His crucifixion, so we must seek Him through faith, our communion with Him must be spiritual. "Say, not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved", Rom. 10:6-9.

"Why seek ye the living among the dead"? It is a fact that the majority of individuals desire to know and be known of Christ but alas so many are seeking Him among the spiritually dead. They are trying to find Him among sin, they are seeking Him among a mixture of sin and virtue. We must seek Christ

through heavenly ways. We must seek Him through reverence and humility. We must seek the Lord, while He may be found, for the night of time is near for each of us, when we can seek Him no longer.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God", Col. 3:1-3. The seeking, the setting of our affections, the hiding of our life; is in our hands while on this earth. We can waste our life in riotous living or we can see a far more eternal weight of glory. Dare we be satisfied with this earthly life? It is joyful, it is good to be here; no, for our Lord is not here. He is risen, are we arising through the teaching of the New Testament? "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ", Phil. 3:20. "Awake thou that sleepest and Christ shall give thee life".

SPIRITUAL MANNA

Jesus, the Bread of Life

John 6:35, "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst".

Jesus made a profound statement when He said, "I am the bread of life." Man is a dual being. God creat-

ed him a natural man, out of the dust, by breathing into man's nostrils the breath of life. The Word states that man became a living soul, hence, the beginning of the spiritual being of man.

Both beings of man require food for growth. The natural man partakes of natural bread which is the staff of life. The spiritual man requires spiritual food to grow spiritually. Jesus by His own words, is that Bread of Life. Too, He is that living water of which, if we partake, we shall never thirst.

Regardless of race, color or creed, we need daily rations of both types of bread, to sustain strength and life to live in this life and to prepare for the next. We should not only eat to satisfy our natural hunger, but we should daily digest portions of Heavenly Manna to satisfy our spiritual hunger.

The Bread of Life is not rationed to a few. There is an abundance for all. Might each one cry out as did the disciples, "Lord, ever more give us this bread."

Bro. Paul R. Myers,
Box 117,
Greentown, O.

THE TWO RESURRECTIONS

Rev. 20:6, "Blessed and holy is he that hath part in the first resurrection", Luke 14:14, "Thou shalt be blessed; for they that cannot recompense thee: for thou shalt be recom-

pensed at the resurrection of the just" Acts 24:15, "There shall be a resurrection of the dead, both of the just and unjust". 1 Cor. 15:17-18, 20-21, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming".

John 5:28-29, "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation". Rev. 3:23, "I will give unto every one of you according to your works", 1 Thess. 4:14, 16-17, "For if we believe that Jesus died and arose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Luke 20:36, "Neither can they die

BIBLE MONITOR

Taneytown, Md., April 1, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

anymore: for they are equal unto the angels, and are the children of God, being the children of the resurrection". Matt. 24:40-42, "Then shall two be in the field, the one shall be taken, and the other left. Two women grinding at the mill: the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come." The taken ones represent the wise virgins, and those left, the foolish virgins. Rev. 19:9, "Blessed are they which are called unto the marriage supper of the Lamb". They lived (the elect) and reigned with Christ a thousand years. But the rest of the dead live not again until the thousand years are finished, this is the first resurrection".

Rom. 8:33, "Who shall lay anything to the charge of God's elect?"

It is God that justifieth". Mine elect, in whom my soul delighteth. Luke 13:20, "Except that the Lord had shortened those days, no flesh could be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days". How can ye escape the damnation of hell? Some men will say: How are the dead raised up and with what body do they come?

John 11:21, 23-25, 34, 43-44, "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life, Jesus said, where have ye laid him? They said unto him, Lord, come and see. And when he thus had spoken, he cried with a loud voice, Lazarus come forth. And he that was dead came forth, bound hand and foot with grave-clothes. Jesus saith unto them, Loose him and let him go." So He proved Himself to have power of the resurrection. Phil 3:10, The apostle Paul stated, "That I may know him, and the power of his resurrection". For as in Adam all die, even so in Christ shall all be made alive.

A resurrection is: a coming forth from a dormant state, from an inactive being, resurrected to a useful state of being. The first man Adam was a living soul, the last Man

Adam was made a quickening Spirit. Matt. 25:31-33, "When the Son of man shall come in his glory, and all the Holy angels with him, then (a certain time) shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats". This is the last day, or the great judgment day. Heb. 9:27, "As it is appointed unto men once to die, but after this the judgment". John 5:22-25, "For the Father judgeth no man, but hath committed all judgment unto the Son. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live".

The angels which kept not their first estate, he hath reserved in everlasting chains under darkness unto judgment of the great day. Enoch also prophesied, saying, behold the Lord cometh with ten thousand of his saints, to execute judgment upon all. But beloved remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how they told you there should be mockers in the last time, who should walk after their own ungodly lusts. Rev. 20:12, "And I saw the dead, small and great, stand

before God; and the books were opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And they were judged every man according to their works". Ecc. 12:14, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil".

Rev. 1:7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him". Rev. 6:15-17, "And the kings of the earth, and the great men and the rich men, . . . hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb: For that great day of his wrath is come: and who shall be able to stand?" The day of wrath, that dreadful day, when heaven and earth shall pass away. What power shall be the sinner's stay? How shall we meet that dreadful day? Oh on that day, that wrathful day, when men to judgment wakes from clay. Be thou, O Christ, the sinner's stay, though heaven and earth shall pass away.

Acts 3:20-21, "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken

by the mouth of all his holy prophets since the world began". Eternal Condemnation means: without promise or hope of redemption. At that time ye were without Christ in the world, having no hope and without God in the world. But now in Christ Jesus are made nigh by the blood of Christ. In whom we have redemption, through His blood, the forgiveness of sins according to the riches of His grace. Unto you therefore which believe He is precious.

Mark 4:40, "And Jesus said unto them, why are ye so fearful? How is it that ye have no faith?" Matt. 8:26, "He said unto them, Why are ye fearful, O ye of little faith?" Heb. 10:26-27, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation". The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God. Rev. 21:8, "The fearful, and unbelieving, and the abominable, . . . and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death". So there is quite a contrast between the hereafter or future of the believer and the unbeliever. There is also a contrast between the first resurrection and the second or final resurrection, the judgment day. The consummation of all things meaning: A satisfactory conclusion of something, an

arrival at a desired goal.

Are you ready for the judgment?
It is coming by and by,
And the hour no mortal knoweth
Hasten ere you be too late.

God provides a free salvation
Christ the great atonement calls you
Cast on Him your sins and care,
When today is time accepted.

Wm. N. Kinsley,
Hartville, Ohio.

EASTER, A DEFENSE

How inseparably Easter and the resurrection of our Lord are associated. Of course to the Christian they are synonymous. To the Jew, to whom it should mean immeasurably more than to the Christian, it means little more than a time of feasting. How truly the Jew measures up to what John says, "He came to His own, and His own received Him not", but to the Christian what wonderful riches are contained in "But to those who did receive Him, to them gave He power to become the sons of God".

To the popular christian churches Easter, too often, means a time of feasting and of adorning themselves in the very height of the latest fashion. It can be said of many of our own brethren, sisters perhaps more especially, that it means the wearing of a new bonnet and it seems each succeeding bonnet is just a little less of a bonnet than the previous one had been, though the last one was

skimpy enough.

When God had created Adam and his helpmate, Eve, he placed them in the garden of Eden, the most beautiful place, no doubt, on the face of earth and wonderful to think about. The Bible tells us that the Lord God walked and talked with them. To them He gave dominion over the beasts of the field and the birds of the air, but they were human and when satan offered to make them wise as God, they believed satan rather than God and because of their misplaced confidence, the entire human race has been subjected to sin and death. God no longer directed them personally as He had done and because the heart of man becomes more desperately wicked as he wanders from God, a chasm, an abyss interposed itself between God and man, which deepened and widened as man went deeper into sin.

It is true that God or angels visited individual persons now and then, for some special purposes, but as the centuries went by this chasm became so deep and so wide that it seemed as though the entire human race must be doomed. So it went from bad to worse until God saw fit to destroy man with the exception of Noah and his family, and yet again man fell perhaps to the lowest depths of depravity, when God destroyed Sodom and Gomorrah. However, it seems man grouped in darkness until God himself became alarmed, at the helplessness and hopelessness

of man and realized that this chasm, this ever-deepening and ever-widening abyss had to be bridged. But not from man's side of the chasm, every last man on the face of the earth would have perished, in attempting to bridge this chasm, so the bridging of this chasm had to be from the other side, from God's side of the chasm.

The entire plan of salvation consummated in heaven and brought to earth by Christ, included His miraculous birth, poverty and toil, while under His parent's care, poverty, suffering and extreme self-denial through life, His whole interest in the saving of people; His teachings, His institution of divine ordinances, His trial, His crucifixion and His resurrection constitutes the bridge which again bridges this chasm. The most vital part of this bridge is the resurrection, in fact the resurrection is the keystone in the arch that bridges earth with heaven. Take out this keystone, the resurrection and the entire structure will be utterly destroyed.

Of such importance is the resurrection that Paul bases the divine authority of Jesus upon it, Rom. 1:4, "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Christ himself said, "Destroy this temple and in three days I will raise it up." Again He says, "Therefore doth my Father love me, because I lay down my life,

that I might take it again. No man taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it again". The rulers who stood by and mocked Him on the cross, little knew what they said, "He saved others; let him save himself; if he be the Christ, the chosen of God". The soldiers also said, "If thou be the king of the Jews, save thyself."

The resurrection is the pivotal point of the whole christian religion. In fact it would be utterly null and void without the resurrection. Paul in 1 Cor. 15:19-20 says, "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept, and yet the higher critics, evolutionists and others deny the divinity of Christ. Poor, puny, misguided creatures; the clay condemning the potter, the creature condemning the creator. The hope of everlasting bliss, the hope of heaven itself rests wholly and solely on the resurrection. The fact that the hope of the resurrection is inherent in the human breast is pretty good evidence, aside from God's Word, that there really is a resurrection and Paul of course is absolutely confident.

The comparatively recent discovery and opening of the tomb of Tutankhamon, one of the rulers of ancient Egypt, the finding of different things in his tomb and the wonder-

ful preservation of his body, because of the extraordinary skill the ancient Egyptian embalmers displayed and all because even they, believed in some kind of a resurrection. They, however, did not have a full conception as to the manner in which the resurrection should take place, believing it to be more of a bodily resurrection. Even the American Indian had some conception of a life beyond this life and accordingly in his own manner, prepared for the happy hunting ground where the faithful warriors would spend eternity, happy beyond their fondest dreams, hunting in a land prepared for them by the Great Spirit.

There is a class of people who do not believe so implicitly in the resurrection, the so-called modern mind does not accept the physical resurrection of Christ, about themselves they are not quite so sure, it would be unscientific. A miracle would violate the laws of nature. There is absolutely no scientific explanation of a miracle possible. The turning of water into wine, the unstopping of the ears of the deaf, the opening of the eyes of the blind, the raising of the dead to life: are positively unscientific, they are divine. God is God of universe as well as God of the spiritual realm. Natural laws and spiritual laws do not conflict. As body and soul differ so these laws also differ. The scientist who is a christian, recognizes this fact but by his lopsided knowledge actually

tries to prove that the author of all true knowledge is wrong himself. Man has not yet discovered all the natural laws, nor is his knowledge perfect of the laws he knows, but he is continually changing and perfecting his knowledge of them.

The one basis of the spiritual and the natural law is evidence. Not only do we have God's Word that Christ arose but it is amply proven by secular history, people have seen and witnessed to this fact. The modernist, the Jew and the atheist do not believe in spite of all evidence. They will not believe simply because they don't care to. Argument will avail nothing, they simply will accept no argument, no matter how convincing it may be. Away with Him, crucify Him, they say.

If he was the divine, pre-existent Son of God, as the Bible tells us, co-equal, co-existent with the Father, as the Bible declares He is, and if it was decided in the councils of eternity that He should take upon Himself our nature for the purpose of human redemption; then it would be quite proper that His entrance into the world should be through divine rather than human generation. Granting His pre-existent life, His super-natural birth, then His sinless life and the miraculous works should not surprise us. But it would be surprising if He should die as ordinary mortals die and that His divinely conceived body should undergo corruption. Give up any one

of these facts and you will eventually have to abandon all, and with them the deity of Christ and the atonement for sin. Will our friend, the modernist be willing to deny this attribute of Christ, or has he espoused the philosophy of Epicurus, that licentious philosopher of Athens, and say "Let us eat and drink for tomorrow we die".

Will such admit that pleasure is the highest attainment of man, and that when death comes all is over? No, that is not the philosophy of the modernist but he depends on the goodness of God, when he has been good neither to himself, to his fellowman, nor to God. I do not mean good morally but good in a spiritual sense.

The indescribable glory of the transfigured state of Christ was revealed unto Peter, James and John on the mount before His death, and His heavenly glory unto John on the Isle of Patmos after His ascension. The transfiguration of Christ is evidence that we also shall be changed. 1 Cor. 15:42-44, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body".

There is a beautiful significance in the physical resurrection of our Lord. It is a pledge of the resurrection of the body of every believer. Job had a vision of this when he said, "Yet in my flesh I shall see

God: whom I shall see for myself, and mine eyes shall behold and not anothers." The process of the resurrection is a mystery but certain. When the spirit leaves, the body shall be resolved to the elements of which it is composed but the God who preserves the identity of the body through life, will preserve it through death and it shall be raised in glory not with the limitations and processes of this natural life, which lead only to the grave but to a life of eternal glory. How inspiring to know that the human body made in the Creator's image, though often marred, weakened and perverted by sin; that one day we shall see that temple restored and perfected in the wondrous beauty originally designed.

K. D. Henry,
in April 1924 Bible Monitor.

IN GETHSEMANE ALONE

Oh, what wondrous love I see
Freely shown for you and me,
By the One who did atone!
Just to show His matchless grace,
Jesus suffered for the race,
In Gethsemane alone
Oh what love for me was shown!

"Tarry here", He told the three,
"Tarry here and watch for me";
But they heard no bitter moan;
For the three disciples slept
While my loving Savior wept,
In Gethsemane alone
Oh what love for me was shown!

Long in anguish deep was He,
Weeping there for you and me,
For our sin to Him was known;
We should love Him evermore
For the anguish that He bore.
In Gethsemane alone
Oh what love for me was shown!

Sel. Sister Dottie Pifer.

E-A-S-T-E-R

E is for everything Christ has done
for you and me;

For each torture He endured un-
til death set Him free.

A is for the agony He suffered on
the Cross;

For the atoning blood He shed to
save all the lost.

S is for the sins He carried to Cal-
vary's tree;

For souls by His sacrifice, from
their sins, He set free.

T is for the times He prayed while
tears freely flowed;

For trials He endured, 'Twas
such a heavy load!

E is for each tear He shed in sorrow
all alone;

For enraged Jewish leaders when
angels rolled away the stone.

R is for the reed used on His head
in the judgment hall,

For the rulers who declared Him,
guiltless and perfect after all.

Easter the day Christ lived anew,
Should mean so much to me and
you.

It means we, too, can live anew,

If we, the will of God will do.

Written by Sister Eileen Poorman,
Pioneer, Ohio.

NEWS ITEMS

LOVEFEAST DATES

April 7—McClave, Colo.

April 21—Pleasant Ridge, Ohio.

April 28—Kansas City, Mo.

April 29—Bethel, Pa.

CUMBERLAND, MD.

The Broadwater Congregation will hold a spring revival meeting, starting the 21 or 22 of April, and lasting through the 29th, with Brother Ammon Keller of Lebanon, Pa., as the Evangelist. We ask an interest in your prayers for the success of these meetings and we invite all who can, to come and worship with us whenever possible.

The Broadwater Congregation met in Council March 10. The meeting was opened by singing hymn no. 234 and scripture reading from Rom. 12 by Bro. Addison Taylor. The business consisted of items of local interest. Council closed by singing hymn 731 and prayer by Bro. Edward Beeman. Our next council will be June 9th.

Pray for us that we will go forward during the coming year, with the thought of increasing our faith and working for a greater unity and spirituality.

Sister Viola Broadwater, Cor.

MECHANICSBURG, PA.

The Mechanicsburg Congregation held regular council on Mar. 10. Our Elder read 1 Pet. 1:1-9 and led in prayer. Bro. Reed from Dallas Center, Iowa was present to give a report on Relief Work. He gave a good outline of the work planned by the Dunkard Brethren Church. We elected an Evangelist for the last of August.

We are glad that everything was done in a very christian manner. We sang one verse of "Bless be the tie that binds" Bro. Harry L. Junkins led in closing prayer. We ask for the prayers of all who know the value of prayer, as we are few in number and ask God's guidance to build us up.

Harry L. Junkins, Cor.

KANSAS CITY, MO.

The Kansas City Dunkard Brethren Church will hold their spring Lovefeast, Saturday, April 28, Services all-day Saturday and Sunday. We cordially invited all who can to come and enjoy these services with us. We are few in number and ask an interest in your prayers.

Bertha Jarboe, Cor.

PERU, INDIANA

The Midway congregation met in regular council Saturday afternoon, Mar. 3, with our presiding elder, Emanuel Koonen in charge. There were only eight local members pres-

ent, two are still in Florida and two others are sick.

We changed our fixed communion date, from the last Saturday in August to the third Saturday in September. This year our Communion will be Sept. 15. It was decided to have a revival meeting this year, but we cannot yet announce the time or evangelist.

Paul B. Myers, Cor.

QUINTER, KANS.

The Quinter church has decided to have their Lovefeast, May 5. We urge all who can to come and worship with us at this meeting.

Elma Jamison, Cor.

DAYTON, VA.

The Berean Dunkard Brethren church, located near Dayton, Va., wish to express their appreciation to the General Mission Board for the help they have so willingly given us, so far this year. The Lord willing we have the promise of a visiting Minister every third Sunday of each month.

First Sunday of Jan., Bro. and Sister Ammon Keller and little daughter, also Bro. and Sister Stuber were with us. Third Sunday of Feb., Bro. and Sister David Ebling was our visiting Minister. Third Sunday of March, Bro. Roscoe Reed, his youngest son and wife and two children, also his daughter Inez were with us. We must commend Bro. Reed and his group, for their cour-

age on leaving home for such a long trip as the day was very snowy and bad weather. All these gave us Gospel messages which were enjoyed by all present.

We enjoy the fellowship of those of like precious faith. We feel that those visiting Brethren and Sisters coming to us for worship, will be a great help to our little group here at the Berean church. May God richly bless them in their work here and elsewhere. We are so few in number and we ask the prayers of the Brotherhood in our behalf, that the work may prosper and grow in number and spirituality.

Sister Josie Lam.

OBITUARIES

MINA MARIETTA ANDREWS

Daughter of John J. and Ada F. Root, was born June 26, 1915, near Wynoka, Okla. and departed this life Feb. 22, 1956 at the age of 40 years, 7 months and 26 days. In 1928 the family moved to Waterford, Calif. In 1931 she was united in marriage to Harry E. Andrews. To this union was born two sons and one daughter.

In 1929 she was baptized into the Dunkard Brethren Church, to which she was a faithful and devoted member until her death. Her loving obedience to her heavenly Father, which was manifested in the home and in the church, was shown when she called for the anointing service a few weeks before her death. Her mother preceded her in death in 1932.

There remains to mourn her passing: her husband; the following children: Marvin Eugene, of Hickman Mills, Mo.; Miriam Eleanor Reed and Larry Alvin, of Grandview, Mo.; a step-daughter, Dorothy Marie Blocker, of Ceres, Calif.; seven grand-children; her father, John J. Root; her step-mother, Louise Root; six sisters and four brothers: Lola Ruschhaupt, Hickman Mills, Mo.; Elizabeth Gish, Whittier, Calif.; Ruby Bowman, Mildred Miller and Adeline Holsinger, of Modesto, Calif.; Betty Knaus, Lees Summit, Mo.; Allen, Eldon and Emmert Root, of Modesto, Calif.; Benjamin Root, of Camarillo, Calif., and a host of relatives and friends.

Comfort

There is a day of sunny rest
For every dark and troubled night,
And grief may bid an evening
 guest,
But joy shall come with morning
 light.

For God hath marked each sorrowing day
And numbered every secret tear,
And Heaven's long age of bliss shall pay
For all, His children suffer here.

Funeral services were conducted in the Dunkard Brethren Church, Kansas City, Mo., by Eld. H. I. Jarboe and Bro. Dale Jamison. Burial in Memorial Park Cemetery.

Sister Bertha Jarboe, Cor.

JOSEPH SCOTT O'BRIEN

Son of John and Mary Likens O'Brien, was born February 27, 1886, in Grant County, and departed this life in Short Gap, West Virginia, February 13, 1956, at the age of 69 years, 11 months and three days.

He is survived by his wife, Mrs. Lula Estella See O'Brien; two sons, Melvin O'Brien and Arthur O'Brien; 4 daughters, Mrs. Leonard Kimble, Mrs. Leonard Fisher, Mrs. Sherman Pyles and Miss Loretta O'Brien; also four brothers, Edward, Taylor, Robert and Charles O'Brien; three sisters, Mrs. Mollie Hill, Mrs. Martha George and Mrs. Elizabeth Arnold.

Bro. O'Brien has been a member of the Dunkard Faith since early in life, and was a faithful member till his death. Services were conducted in the Old Furnace Church, February 16, by Eld. W. A. Taylor. Interment in the Eby Cemetery.

A precious one from us has gone,
A voice we loved is still;
A place is vacant in our home,
Which never can be filled.
God, in His wisdom has recalled,
The boon His love had given;
And though the body slumbers here,
The Soul is safe in heaven.

Sister Irene Harris, Cor.

ROBERT EUGENE MARKS

Day-old son of Bro. and Sister Charles F. Marks of Loganville, Pa., died at 8 a. m. at West Side Osteopathic Hospital, West York.

Surviving besides the parents are: one brother, Raymond R. Marks, Laughorne R. D. 3; a sister, Mary Ann Marks, at home; and grandparents, Elder and Sister Joseph H. Myers, Glen Rock, R. D. 2, and D. K. Marks, York.

Graveside services were conducted Feb. 9 at 10 a. m., at Shrewsbury Dunkard Brethren Cemetery. Elder A. G. Fabnestock officiated.

A tiny little rosebud

Bloomed but one day,

God called him from us

And we cannot say,

Why he had to leave

Or why he could not stay,

This tiny little rosebud

So soon has withered away.

Some day we shall meet him

In that home so bright and fair,

Never again to part

Where he blooms so fair,

This tiny little rosebud

We know is in God's care,

And will be forever

In that home over there.

Sister Shella Stump, Cor.

THE BLESSINGS OF GOD

The blessings of God extend to all generations. To receive the many blessings and a full reward of God, acceptance and conditions in this life are required. Some people make it hard for others, such is not the works of righteousness. Christ said, My yoke is easy and my burden is light. Have we found it so, we are

commanded to bear one another's burdens and so fulfill the law of Christ.

Love is the fulfillment of the law. Where there is no love, there the spirit of Christ is not. Those who profess to be christians and keep not His commandments are none of His. We are commanded not to fellowship the unfruitful works of darkness. The only thing in this world worth striving for is the greatest blessing of God, eternal life. Today many strive for the riches of earth only, which sooner or later will perish.

We are told to earn our bread with the sweat of our brow, yet many desire to live by taking advantage of others. Lives filled with envy and strife do not possess the spirit of Christ. When He was here on earth, He said, Except your righteousness exceed that of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven. Sometime ago I heard a minister say, To get to heaven we must get a foretaste here on earth. Heaven is a place of joy, peace and rest.

Surely true christians do not desire and cannot enjoy being at places where there is always strife. To be christians, we must show to the world that we oppose strife and all its works. Christ said, Blessed are the peace-makers. He was called the prince of peace, for He came to bring peace unto all. He was rejected by many, according to the

Gospel. Sad that many, even in this day, completely reject Him. On this day of great wickedness, it is the duty of every professing christian to labor for the peace that Christ brought to earth. It will lead us to a land of peace and many great blessings of God. A place where joy, peace and rest will not be disturbed, eternal peace.

I often think of some who looked toward their undisturbed rest. Now they cannot be disturbed by the cruel hands of earthly strife. Here on earth we are disturbed with sickness, pain, deceitfulness, fraud, robbery and death. Such things greatly reduce our desire to stay here on earth. Let us thank God that through Christ, we can prepare for a better place. If we are faithful in Christ Jesus, we will not refuse to be faithful in all His teachings.

Bro. J. F. Marks
r 3 York, Pa.

DOORS

Not so long ago I dropped in at a neighbor's house and knocked on the door. No one answered the knocking. Again I knocked for I knew the lady of the house was there, for as I was driving toward the place, I saw her enter that door, not two minutes before. She did not open the door. So, disappointed, I turned away, unwanted.

When you read in Rev. 3:20, "Behold, I stand at the door and knock; if any man will hear my

voice, and open the door, I will come in to him, and will sup with him, and he with me". It is an evident fact that here is a friend with something of great importance, and he wants to share it with you. But it is your door, and not even the Lord is going to open your door and come in unwanted.

The Lord only asks to come in. In Jno. 5:24, we read, "He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life". What a fact, what a joy.

There is a double action when you open the door of your heart to Him. For he said, "I will sup with him, and he with me." Also in Jno. 10:9, He said, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture". Jno. 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me". Eph. 2:18, "For through him we both have access by one Spirit unto the Father".

How you see how important it is that you must, first open your door, when you hear His voice. Only then, will the gates of heaven be opened to you. Jno. 3:18, "He that believeth on the name of the only begotten son of God". There is something for us to do. Luke 13:24, He said, "Strive to enter in at the strait gate: for many, I say unto you, shall seek to enter in, but shall not be able".

The key to this most important door is love. From Jesus' words, Jno. 14:23, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him". Wonderful, wonderful, presence.

When once your door is open, and the Lord is your guest, other doors are opened to you. The bounties of heaven are at your disposal. Jno. 6:35, we read, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst". Jno. 7:38, "He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water". Jno. 15:7, "Ye shall ask what ye will, and it shall be done unto you".

When one eats of the living bread and drinks of the living water, his own life becomes a life-giving source to others. You become the salt of the earth, and you become the light of the world. These attributes can never be yours unless you open your door, and let Christ be your indwelling Saviour and friend.

Oscar E. Stern,
Wausaukee, Wisc.

FRICION IS WONDERFUL

Friction is a paradox—for it has both good and bad features. It makes necessary the replacement of mechanical parts, retards the whole of industry, takes great quantities of oil, grease and graphite to counter-

act is action, and its binding power produces an unwanted heat. Millions of dollars are spent annually to control if not dispose of its peculiar power—yet we owe much to this principal of friction.

Without friction our voices would utter no audible sound. Our feet would not take hold of surfaces, and walking would be impossible. Ships could not tie up at docks, for the rope hitches would not hold.

Last but not least, there would be no brakes on cars or other vehicles, and those agencies of transportation and of pleasure would be death-dealing machines—if they existed at all.

In the spiritual sense we find an analogy. The Psalmist speaks of the "steps" of a good man as being "ordered by the Lord." May we paraphrase this and say, and so are the "stops".

Paul was one who entreated for a bit of friction (he called it a thorn in the flesh) to be removed, but God plainly showed him that it had a purpose in the process. Chastening is not pleasant, but grievous. Nevertheless, the results are worth while and worth waiting for.

"Our light affliction which is for a moment, worketh for us a far more exceeding and eternal weight of glory."

Don't fear that trials and testings will wear you out, for along with the friction there will be replacement by the Divine hand. Therefore, faint not—"though the

outward man perish, yet the inward man is renewed day by day."

Just thank God for the friction—the disciplining and refining action that is producing gold of the finer sort, working in us and for us in order to present us, one day faultless, before the presence of His glory.

Sel. from "the War Cry", by
Ord Strayer.

EASTER MORNING

Tomb, thou shall not hold Him longer;

Death is strong, but life is stronger;
Stronger than the dark, the light;
Stronger than the wrong, the right;
Faith and hope triumphant say,
"Christ will rise on Easter Day!"

While the patient earth lies waking
Till the morning shall be breaking,
Shuddering 'neath the burden dread
Of her Master, cold and dead,
Hark! she hears the angels say,
"Christ will rise on Easter Day!"

And when sunrise smites the mountains,

Pouring light from heavenly fountains,

Then the earth blooms out to greet
Once again the blessed feet;

And her countless voices say:
"Christ has risen on Easter Day!"

Sel.—Sister Dottie Pifer.

Intoxication is not the wine's fault, but the man's fault.—Chinese Proverb.

CHRIST SENDETH THEE

Our Saviour's love within us dwells;
Christ giveth it to use.

Unless it multiplieth much,

We may this treasure lose.

O Christians look about thee well;

The dawn begins to break!

Go tell those who in darkness dwell

Christ came, died for our sake

Go share Christ's love; He sendeth thee

And tells us now to go

Did He not come, undaunted die,

Because He loved us so?

The fleeting moments left us here,

Use well for Jesus' cause

Our hearts, our hands, our lives entire

Let not our labor pause.

Sel. by Viola Broadwater,
Cumberland, Md.

ACKNOWLEDGE HIM

Radical changes would be affected generally if professing Christians and Christian Ministers really believed the Holy Spirit to be indispensable. I shall list a few, there would be less "pumppriming" in the form of dinners, social gathering and other attractions in order to get many "too-worldly-minded" Christians to do something for God. There would be fewer conferences and committees, and more conquest.

There would be less need for planning and programing, but there would be more prayer for God's blessing and help. Our mid-week

prayer meetings would be as well attended as the Sunday morning worship service, that is, if we really believed that we would not get along without God! There would be fewer nervous breaks and the mortality rate among the ministry would decrease if we could really learn to trust in and depend upon God. Less of self and more of the divine is the need of the hour!

Sel. by Sister Eileen Poorman.

GOD GIVE ME STRENGTH

Each day I pray God give me
strength anew,

To do some task I do not wish to
do;

To yield obedience, not asking why;
To love and speak the truth and
scorn the lie;

To look a cold world in the face;

To cheer for those who pass me in
the race;

To bear my burden gaily, unafraid;
To lend a hand to those who need
my aid;

To hear no unkind word to me ad-
dressed;

Because I know I've done God's
very best;

To pity those who cross me on their
way,

Because I know "they know not
what they say"

To measure what I am by what I
give—

God give me strength that I may
rightly live!

Sel. Sister Sidebottom.

THE MASTER DISAPPOINT- ED

"I came to your church last Sunday

I walked up and down the aisle;

I noticed your seat was vacant,"

Said the master with kindly smile.

"Yes, I was at home", I answered—

"Some folks from up Salem way

Drove down for a weekend visit—

So we stayed at home all day".

"Oh, I had an awful headache."

"I had a roast in the pan".

Or, "we overslept that morning,

But I go whenever I can"

I went to the morning service,

Not over two months ago—

So much work must wait till Sunday

There's no time for church, you
know".

The Master gazed at me sadly

As He was about to speak—

"My child," He asked, "are there
not

Six other days in the week?

If all of my other children

Should treat Me the same as you,

My house would be closed—desert-
ed—

Then what would lost sinners do?

I saw I had grieved my Master,

As slowly He turned away,

And I vowed He'd not find me ab-
sent

Again on—His holy day.

—Sel. by Eileen Poorman.

ARE ALL THE CHILDREN IN?

Author Unknown

I think ofttimes as the night draws
nigh,

Of an old house on the hill,
Of a yard all wide, and blossom
starred,

Where the children played at will
And when the night at last came
down,

Hushing the merry din:
Mother would look all around and
ask,

"Are all the children in?"

'Tis many and many a year since
then,

And the old house on the hill,
No longer echoes to childish feet,

And the yard is still, so still
But I see it all as the shadows creep,

And though many years have been
Since then I can hear our mother
ask,

"Are all the children in?"

I wonder if, when shadows fall,

On the last short earthly day,
When we say goodbye to the world
outside

All tired with our childish play,
When we meet the Lover of boys
and girls

Who died to save them from sin,
Will we hear Him ask as mother did

"Are all the children in?"

Sel. by Sister Blanche Sweitzer.

BIBLE THOUGHTS

There are some well intentioned people who can scarcely form a sentence without some profanity. Intelligent people should be able to be emphatic without calling heaven and earth and all the saints to witness.

"Let your communication be yea, yea, and nay, nay",—Matt 5:37.

There are no perfect men, nor women, all must do this part to make a real and a happy home, such homes do not come by chance. Each member of a home should examine himself diligently to discover faults and selfishness.

"It is better to dwell in the wilderness, than with a contentious and an angry woman,"—Prov. 21:19.

WHAT HELL IS

1. A lake of fire, Rev. 20:15.
2. A bottomless pit, Rev. 20:1.
3. A horrible tempest, Psa. 11:6.
4. Everlasting burnings, Isa. 33:14.
5. A furnace of fire, Matt. 13:41, 42.
6. A devouring fire, Isa. 33:14.
7. A place of torments, Luke 16:23.
8. A place of everlasting punishment, Matt. 25:46.
9. A place where people pray, Luke 16:27.
10. Where they scream for Mercy, Luke 16:24.
11. Where they wail, Matt. 13:42.
12. Where they curse God, Rev.

22:15, 11.

13. Where they can never repent, Matt. 12:32.
14. A place of filthiness, Rev. 22:10,11.
15. A place of weeping, Matt. 8:12
16. A place of sorrows, Psalms. 18:5.
17. A place of outer darkness, Matt. 8:12
18. A place where there is no rest, Rev. 14:11.
19. Where the gnaw their tongues, Rev. 16:10.
20. Blackness and darkness forever, Jude 13.
21. A place where their worm dieth not and fire is not quenched, Mark 9:48.
22. Where tormented with brimstone? Rev. 14:10.
23. A place where the smoke of their torment ascendeth up forever, Rev. 14:11.
24. A place where they did not want their love ones to come, Luke 16:28.

"How shall we escape if we neglect so great Salvation", Heb. 2:3.

Sel. by Sister Viola Broadwater,
Cumberland, Md.

WHY TRIUNE BAPTISM?

(Continued from March 15th issue)

V

Of the many words now used to mean baptism Jesus selected one to mean the baptism He taught. These words are: raino, I sprinkle;

cheo, I pour; bapto, I dip; and baptizo, a frequentative, from bapto.

This "baptizo" belongs to a class of Greek words ending in "izo" called frequentatives, and whenever used indicate a repetition of the act, to dip, plunge or immerse, and is so defined by Chrystal, Wilke, Buttmann, Rost, Stevens & Vossius, Burton, Bretschneider, Bullion, Dr. Robinson, Prof. Beery, Handbook to the Grammar of Greek N. T. by Greene, Sec. 1446, Grimm, Green, Funk & Wagnalls, Passow, Komma, Gaza, Richardson's large dictionary (English), Hasting's Bible dictionary (English), Hasting's Bible dictionary and Donegan, 21 in all.

These authors, noted as they are, surely know the meaning of baptizo, and are united in defining it as a frequentative, a word that carries the idea of repetition of the act to dip, plunge, or immerse.

The exclusive use of this word to express the form of baptism they taught, when they could have used bapto, surely carries much weight in determining the form of baptism taught by them. It may be noted that this word "baptizo" is never defined sprinkle, or pour; but invariably, to dip, plunge, or immerse; and being a frequentative indicates a repetition of the act.

The nature of the case is this: Jesus set up a rite that required a repetition of the act. Then he selected a word to express that act. This word "baptizo" was the only

word He could select to express it. So it is not triune baptism because baptizo was selected, but baptizo was selected because it is triune baptism. Bapto, which means simply to dip, plunge, or immerse, is never used in the Bible for baptize, neither is "raino" nor "cheo." The frequentative, "baptizo" is invariably used, and the prepositional adverbial phrases indicate the number of acts, as in the formula (Matt. 28:19) which is three. This is why triune baptism.

VI

Another view of the case is like this: I take a candidate into the water and in the act of baptism, I say, I baptize you into the name of the Father, (I dip him); and of the Son, (I dip him); and of the Holy Spirit, (I dip him). The most unlettered rustic would say I did exactly what I said. Then I take another candidate and I say, I baptize you in the name of the Father (but I don't); and of the Son (but I don't); and of the Holy Spirit (then I dip him). I use the same words in each instance but I act differently. This form of language can't mean both ways. I used the wrong form of language in one instance, or I didn't suit my acts to the words in the other.

I used the formula given by Christ in both instances so the form of words must be right. As no one can question, I acted as I said I

would in the first case, that must also be right. Then in the second case I used the wrong form of words or didn't suit my acts to the words. Had Jesus used this form: "Baptize into the name of the Father, Son and Holy Spirit", there might be some plea for a single act in baptism, or had He said, "Baptize into the Godhead, a name that includes the three, Father, Son, and Holy Spirit," a single act would do it, but since He said, "Baptize into the name of the Father, and of the Son, and of the Holy Spirit," there are three separate names into which we are to baptize for the Father is not the Son, neither is the Son the Holy Spirit. But "these three are one." Sure, but one Godhead, not one Father, nor one Son, nor one Spirit.

Just so trine immersion is one baptism, or triune baptism. The Godhead and triune baptism are three in one, one in three, a perfect harmony. Single immersion is not three in one, nor one in three, and cannot harmonize with the triune Godhead as trinity in unity.

VII

Scholars are agreed that "eis" in the Greek should be translated "into" in the formula so we use it that way.

Yes, Paul did say, "one baptism." So we say it is one baptism for everybody. Not sprinkling for one, pouring for another, single immersion for another, and trine immer-

sion for another. Triune baptism is one baptism in the same sense the triune Godhead is one Godhead.

No, baptism does not "represent a burial", but is a burial in itself.

No, "we don't bury people three times." Columbus was, however. But suppose we reason a little. Bury means to cover, conceal, inter. When we bury we first put the body into the casket, close it, one act. Is it buried? We next put the casket into a box, a second act. Is it buried? Lastly, we fill the grave, a third act. Is it buried? Certainly, the third act completed the burial. Yes, the same is true in a birth, first the head, then the trunk, then the limbs,—three acts. Yet it is only one burial, and one birth. No author, (theologian, historian or writer) has ever found the origin of triune baptism this side of Christ and the apostolic age.

No author gives triune immersion a human origin, or denies its prevalence among Christians ever since the time of the apostles, and no one before the 16th century ever questioned its validity. No one in Greek or oriental churches ever questioned its validity; and no author before the 6th century recognizes any other baptism, or even mentions any other form of baptism before the 4th century. And no author ever used the formula (Matt. 28:19) to prove single immersion, but all invariably use it in defense of triune immersion, this proves be-

yond a reasonable doubt that this formula teaches triune baptism. So that single immersion being right we are safe. Triune immersion being right. We are safe. Hence triune immersion is doubly safe. Then why accept any other.

IX

Everybody knows we can baptize into the name of the Father by one dip, and into the name of the Son by one dip, and into the name of the Spirit by one dip. No question about that. But it is a question, that so far no one has answered, how anyone can baptize into these three names by one dip.

We are buried with Christ once in baptism, and are risen with Him once in baptism and that is all that is required. We are not buried and risen in baptism with the Father and the Spirit, who neither died nor were buried or risen in baptism. Hence baptism is not related to the Son, as it is to the Father, and the Spirit, which shows that a separate and distinct act is required to express this relation in baptism.

The trinity is three in one as "he that planteth and he that watereth are one," and "husband and wife are one," and the church, many members, are one body.

X

Now friends, let's reason a little. Can I baptize into one name by one act? Certainly, If by performing

three acts in baptism, I have more than "one baptism", which act the 1st, 2nd or 3rd constitutes baptism? Think now, and if by one of these acts I baptize into one name, into what do I baptize by the other two acts? Or if by one of these acts I baptize into three names, into what do I baptize by the other two acts? From this simple reasoning it is easy to see I cannot baptize into three names by one act nor into one name by three acts, which again shows it takes three distinct acts to baptize into three distinct names and this is triune baptism.

Now just a few incontrovertible facts which have never been disproved:

1. Jesus submitted to one form of baptism.

2. He placed His law behind this one baptism.

3. This law (Matt. 28:19) demands baptism into each separate name of the Trinity.

4. Triune baptism harmonizes with trinity in unity. No other baptism will.

5. Triune baptism harmonizes with the figurative baptisms referring to it. No other does.

6. Triune baptism is the only form recognized by the general church during the first twelve centuries.

No. 7. No author ever used the baptismal formula to prove any other than triune baptism. If so, who?

8. No man has ever found its origin this side of Christ. If so, who?

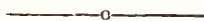
9. Baptizo, the word exclusively used to express the form of baptism indicates repetition of the act.

10. Triune baptism has existed among God's people ever since the time of Christ and the apostles.

11. Triune baptism is the only form of baptism ever practiced by the Greek and oriental churches.

12. Trine immersion out-numbers single immersion about 15 to 1 at the present time.

Read this tract again, study it; and accept the truth at whatever cost. Amen.



AN EVENING PRAYER

(Cheerful Confidence—Psa. 25:6)



In mercy, Lord remember me,

Through all the hours of night;
And grant to me, most graciously,
The safeguard of thy might.

With cheerful heart I close mine eyes,

Since Thou wilt not remove;
O, in the morning let me rise
Rejoicing in Thy love.

Or, if this night should prove my last,

And end my transient days;
Lord, take me to Thy promised rest,
Where I may sing Thy praise.

—Selected.

ALL THINGS IN JESUS

"For He satisfieth the longing soul, and filleth the hungry soul with goodness", (Ps. 107:9).

Friends all around me are trying to find

What the heart yearns for, by sin undermined;

I have the secret, I know where 'tis found,

Only true pleasures in Jesus abound.

— 0 —

RELIEF BOARD

Ord L. Strayer, Chairman
P. O. Bx. 246
Vienna, Va.

Kyle T. Reed, Secretary
Minburn, Iowa

Newton Jamison, Treasurer
Quinter, Kansas

Ezra Beery
r 1, Union, Ohio

Paul Byfield
r 1, Bx 768
Modesto, Calif.

BIBLE STUDY BOARD

Ammon Keller, Chairman
R. 5, Lebanon, Pa.

Vern Hostetler, Secretary
Montpelier, Ohio.

Ben Klepinger, Treasurer
R. 2, Brookville, Ohio.

Edward Johnson
R 2, Wauseon, Ohio.

George Dorsey
Bx 58, Salisbury, Pa.

OFFICIAL DIRECTORY

Board of Publication

Harry Andrews, Chairman,
R. 1, Grandview, Mo.

Edward Johnson, Vice-Chm.
R. 2, Wauseon, Ohio.

Paul R. Myers, Secretary,
Box 117, Greentown, Ohio.

Roscoe Q. E. Reed, Treasurer,
Snowville, Va.

James Kegerreis,
Bx 84, Strausstown, Pa.

Howard J. Surbey,
R. 2, Taneytown, Md.
Ex-Officio.

Board of Trustees

Lawrence Kreider, Chairman,
9005 W. 3rd St., Dayton 7, Ohio.

A. G. Fahnestock, Secretary,
R. R. 3, Lititz, Pa.

David F. Ebling, Treasurer,
Bethel, Pa.

General Mission Board

Ammon Keller, Chairman
r 5 Lebanon, Pa.

Herbert Parker, Secretary
r 3 Arcanum, Ohio

David Ebling, Treasurer
Bx. 28 Bethel, Pa.

Harry Andrews
r 1 Grandview, Mo.

Paul R. Myers
Greentown, Ohio

W. S. Reed,
Wauke, Iowa.

Galen Harlacher,
Newberg, Ore.

W. E. Bashor,
Turlock, Calif.

All contributions to the various boards should be made out to the Treasury, but sent to the Secretary for his records.

BIBLE MONITOR

VOL. XXXIV

APRIL 15, 1956

No. 8

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

BE NOT FAITHLESS, BUT BELIEVING

"After eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God", John 20:26-28.

Thomas lost much by not being among the assembly of the apostles, on the eve of His resurrection, as He made His first appearance to them all. Thomas was not like Judas, that he had left His Lord and Savior. He may have only been absent for a short time, but still he no doubt put something else ahead, of being with the assembly. How much have you missed by not assembling where people meet, to talk of and worship their Lord? The group had something wonderful to tell Thomas as soon as they saw Him, We have seen the Lord. Do we tell others of the spiritual experiences they have

missed? We need to build up one another in the blessings of the faith of our Lord and Savior.

Notice the incredulity of Thomas' faith. He must see and feel to believe, not faith but carnal reality would convince him. He did not believe His Lord, who told them many times of what would happen. He did not believe his brethren, who had proof of what did happen. He must have his own proof to believe. How many are lead astray through one dis-believer? This is a serious matter, worth our serious consideration, Am I leading anyone to disbelieve any part of God's Word?

No doubt the attitude and minds of those in the upper room was full of uncertainty when, suddenly Jesus stood in the midst and said, "Peace be unto you". Immediately, Jesus began to set right that main cause of uncertainty among the group. O, in what a considerate way, as He stooped to offer Himself unto Thomas for inspection. No doubt it was no joy, to again recall that cruel death and its marks, but He was concerned about one whose faith needed strengthening. "We then that are

strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification", Rom. 15:1-2. Thomas had a chance to repent and this he did, no doubt without even carrying out his threat, because the evidence of his faithlessness was so great.

"My Lord and my God", this confession of faith meant so much to Thomas. Without faith in Christ and His resurrection he was: Christless, graceless, hopeless, joyless and useless as far as his destiny was concerned. If we do not have complete faith in Jesus, as our Savior, our destiny is just as useless. Thomas made a wonderful confession, what confessions are we making? "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven", Matt. 10:32-33.

Christ accepted the confession of Thomas, but He also said, "Blessed are they that have not seen, and yet have believed." Do we ever miss any blessings because of our lack of faith? Do we not have even more reasons for faith, than even Thomas had? If all people received their faith through definite temporal proof only, how many would be saved from the wages of sin? "But without faith it is impossible to please him: for he that cometh to

God must believe that he is, and that he is a rewarder of them that diligently seek him", Heb. 11:6. Someone has said, Faith is taking God at His Word. Are we doing it, or do we like Thomas need further proof, perhaps temporal proof?

HE IS COMING AGAIN

Are you ready for this great event to take place, in the not too distant future? That of the coming of the Lord and Saviour, Jesus Christ. We do not know what day or year, for even the Angels in Heaven do not know, but God only. We do know, by the laws of nature, that spring will soon be here, for all signs prove it and many signs are proving the coming of the Lord.

Dear friend, whoever you are, there is no time like now, to prepare yourself for this wonderful day. It will be a wonderful day, to be caught up to meet Him in the air. But to be left, and know that opportunity has passed forever. No choice but to spend eternity in the lake of fire; there shall be weeping and gnashing of teeth.

You may ask, how do I know there will be such a day? Jesus said in John 14:2-3, "In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also". Rev. 1:7, "Behold, He

cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him”.

If you were in doubt of the future before, you should no longer be, as you can no longer say you do not know, for now you do know. I plead with you, my friend, prepare yourself while you have the opportunity, which is now. You may ask how? John 3:3, “Except a man be born again, he cannot see the kingdom of God”. Matt. 18:3, “Verily I (Jesus) say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven”. John 3:5, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. Now we know it is impossible to be saved without being born again.

Another question. How? First, we must believe. Believe that Jesus is God's only begotten son, and that His blood was shed for the remission of our sins. If we fully surrender ourselves to Him, accept Him and His commandments and obey them. Second repent, not just say we are sorry, but have a complete change of heart; that we no longer have a desire to do the sinful and ungodly things we were committing. Third confessing, Matt. 10:32-33, “Whosoever therefore shall confess me before men, him will I confess also before my father which is in Heaven. But whosoever shall deny

me before men, him will I also deny before my father which is in heaven”

Fourth baptism, Acts 2:38, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost”. How, Rom. 6:3-5, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection”. Heb. 10:22, “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water”.

Let us take note, He did not say, Your bodies sprinkled, but your heart sprinkled, and your bodies washed with pure water. Paul the apostle said, Acts 22:16, “And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord”. My friend, be not deceived. Many say we do not need water baptism, while still others say, you must only be sprinkled. Believe not such ideas, for either they lack knowledge of the truth, or do not believe the words of Jesus and His apostles.

BIBLE MONITOR

Taneytown, Md., April 15, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

John 3:23, "John was baptizing in Aenon near to Salim, because there was much water there". Acts 8:36, 39. Here we read how Philip baptized the Eunuch by immersion. How they went into the water and also came up out of the water.

Matt. 3:16, "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him". Do we still question His coming and His commandments? I say no, verily no. Again I plead with you my friends, linger no longer, for it is later than you think. You know not what hour the Lord doth require your life. Are you ready?

Bro. Paul F. Stuber,

26 Locust Bend Rd. Ephrata, Pa.

KINGDOM

Matt. 24:7, "Nation shall rise against nation, and kingdom against kingdom". This is refering to the kingdoms of this world. When ye shall hear of wars and rumors of wars, be ye not troubled. This has been in the world for many generations. Jesus came and brought from heaven another kingdom, which is an everlasting kingdom, a Spiritual or Divine kingdom, and established it on the earth. John 18:36, "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence". Thereby we perceive there are two distinct kingdoms. Jesus said, Everyone that is of the truth heareth my voice, these will be subjects to His Kingdom.

Matt. 4:17, "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand". Mark 1:15, "Jesus came into Galilee, preaching the gospel of the kingdom of God, saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel". The heavenly kingdom uses weapons, which are not carnal, but the sword of the Spirit. 2 Cor. 10:4-5, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds: casting down imagina-

tions, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ". So it needs be we surrender to the doctrine of Jesus Christ, to become subjects of this kingdom which Jesus established here on earth, before He ascended up to heaven.

Luke 24:49-51, "Behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them, and it came to pass, while he blessed them, he was parted from them, and carried up into heaven." John 3:13, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven". The word kingdom meaning: Any separate people or beings by independent authority or influence, a group of things of one class or nature, the inhabitants subject to a certain king, a power of supreme administration. The different groups of things are classified as different kingdoms, the universal dominion of God is an everlasting kingdom.

Psa. 103:19, "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all". Matt. 13:41, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that

offend, and them which do iniquity". Luke 12:31-32, Seek ye the kingdom of God; and all these things shall be added upon you. Fear not, little flock; for it is your Father's good pleasures to give you the kingdom". Col. 1:13-14, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins". If we are born into His kingdom, then are we in His kingdom and the kingdom is within us.

Luke 17:20-21, "The kingdom of God cometh not with observation: neither shall they say, Lo here or, lo there: for, behold, the kingdom of God is within you". If so be ye are born again, born of the Spirit. So we pray not for the things we have already obtained, but to praise and thank Him. The disciples prayed for His kingdom to come, but when the day of Pentecost was fully come, they were all filled with the Holy Ghost, and began to speak, as the Spirit gave them utterance. They did not need ceremonial prayers. The power of the Holy Spirit gave them utterance.

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance. Is it needful in this day, to memorize long prayers, like the Pharisees and scribes did? Much of the worship in this day is

ceremonial and traditional. If we would rely on the Holy Spirit, as the apostle Peter did, after the day of Pentecost. When he preached that powerful sermon, all things came to his memory. Men cried, Men and brethren, what shall we do? The apostle Peter was pressed by the Holy Spirit and said unto them, repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Ghost.

Many so-called christian churches disregard baptism and instead have formal worship, expecting salvation by reformation; making their own terms of salvation. Beware of the leaven of the Pharisees. Their is only one way to get into the kingdom, and that is by being born into the family of God. The kingdom of God is an outstanding kingdom, it is of a different nature. It requires self sacrifice and humility. The disciples come to Jesus, saying who is the greatest in the kingdom of heaven? Jesus said, Verily I say unto you, except ye be converted, (regenerated, renewed, born again) and become as little children, ye shall not enter into the kingdom of heaven. Whoso shall receive one such little child in my name receiveth me. John 3:3, 5, "Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Verily I say, Except a man be born of water and of the Spirit, he cannot en-

ter into the kingdom of God".

Marvel not that Jesus said unto us, Ye must be born again. Jesus said to Thomas, I am the way, the truth and the life. No man cometh unto the Father, but by me. Whatsoever ye shall ask in my name that will I do. That the Father may be glorified in the Son. Matt. 24:14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come". The end of time, or of this dispensation. Mark 16:14-16, "He (Jesus) appeared unto the eleven as they sat at meat. and he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned". Col. 1:23, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven."

Heb. 10:9-10, "Then said he (Jesus), Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all". When He died upon the Cross, that was the fulfilment or end of the law, the New Testament ushered into effect, the day of grace or the church age, the kingdom was fully established after Jesus' resurrection. 1 Pet. 1:

3. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead". Who are kept by the power of God through faith unto salvation. 1 Cor. 15:24, "Then cometh the end, when he shall have delivered up the kingdom of God".

Acts 3:20-21, "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitutions of all things". 2 Pet. 1:10-11, "Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ". 2 Tim. 4:18, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom". We must have a divine or heavenly mind to inherit a heavenly kingdom. Even so we also should walk in newness of life, if so be that the Spirit of God dwell in you. So we have left the kingdom of the world and were born into the kingdom of God. For ye are not under the law of the Old Testament, but are under grace in divine favor with God. That we should serve in newness of spirit, not in the oldness of the letter, old things are passed away.

2 Cor. 5:17, "Therefore, if any

man be in Christ, he is a new creature: old things are passed away, behold, all things are become new." So we are in one of the two distinct kingdoms. We cannot serve in both kingdoms at the same time, but we can be obedient to the kingdom of the world, so far as it does not conflict with Christ's kingdom. John 17:14-17, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world I pray not that thou shouldst take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: Thy word is truth". According to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour. Being justified by His grace.

2 Cor. 3:2, "Ye are our epistle written in our hearts, known and read of all men: for as much as ye are manifestly declared to be the epistle of Christ, written not with ink, but with the Spirit of the living God". Who also hath made us ministers of the New Testament, not of the letter, but of the spirit, for the letter killeth, but the Spirit giveth life. The different kingdoms have different objects in view, and should have a visible distinction. We are approaching the day and age when

the churches are accepting all the world has to offer: as amusements, pride, fashions and customs of the world. No one can discern any difference between the so-called christian and none christians. They all go to the same excess of rioting and places of amusements. 2 Cor. 6:17, "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty".

He is Lord of lords and King of kings and they that are with Him are called and chosen. "Then said Jesus, Unto what is the kingdom of God like? And whereunto shall I resemble it? And again he said, where unto shall I liken the kingdom of God? Blessed are those servants, whom the Lord when He cometh shall find watching. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Lord in us there is no merit.
We've been sinners from our youth:
Guide us, Lord by thy good Spirit
Which shall teach us all the truth.
On the gospel word we'll venture,
Till in death's cold arms we sleep:
Lord of love, and Christ our Sav-
iour,
Oh, good shepherd, feed thy sheep
He is the Prince of our salvation

Saying, Fear not little flock,
I myself am your foundation
Glory, glory be to Jesus
The good Shepherd feeds His sheep.

Wm. H. Kinsley,
Hartville, Ohio.

LETTING OUR LIGHT SHINE

Christ said in His sermon on the Mount, "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven", Matt. 5:14-16.

I wonder if the church today is letting her light shine unto all the world, or if she is hiding it under a bushel? Each member of the church is responsible for the light that comes from his or her own life. There are so many ways we may let our light shine and the world is reading us today as never before, for in the mad rush for amusement and pleasure the world has laid the Bible on the shelf. Children are not being taught as they were years ago. There is so much else to be read and studied that the most wonderful book of the ages, is being sadly neglected. Satan has made us believe that it is not as interesting as the latest novel. Then too, we must not be behind the times by telling our fashionable

friends that we have not read the "last one", just fresh from the press.

May God help us to let our light shine, especially to our children. Let us become so interested in Bible stories ourselves, that we will be able to tell them to our children, in a way that they will look forward to the Bible story hour. If we are not able to tell the stories, we can at least see that they have Bible story books suited to their age. If a love for Bible characters is developed in their childhood, it will help to build their own characters aright, for we cannot live with Bible characters from day to day and not have our own lives made better.

Dear christian mother, does your library table and your bookcase hide your light. Then too, I wonder how many of our sisters put their light under a bushel if they attend services, in a church of some other denomination, and leave their prayer covering at home. It seems as if some think the prayer covering is not necessary outside of our own church-houses. 1 Cor. 11:5, tells us that the prayer veil is necessary if we pray or prophesy, no matter where.

The tendency of many members to attend the amusements of the world is hiding our light, as a church, as nothing else can. The world is saying that we are no better than they and that we have nothing more to offer than they. We

cannot carry Jesus on one shoulder and Satan on the other, because we want to be real chummy with everyone. In the temptations in the wilderness Christ proved to us, that He has no use for Satan or any of His works.

Happy are we if the world can turn its searchlight on us and say, Truly he has been with Jesus. May God help us, in this day, to let our light shine as we never have before. May we watch the little things in our lives, for a small spot on the lamp hides much of its light.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin", 1 Jno. 1:7.

Sister Ruth Drake in Oct. 1925
Bible Monitor.

NEWS ITEMS

LOVEFEAST DATES

May 5—Eldorado, Ohio.
May 5—Quinter, Kans.
May 6—Waynesboro, Pa.
May 12—Mechanicsburg, Pa.
May 19—Berean, Va.
May 19—Dallas Center, Ia.
May 19—West Fulton, Ohio.
May 20—N. Lancaster, Pa.
May 27—Shrewsbury, Pa.

KANSAS CITY, MO.

Kansas City Dunkard Brethren church met for council, Sat. March 24. Meeting was opened by singing hymns no. 351, Eld. H. I. Jarboe

read 2 Cor. 13, commented on same and led in prayer. Elder Harry Andrews then took charge of the meeting.

Business of the church was taken care of in a quiet and orderly manner. We decided on a minister for our fall evangelistic meetings. Meeting was closed by prayer and singing hymn No. 670.

Bertha Jarboe, Cor.

DALLAS CENTER, IOWA

We plan to hold our Communion on Saturday, May 19. An invitation is extended to one and all to come and fellowship with us.

Olive Haldeman, Cor.

THE GOSPEL OF MARK

From what we can gather the author of this Book was John Mark, with whom Paul disputed or rather was discouraged because he turned back. It is definite that Paul was later reconciled to John Mark and he also was much company for Paul, during his trials, Col. 4:10; Tim. 4:11. Mark was not an Apostle but was likely one of the seventy disciples, who were close to our Lord while here upon the earth. "The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name, and he said unto them, I beheld Satan as lightning fall from heaven Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy:

and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven", Luke 10:17-20.

Mark's Gospel is much shorter than Matthew's, especially in the accounts of Christ's sermons. It contains largely the details of Christ's miracles. Its subject matter is similar to Matthew's, with numerous circumstances added. It is another witness to stir up our minds by the way of remembrance. Such a similar work is necessary because, it takes so much of such proof to convince people to accept the details of God's plan of salvation; and because, even if they do once accept, it is so easy for them to forget or fail to obey.

It was one of the later Gospels, written at Rome, primarily for the Gentiles at Rome. It's design is to portray Christ, as the Son of God living among men and teaching them to understand and obey God.

PRAYER

Psa. 88:1, "O Lord God of my salvation, I have cried day and night before thee". Here is an illustration of desperate praying. The psalmist wanted something from God and he took the only available means to get it—prayer. Vs. 1, 9, 13. True, he was asking something for himself, for his soul was in sore straits; but when God had granted this request and brought him out of his great

soul dilemma, he had added a great lesson to his knowledge of supplication, that of persistory and agony in prayer. He had also found that he was to intercede for others.

This art of prayer, if it may so be called, is fast fading into oblivion, even among the children of God. It is so much easier to drift along with the tide of circumstances and take things as they come, for ourselves and others, than to put up a stiff fight in prayer. We need a revival in the christian church everywhere. They are getting it in those parts where believers have become in earnest about the matter of praying.

Sel. by Sister Jeannette Poorman.

IF THE BLOOD HAD NOT BEEN SHED?

In these extremely modern days, when the doctrine of redemption by blood is unblushingly called a "gospel of gore" and a "doctrine of the shambles", it behooves every interested person to ask the important question, "What difference would it make if the precious blood of Christ had not been shed on Calvary?"

Bringing this vital question to the inspired Word of God, we learn at once that if the blood had not been shed, there would be no possibility of the enjoyment of the remission of our sins; for Divine justice has decreed that "without shedding of blood is no remission" (Heb. 9:22). Sin is a terrible reality to every honest soul; and the fruit of that evil

root is so manifest in the life of every awakened person that he is ready to cry with Peter: "I am a sinful man, O Lord."

The Scriptures further reveal that if the blood had not been shed, there would be no atonement, no Redemption, for: "it is the blood that maketh an atonement for the soul" (Lev. 17:11). If there is no possibility of redemption apart from the blood—and if the precious blood has not been shed, then man is still a slave in the slave market. He is still held secure by the devil; he is still powerless to live anything but a vain and fruitless life. He is not fulfilling his chief aim: "to glorify God and enjoy Him forever." He is the hopelessly shackled menial of the arch enemy of God and man. He is a pitiable wretch! No blood—no redemption!

Again the Word assures us that if the blood had not been shed, there would be no such thing as peace, for peace has only been made "by the blood of the cross." (Col. 1:20). And if there is no grace, then there is perpetual hatred, strife, turmoil and war. What a wretched heritage for the human soul which was originally endowed with highest capabilities. No blood—no peace!

Again the Word makes it plain that if the blood had not been shed, there would be no access to God; for liberty to enter the holiest is only obtained through "the blood of Jesus" (Heb. 10:19). How tragic is

the sight of a soul without the possibility of approaching God! His prayers are unheard and unanswered! The soul is forever severed from the source of Light, Life and Love. The deepest yearnings of the spirit in man are mocked. No blood—no approach to God.

The Holy Word also reveals that if the blood had not been shed, there would be no song of worship; no overflowing heart of gratitude and adoration. For if the blood has not been shed, there is no possibility of singing: "Unto Him Who loveth us and loosed us from our sins by His blood" (Rev. 1:5 R. V.). Where there is no song, worship is a travesty. No blood—no worship!

Finally it is apparent from the Word that if the blood had not been shed, there would be no victory, for the Devil can only be overcome by "the blood of the Lamb" (Rev. 12:11). A man deprived of the possibility of victory is a forlorn failure. He has been defeated in life and will be defeated in death. He may imagine that he is a captain, but in reality, he is a captive; he may dream of success but he is a failure; and he may talk of victory but he has experienced nothing but ignominious defeat. No blood—no victory!

Let us enumerate this series of negatives: No Blood—no Remission, no Atonement, no Peace, no Access to God, no Worship and no Victory!

But are we compelled to believe

the Modernist, and be given over to black despair for time and eternity? No, we are not, praise God! We turn to the sure Word of God and read with delight that the blood has been shed. Harken to the words of the Lord Jesus Christ, Himself: "For this is My blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28).

Because the precious blood of Christ has been shed, Atonement has been made—Redemption has been accomplished. The grand message is: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world but was manifest in these last times for you" (1 Pet. 1:18-20). And again, "We have Redemption through His blood" (Eph. 1:7).

And there is Peace because the blood has been shed; "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our Peace was upon Him; and with His stripes we are healed" (Isa. 53:5). And, "Therefore being justified by faith, we have Peace with God, through our Lord Jesus Christ" (Rom. 5:1).

Is there liberty to approach God? Yes, we have it now. "Having there-

fore, brethren, boldness to enter in to the holiest by the blood of Jesus. . . let us draw near with a true heart in full assurance of faith" (Heb. 10: 19-22). We need no longer remain far off. We were in the place of distance at one time, "but now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). And now on the ground of the blood we "have access by one Spirit unto the Father" (Eph. 2:18). Wonder working blood—it cleanseth us. "The blood of Jesus Christ His Son cleanseth us from all sin," (1 John 1:7; and brings us nigh to God.

And is there a Song for worshipers to sing? Yes, there is; for we read: "they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they shall reign upon the earth" (Rev. 5:9, 10 R. V.). Hallelujah!

Complete and final victory over the Devil is to be had by the blood, for the Word says: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. (Rev. 12:11). Thus, everything necessary for the believer in time and eternity is traced to the precious blood of Christ. It is no marvel therefore, that the enemy

seeks to severely attack the value of the blood. But since we know through the Word that the blood of Christ is of such inestimable worth in the sight of God and through it we receive such stores of blessing, let us ever sound the praises of Him Who died and shed His precious blood.

"The blood has always precious been,

'Tis precious now to me;
Through it alone my soul has rest,
From fear and doubt set free.
Oh, wondrous is the crimson tide
Which from my Savior flowed;
And still in heav'n my song shall be,
The precious, precious blood".

—Tom M. Olson.

GOD SPEAKS TO US

God speaks through His great out of doors,

To show His marvelous grace
He wants to show His warmth of love,

Through sunshine on our face.

He wants to show His beauty in
The lily and the rose,

We wants to show His gorgeous robe

When day is at its close.

His glory and His majesty
From mountains and the hills,
The marvels of the waterfall,
The rivers and the rills.

The morning sunrise brings the
songs

Of mocking bird and lark;
The clouds are floating in the sky
From daylight unto dark.

The starry heavens in the night
Shows worlds in endless space
There is no end to His great love
Or Marvels of His Grace.

Sel. Viola Broadwater,
Cumberland, Md.

SATAN'S POWER

Old Satan in his power
Has reached a perilous peak.
Seeking souls he may devour
On every passing street.

Down all the highways
And o'er all the lands
We see there the traces
Of his stealthy hands.

And ever reaching outward
With his glittering rod,
He seeks to destroy
The children of God.

Himself he may transform
To an angel of light
And cast a net about you
As a serpent's vise.

And when you are sad
All alone and forlorn,
Old satan will laugh,
Will laugh you to scorn.

But above all else
A greater power than his
Can lift up a soul
To find perfect bliss.

Every day and hour,
Put on the whole armor of God,
That you may not be tempted
By satan's glittering rod.

Sel. by Sister Eileen Poorman
Pioneer, Ohio.

THE GUIDE BOOK

Ask for the Guide Book, the Bible
from heaven,
For our salvation its pages were
given;

If of a truth you are seeking the
way,
Ask for the Guide Book, believe and
obey.

Heed not the voice that bid you re-
main,
Heed not the false guides who seek
only gain;

Ask for the Guide Book, its teach-
ings are true.
Heeding it daily will carry you
through.

Though you may teach that the
Savior has died,
Claim to be just and appear sancti-
fied;

Still, if the law of the Lord you
deny,
"Vain your profession" the Lord
will reply.

O fear the Lord, ye His saints;
for there is no want to them that
fear Him.—Psa. 34:9.

THE MAN WHO DIED FOR ME

Some speak to me of heaven,
And its bright and boundless
store;
Of great, exceeding glory,
And its pleasures evermore;
But sweeter—far, far sweeter—
Is the thought that I shall see
The Man who stood in Pilate's Hall,
The Man who died for me!

They tell me of the pearly gates,
All gleaming, pure, and fair;
And of the crown of glory,
And the robes the ransomed wear;
But, ah! what beauty or what joy,
Could all these glories be,
If I looked in vain for Christ my
Lord,
The Man who died for me?

The Man who wore the crown of
thorns,
And bore for me the cross;
For Him, the One who's won my
heart,
I count the world but loss;
And through my darkest hours a
gleam
Of gold I ever see—
'Tis the hope that, by and by, I'll see
The Man who died for me!
—Flaming Sword
Sel. Sister Lula M. Kesler

WHY I DON'T SMOKE

1. I refuse to take poison!

Less than one drop of the nicotine
from tobacco is enough to kill a hu-

man being. The amount in one ordinary cigar—if extracted and taken internally — would kill two full-grown men. If taken at one time and not absorbed bit by bit through the lungs and mucous membranes, the nicotine inhaled by the average smoker in one week would send him straight to the undertaker.

2. I want to be free!

Next to addiction to drugs and alcohol the tobacco habit is the most difficult to break. Ask any honest habitual smoker why he doesn't stop using tobacco, and he will confess, "I can't."

3. I want to live longer!

Tobacco stunts growth and shortens life. Dr. Raymond Pearl of Johns Hopkins made a study of this aspect of tobacco poisoning. He found that of 100,000 smokers of ten or more cigarettes daily, 53.7 per cent died before the age of 60. Of that number of nonsmokers, only 43.4 died before that age.

4. I have better use for my money!

The Federal tax alone on cigarettes sold in this country every year exceeds \$500,000,000. Were I to start at the age of twenty to save the \$2.50 weekly average adult expenditure for tobacco, my savings when I reach 65 would total \$25,000, if invested at six percent compound interest.

5. I want to be healthy!

Over 100 separate ailments and

diseases are caused or aggravated by the use of tobacco. All medical authorities agree that even an occasional smoker lowers the efficiency of stomach, heart, lungs, throat, nerves and liver. Steady smoking injures all of them. Every athletic coach in the country insists on Training Rule Number One: *No Smoking.*

6. I want my moral fiber strong!

Excessive smoking induces the liquor habit. Hospitals for chronic alcoholics report that their most hopeless drunks have been heavy smokers. And that patients who refuse to give up smoking inevitably return to drunkenness. Horace Greeley once said: "Show me a drunkard who does not smoke and I will show you a white blackbird."

7. I want to keep mentally alert!

Scientists have proved that nicotine, while it temporarily stimulates heart action, actually acts as a sedative upon the brain. With competition as keen as it is today for places at the top, I can't afford to be dull.

8. I respect other people's rights!

Smoking is a selfish, unclean, even dangerous habit. It has to be prohibited in buses, trolleys, restaurants and other gathering places because it renders the air unfit to breathe. The fires and explosions it causes every year cripple or kill thousands of innocent people as well as the careless smokers themselves.

9. I want to set a good example!

I refuse to patronize any industry which deliberately makes it appear "smart" for young girls and immature youths to form the cigarette habit. Its advertising, which preaches the "benefits of smoking," "get a lift with a cigarette," "kind to your throat," and "they satisfy" is untrue. I won't be a party to undermining the health and morals of my fellow young Americans.

10. I can find manlier ways to be "sociable"!

To anyone who calls me goody-goody because I refuse to smoke, I point to such outstanding athletes as Knute Rockne, William Muldoon, Ty Cobb and Gene Tunney. Non-smokers, every one of them, they are the kind of manly men I am proud to imitate. Leo Tolstoi was one of Russia's greatest intellectuals. He is considered one of the world's best writers. About the smoking habit he asked: "Why do men stupefy themselves with tobacco?"

By Seth Harmon, Selected

DROP IT!

We cannot grasp everything that life offers within the span of one brief sojourn upon earth.

Drop all that you cannot carry into eternity.

Drop pretense; be fearlessly what you are; cease trying to appear what you are not.

Drop self-seeking; the good things if life flee from the grasping, selfish spirit.

Drop discontent, "Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." (Heb. 13:5).

Sel. by—Eileen Poorman,
Pioneer, Ohio.

TAKE HEED

Study well the brief history of the church found in Revelations 12th chapter. Following the long persecution, to the woman (the church) was given two wings of a great eagle that she might fly into the wilderness into her place where she is nourished for a time, times and half a time from the fact of the serpent. (Rev. 12:14). This seems to indicate the church coming to America, and under this protecting government finding peace and quiet. At this time "The serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." (Rev. 12:15.) Carried away where? To Babylon, for there the church will be when God will call "Come out of her my people that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:4).

So we see the result of carelessness brought on by sleepiness, the light burning dim; darkness increasing so unperceived the flood came, that carries the church away to Babylon in captivity. "When he

shall have accomplished to scatter the power of the holy people then shall the end come. This condition of captivity is one of the last signs of the end. Can we apply these signs to our time? Is the church now in captivity? Where is still manifest the peace, love, and union, the people who still are not conformed to the world, who talk, live, look and act united in an humble lowly self-denying life, who dress plain, whose homes are humble, and plain, who can be known and read of all men as Christians by their humble way of travel, by their stand against pride, riches, luxuries and pleasures of the age, who are free from the doctrine of universalism, who teach their children the good way in their homes, who have family worship, who believe in and practice the principles of the doctrine of Christ: repentance, faith, baptism, laying on of hands, the resurrection of the dead, and eternal judgment. (Heb. 6:12.) Who keep and practice the ordinances of the Lord's Supper, the communion of bread and wine, the salutation of the holy kiss, and the ordinance of feet washing. Who are so careful and loving with each other that they will cheerfully and willingly deny themselves of anything their brother might take offense at. Whose conversation is on heavenly things, who seek first the kingdom of God and his righteousness, so may not be successful financially, who show by their lives that

they believe the New Testament to be their guide the great plan of salvation and lastly, who show their love for each other and all mankind some of that same charity that Jesus did, by doing good for evil, by blessing for cursing, by not taking human life in any way, but trying to help others to gain eternal life.

Ah the power of the holy people is scattered by the great flood and the church is now in captivity. Do we see anything in our time that can be likened to a flood? Yes indeed. The many inventions that give man earthly pleasure fulfills the prophesy, "Lovers of pleasure more than lovers of God." (II Tim. 3:4). We are in the age of fable or fiction which many will substitute for the truth. (II Timothy 4:4.) The age of idolatry people placing their affections on the works of their own hands and hold them as dear to their heart as ever heathen or pagan held their idols. (Rev. 9:20.) We are living in the age of miracles, the wonderful inventions have come in such rapid succession, and with all man is more restless and wicked than ever. This all placing such great value on riches for it is the means of fulfilling any lust and also fostering pride, and inducing luxury has come like a flood and the church feebly protesting for awhile until the force of the current became too strong to resist, so sweeping on covered the cross, lulled to a false sense of security, and fullness the sleeping

Christians who being carried away to Babylon are now captive and even prize the bonds that bind them. Babylon is that wicked force or power opposed to God. It incites man to lust, to live in earthly pleasure, to kill and oppose all good and aims at man's confusion and destruction. (Rev. 18:24) This condition of captivity cannot last long, it's one of the last signs "And the wise shall understand." Christians! it is a good time to confess our sins and pray for deliverance, like Daniel, and resolve like David, "I will lift up mine eyes unto the hills from whence cometh my help." We need have no fears concerning the church. "The gates of hell shall not prevail against it." God is watching over his people, and will deliver them by a test which shall awaken both wise and foolish virgins. There will still be a bright witness for Jesus, but will you and I be able to stand the test that is coming? To stand is to be saved, to fall is to lose all. (Rev. 14: 9-10).

Reader if you make no profession and all looks dark around you while the Christians' light burns low, the light of life, God's holy word, still shines to all who earnestly study its pages, for you, like the captive Christian, must come out of Babylon if you ever reach that eternal happy home.

Christian come and bid farewell
To the joy you loved so well

To the quiet simple life
Now is tumult, noise and strife
For in Babylon town you see
You are in captivity.

When you ceased to watch and pray
Slipping from the narrow way
Came the mighty silent tide
Bounding you on every side
And the current rushing, fleet
Tugged relentless at your feet.

For your lights were burning low
Just a feeble, flickering glow;
Thick the darkness gathered round
Hiding more the dangerous ground
And since daylight long had flown
You had tired and sleepy grown

Ah! it took you unawares
Burdened down with many cares
Tired and sleepy in the night
Ceased to watch for morning light
And the half aware of sin
Loved the danger you were in.

Christians see your power has gone
Peace and union now have flown;
Thoughtless, careless now you ride
Drifting, drifting with the tide,
And the Devil laughs that he
Has you in captivity.

Pleasure beckons with her hand
Offering toys at your command
Fiction hoping now to find
Just a place within your mind
And the idols of the day
Try to steal your heart away,

From your God and Maker too
Soon appearing into view,
From your brothers loving care

And the cross you now should bare,
From the love you once had shown
And by all the world was known.

Christians in captivity
It is time that you should see
Time to realize the sin
And the danger you are in,
To approach the window sill
Looking to God's holy hill.

Time to raise the window wide
Morning, noon and eventide
There in humble earnest prayer
Pray the Lord your soul to spare,
Time to tell how far you strayed
And to humbly seek his aid.

Ask Him to forgive the sin
You have led your children in
To awake your sleepy eyes
With a message from the skies
For if ever you get home
Out of Babylon you must come.

—J. I. Cover.

Selected by Treva Brumbaugh.

PAUL'S FIRST MISSION- ARY JOURNEY

I wish to give a sketch of Saul's life, before and after his conversion. His Hebrew Name was Saul but was changed, soon after his conversion, to the Gentile name of Paul. Saul was born in Tarsus, of Hebrew parents, of the tribe of Benjamin and was taught by the great Hebrew teacher, Gamaliel—a strict Pharisee. It may be well for the reader to know what a Pharisee is: they were a strict sect of the Jews whom we

might class as Formalists, who spent much time in learning and serving their beliefs. They were very strict in the letter of their belief, but were not open to learn the true purpose of God's Word.

Thus Paul was taught and this is how he started to carry out his religion. He was a stern and heartless persecutor of the early christian church because he thought they were not doing according to the Law of Moses. We find him on the way down to Damascus, to further persecute the christians. On the way he was converted, through a vision from Christ, and later baptized. In Acts 9, as he was on his way to Damascus, he saw a great light, above the brightness of the sun, and heard a voice calling, Saul, Saul, why persecutest thou me? Saul said, Who are thou, Lord? I am Jesus whom thou persecutest. He was astonished and said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city and it shall be told thee what thou must do.

They led him to Damascus and in that city was a man named Ananias, the Lord told him to go into the street, that is called Strait and enquire for one, called Saul of Tarsus. Ananias answered and said, Lord, I have heard what evil he hath done in Jerusalem: and he has the authority from the chief priests to bind all that call on Thy name. The Lord said, Go, for he is a chosen vessel un-

to me, to bear my name before the Gentiles. Ananias went and entered into the house, putting his hands on him and said, Brother Saul, the Lord, even Jesus has sent me that thou mightest receive thy sight. And Saul filled with the Holy Ghost, immediately received sight forthwith, and arose, and was baptized.

Saul was with the disciples certain days there at Damascus, and preached Christ in the Synagogue, that He is the Son of God. All that heard him were amazed and said, Is he not the one that destroyeth them that call upon the name of the Lord in Jerusalem, who came here for that intent, that he might bring them bound unto the chief Priests? Saul persuaded the Jews that Jesus was the very Christ, and it was not many days until the Jews took council to kill Saul. Which when the brethren knew, they brought him down to Caesarea and sent him to Tarsus.

Soon the tidings came to the church at Jerusalem, that the Gentiles had received the Holy Ghost, so they sent Barnabas that he should go as far as Antioch. He was a man full of the Holy Ghost and of faith in the Lord Jesus Barnabas then went to Tarsus to seek Saul (or Paul) and brought him to Antioch They assembled with the church at Antioch a whole year, teaching and preaching the Word among the people. In those days came a prophet from Jerusalem saying, That there should be a great dearth at Jerusa-

lem. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which they did and sent it to the elders by the hands of Barnabas and Paul.

While there in Antioch they went into the synagogue, on the Sabbath day and sat down. After reading of the prophets and the law, the rulers said, Men and brethren, if you have anything to say to the people say on. Then Paul stood up and said, Men and brethren give me your attention, to those that fear God, the God of you people chose our fathers, and exalted them when they dwelt in a strang land in Egypt, and with a stretched out arm brought them out of it. About forty years suffered He their manner in the wilderness, when He had destroyed seven nations, in the land of Caanan, then He divided the land unto them by lot. After that He gave them judges by the space of four hundred and fifty years, until Samuel the Prophet.

Paul tells us in Acts 13, Men and brethren, children of Abraham, to whomsoever is this salvation sent and for those that dwelt in Jerusalem and their rulers. Because they knew Him not (Christ) Paul tells them, but yet you desired that He should be crucified. You fulfilled all that was written of Him, you took Him down from the Cross and laid Him in a sepulchre. But God raised Him from the dead, and He was

seen many days after His resurrection and we are His witnesses unto this people.

Then Paul and Barnabas waxed bold and said, It was necessary that this Word should have been spoken to you (the Jews), but you would not accept it, but judged yourselves unworthy of everlasting life; lo, we turn to the Gentiles, as the Lord commanded us, saying, I have set them to be a light to the Gentiles. When the Gentiles heard this, they were glad, but the Jews stirred up the people and had them expelled out of their coast. We find they went to Iconium and went in together into the synagogue of the Jews, but the unbelieving Jews stirred up more trouble. The multitude of the city was divided: part held to the Jews and part to the apostles. We find there was assault made by both Jew and Gentile. Their rulers treated Paul and Barnabas shamefully, and attempted to stone them but they fled to other cities.

There was a man crippled in his feet, who heard Paul preach and had faith he could be healed, Paul said, Stand upon your feet and he leaped and walked. When the people saw what was done of Paul, they said, The gods have come down in the likeness of men. The people were about to make sacrifice unto Paul and Barnabas, who said unto them, We are of like passions as you are. We preach that you

should turn from your vanities unto the living God, Who in time past suffered all nations, in their own way, but He left not himself without a witness. Then came Jews from Antioch and Iconium, having stoned Paul and cast him out of the city, supposed he was dead. We find the brethren stood around Paul and he arose up, and went into the city.

The next day he and Barnabas went to Derbe and they preached the Gospel there. After they had taught many, they returned again to Lystra, to Iconium and Antioch, exhorting them to continue in the faith and they ordained elders in every church. After they had passed through Pisidia, they came to Pamphylia, when they had preached at Perga, they went into Attalia. Then they sailed to Antioch, from where where they had been recommended, by the grace of God, for the work which they had been doing. They gathered the church together and told the brethren what God had done for them and how He opened the door of faith to the Gentiles. So we see Paul did not have all love and sunshine, while in the ministry. Neither will we have all things easy, in our christian life, but we must look above the clouds and work out our soul's salvation, with fear and trembling, obeying Christ's teachings to the best of our ability.

Thornton Mellott
Needmore, Pa.

"GREET THE CHURCH THAT IS IN THEIR HOUSE"

Romans 16:5.

"The New Testament Church was a home before it was a church."

It may be true that the hardest place in the world to be a Christian is in one's own home; but the fact that Christianity is here, is proof that it has been and can be done. It is true that charity (love) should begin at home. And when it does, even our homes are dedicated to God's service, and become a Holy Sanctuary wherein God is lifted up. May it also be said of our homes: "Greet the Church that is in their house."

CO-WORKERS WITH CHRIST

II CORINTHIANS 6:1-10

As workers in the field of God,

Our lives are not our own;

But rich returns shall crown the
Seed

We oft in tears have sown.

Yet while we labor, watch and pray,

May we our work attend;

Nor let the ministry be blamed

By aught that may offend.

But in affliction, want and pain,

May we by patience prove

The comfort of the God of love,

By every act and move.

In stripes and in imprisonment,
 In tumults, Satan's roar;
 We labor on and courage take—
 God's grace exceeds the more.

In self-denial we delight,
 To keep His temple pure;
 By knowing Him, we suffer long,
 By kindness we endure.

The Holy Spirit fills our heart
 With holy love Divine;
 The Word of Truth attends our life:
 His power is sublime,

His righteous armor on the right,
 And also on the left,
 Equips us for the fight of faith—
 Of naught are we bereft,

A reputation here below
 We seek not, nor invite,
 But wish to humbly walk with
 Christ
 And live as in His sight,

We die, but yet, behold, we live!
 We're chastened, but not killed;
 We sorrow for the empty souls,
 Rejoicing when they're filled,

Though poor, we're making many
 rich;
 Yet having nothing here,
 We have a heritage with Christ,
 Who made our title clear,

So now we suffer, labor, wait,
 Approved by grace alone,
 And then when He shall come for
 us,
 We'll share with Him His throne.
 Sel. by Sister Sidebottom

SUNDAY SCHOOL LESSONS FOR MAY

PRIMARY LESSONS

May 6—How James and John became Good Helpers. Mark 10:35-45.

May 13—MOTHER'S DAY—Unfeigned Love. Ruth 1:1-10, 14-22.

May 20—Saul becomes a believer. Acts 9:1-22.

May 27—How a Boy Saved Paul's Life. Acts 23:12-24.

ADULT LESSONS

May 6—The Ordination of the Twelve. Mark 3:1-21.

1—They laid snares for Christ, do His followers have such troubles?

2—Do we as Christians realize how slack we are in recognizing the Christ when even the unclean spirits fell down before Him crying "thou are the Son of God".

3—Should we allow the sentiment of those of the world around about us, cause us to disobey Christ's Commands.

May 13—MOTHER'S DAY—Carry Him to His Mother. 2 Kings 4:8-37.

1—What is greater than a Mother's Love?

2—How does God try or test our Faith today?

3—Is the Love of a Mother for her child a good example of how we should Love the Lord?

May 20—There is Power in Unity. Mark 3:22-35.

1—We love Unity. Do we dare sacrifice principle for the sake of Unity?

2—Do divisions in the Church help to strengthen her position against sin?

3—Is the dividing of our attention between the Lord and the world our worst failure?

May 27—Sow the Word. Mark 4:1-20.

1—How may we become an hundred-fold Christian?

2—Should we as Christians make sure the ground is fertile before we sow the seed?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR MAY 1956

DECEPTION

Memory verse, Psal. 101:7, "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight."

Tues. 1—Jer. 9:1-16.

Wed. 2—Prov. 20:1-21.

Thurs. 3—Isa. 28:14-22.

Fri. 4—Psal. 36.

Sat. 5—Prov. 12:1-22.

Memory verse, Jer. 17:9, "The heart is deceitful above all things, and desperately wicked: who can know it"?

Sun. 6—Jer. 5:14-31.

Mon. 7—Mark 7:14-23.

Tues. 8—Micah 6:9-16.

Wed. 9—Nahum 3: 1-18.

Thurs. 10—Rom. 3:1-25.

Fri. 11—Psal. 119:113-120.

Sat. 12—Rom. 16:16-27.

Memory verse, James 1:26, "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain."

Sun. 13—II Cor. 11:1-15.

Mon. 14—Psal. 55:16-23.

Tues. 15—Eph. 4:1-16.

Wed. 16—II Tim. 3.

Thurs. 17—Titus 1.

Fri. 18—II John.

Sat. 19—Rev. 18.

Memory verse, Psal. 5:6, "Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man."

Sun. 20—Matt. 26:69-75.

Mon. 21—Job 27:1-8.

Tues. 22—Eph. 5: 1-8.

Wed. 23—Prov. 27:1-20.

Thurs. 24—Gal. 6:1-8.

Fri. 25—Col. 2:1-8.

Sat. 26—I John 3:1-10.

Memory verse, Gal. 6:3, "For if a man think himself to be something, when he is nothing, he deceiveth himself."

Sun. 27—II Thess. 2.

Mon. 28—I Cor. 6:9-20.

Tues. 29—Matt. 24:1-13.

Wed. 30—James 1:16-27.

Thurs. 31—I John 1.

BIBLE MONITOR

VOL. XXXIV

MAY 1, 1956

No. 9

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice. OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SCRIPTURAL APPRECIATION

"For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother: let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me," Matt. 15:4-8.

There are two outstanding factors concerning our religion, which should stand out foremost and overrule in the many problems and decisions of life. First, are the commands of God, what does God say about it, is there any command of God that has any bearing on the problem? Second, is the purpose behind the act or problem, what is our motive, why are we concerned about this certain problem?

In verse four of our text, our Saviour gives us the command of God, therefore this verse should be considered very carefully, it should carry much weight through the decisions of life. Throughout our life we are confronted with many ideas and opinions, we are confronted with many rules and regulations from various authorities, but here is a ruling that over-shadows all these, here is one of the commandments of God.

"Honour thy father and mother: and, He that curseth father or mother, let him die the death". Christ did not come to break the Old Testament law but He did come to fulfil it, to apply it to the New Testament and to emphasize the importance of the purpose behind the law and not just the letter of it. So many times He applies the Old Testament by saying, "It hath been said, but I say unto you" and give the New Testament application of it, which should be our concern today.

To Honour thy father and mother means to be concerned about them, to provide for their needs according to your ability. Justice and mercy are two of the major concerns of the

New Testament and they especially, apply to father and mother. To honour father and mother does not stop with a provision for their needs but particularly includes our attitude towards them and our words to them.

The Old Testament promised long life to the one that honoured father and mother. Christ did not change that but He did very definitely say, "He that curseth father or mother, let him die the death." A curse can be implied through our concern for them, our attitude towards them and definitely by our words to them. Dear children this carries a serious sentence, "let him die the death". Without question this does not refer to natural death but to spiritual death. The terrible death of separation from Almighty God. Whatever we do during our life, however short we come of carrying out God's will, however many may be our mistakes; this is certainly one sentence that we should avoid, that of a definite separation from God.

Are there those who curse father or mother? Are there those who fail to honour father or mother? From what we hear and see in this life, we fear there are some who sin both ways. Father and mother are not perfect and there may be reasons for disagreeing with them, there may even be cases where they may not deserve much honour but there are no reasons for cursing father or mother.

Let us notice how the Scribes and Pharisees were transgressing the command of God. They had ruled, that in cases where an individual did not feel able to care for their parents and also give to the Jewish church. If they gave to the church, with that understanding, they would be free from the obligation to their parents. The Jewish leaders had interpreted the law to their own advantage and removed the real command of God, leaving the parents to suffer. Is it any wonder that Christ called them hypocrites? They appeared to be teaching and directing the people according to the command of God, but actually they were only teaching the commandments of men. They were not concerned in their heart, whether they were obeying the command of God, but only that they might make it appear as if they were obeying God.

We are at Mother's Day, a day set aside to especially commemorate mother. How many meditate upon the tribute they owe mother? What suffering, what sacrifice, what loss of her own rest, what cancelling of her own desires has she endured for you? She has done all this because she loved you. Her love cannot be surpassed or even matched, unless we look to God's love for us. What love are you returning to her? Sprays of flowers or even a golden vault will never show your love, as you can show it to her while she lives. If she has already passed be-

yond this lie, you can manifest love to others and especially unto Almighty God. "Hearken unto thy father that begat thee, and despise not thy mother when she is old", Prov. 23:22.

A MONUMENT TO HUMAN AMBITION

"And they said, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth", Gen. 11:4. We have in this chapter the story of the first City, built after the flood by Nimrod the grand-son of Ham, the great-grand-son of Noah.

The building of this city was the most ambitious project conceived by the mind of man, up to this time and according to Gen. 9:1, was in opposition to God's plan and command." Be ye fruitful and multiply and replenish the earth". So we find Nimrod building this City in the land of Shinar and he laid the foundation, of the tower that was to reach to heaven. "Lest we be scattered abroad upon the face of the earth".

But we find God was not pleased with the work, as it was in open rebellion to His plan. Their plan was blocked by divine intervention of God, Who so confused their speech that further work was impossible. So they were divided and scattered.

"Let us make us a name". Truly this was a monument to human am-

bition. It is very true that ambition is necessary and is good, if we as individuals or as a body, are to make any progress in our Spiritual life and the building of the City of God. But, ambition must point in the right direction: the ambition to leave the world better than we found it, to spread happiness and sunshine, to promote peace and union, to grow in grace and the knowledge of our Lord and Saviour Jesus Christ. But if our ambition is a determination to "make a name" that "we may be seen of men", our ambition will end in tragic failure.

We have an example of ambition of the wrong kind in Isaiah 14:12-14. "How art thou fallen from Heaven, O Lucifer, son of the morning. How art thou cut down to the ground, which didst weaken the nations. For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the height of the clouds, I will be like the most high". Also the end of his ambition, Isa. 14:15, "Yet thou shall be brought down to hell, to the sides of the pit."

We know that men in the political world, have the ambition to make themselves a name and often use any means at their command that they may gain power and prestige, in the eyes of the world and we find this true to a great extent in the re-

BIBLE MONITOR

Taneytown, Md., May 1, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

ligious world. It was prevalent in Christ's time as the case with the Pharisee who stood praying in the synagogue, that he might be seen of men. Ambition that leaves no brick monument behind, is the kind that says, "I press toward the mark for the prize of the high calling of God in Christ Jesus", Phil. 3:14.

The tower of Babel was a monument to disobedience, for it was God's plan that they should scatter abroad and fill the whole earth, but they said, No, we will settle here in Shinar and we will build a monument to ourselves. These are not the only men who have thought to reach heaven by material building. Many have builded great schools, monuments, expensive church buildings and institutions, and have thought to reach heaven through

these. All these are good but will never take us to heaven. Christ says, "I am the door and if any man climbeth up some other way the same is a thief and a robber".

If we would have an everlasting habitation, we must build upon the foundation Christ Jesus, and build according to plans and specifications of the Divine Architect. The material is not gold, or silver, or brick, or steel, or iron; but acts of faith, love, mercy, long-suffering gentleness, meekness. Many kinds of material may be used but the cement which holds the structure together is love. Love for God and for man. A love that "Beareth all things, believeth all things, hopeth all things, endureth all things".

The people of Shinar thought, surely with such unity of speech and purpose, their building would be a success. They had great enthusiasm for the work and made brick and watched the tower rise as if by magic. The Lord came down to see the city and the tower which the children of men builded. How often has God come down to see the works of men. And what work of man can escape the all-seeing eye of God? "All things are naked and opened unto the eyes of him with whom we have to do", Heb. 4:13.

Then it doesn't matter if there is unity in the things we do, it doesn't matter how ambitious and enthusiastic we may be, in our undertakings, when the Lord comes down to

see our works: there is one thing certain, we cannot hide ourselves nor our works from Him. If they are not done according to the plans, of the great Master Builder, our efforts will be lost and our building will collapse. These earthly lives of ours are short. How awful then, that we should waste them in doing things that are not pleasing to God?

Noah builded an ark according to God's plan and it carried him through the flood. These people builded against the plan of God and lost everything. This unfinished tower stood as a memorial to folly and a warning to all generations. "Except the Lord build the house thy labor is in vain that build it".

In our ambition, whether temporal or spiritual, are we carrying on "to be seen of men"? Are we building a monument to human ambition? Where are you building, on the rock, the Solid Rock, or on the sand? If, when we pass away we leave only a monument of earthly things, or the stone that marks our last earthly resting place, it would have been better if we had never lived.

Roscoe Q. Reed,
Snowville, Va.

HEAR YE HIM

Mark 1:8-11, "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of

Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from Heaven, saying, Thou art my Beloved Son, in whom I am well pleased".

Matt. 17:5, While on the Mount of Transfiguration, "while he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him". As you read these lines I wish to stress the words, Hear ye Him and Obey His commandments.

After He was baptized He was led by the Spirit into the wilderness. Matt. 4:2-4, "And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". The devil was thinking of the natural bread and natural man. But God was thinking of the Spiritual. Christ said and He still would say to us, Man shall not live by bread alone but by every word which proceedeth out of the mouth of God.

We find Christ at one time speaking to the Apostles and saying, I call

ye not servants but friends. For a servant knoweth not what his Master doeth but a friend often does. What I have heard of my Father I have made known unto you. I wish to shew you a few of the things that God the Father has told the Son, that we should observe and do. In time past God spake to the fathers by the prophets, in these last days, He has spoken unto us by His Son and confirmed unto us by those that heard Him.

We find Christ did not leave Himself without a witness. After the temptation in the wilderness, we find Him walking along the sea of Galilee. He saw many lowly fishermen. He saw Simon and Andrew and called unto them "Come follow me". He went a little farther and saw James and John, in a ship mending their nets with their father, Zebedee. He called unto them "Come follow me". They left their father and hired servants and followed Jesus. We are told that He went on and chose the twelve, whom He called apostles, conversed with them and sent them out to preach. He gave them power against unclean spirits, to cast them out and to heal all manner of diseases.

The twelve Jesus sent forth and commanded them saying, Go not into the way of the Gentiles and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel. Again we hear Christ say, I came to my own

and mine own received me not. As many as received me were given power to become the Sons of God, Later we find the Jews rejected Christ. Instead of preaching to the Jews, He said, Go ye into all the world and preach the gospel to every creature. Baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you and lo I am with you always, even to the end of the world.

As we have already stated we cannot live by bread alone, but by every word that proceedeth out of the mouth of God. Every word that Christ spoke came from God the Father. As Christ has said, Every word that I received of my Father, I have made known to the apostles. He told them He was going away, If I go away I will send you the Comforter who will guide you into all truth, and bring all things to your remembrance, whatsoever I have said unto you.

Now I hold the picture up before you, of Christ and the Church. The Church consists of a body of Christian believers, of those who come out from the world and be a separate people. All speak the same thing and all of one accord, denying themselves of all ungodliness and worldly lusts. This takes in many things such as: shows, parades, Sunday pleasures; for God hath said, He that liveth in pleasure is dead

while he liveth.

Now to give you a few things that Christ requires, that we should teach and observe. Do we not hear Christ say, he that heareth these sayings of mine and doeth them not, I will liken him unto a foolish man. One of Christ's teachings was that we should adorn our bodies in modest apparel. Are we not as foolish, by adorning our bodies with gold and silver, as the man that built his house upon the sand?

2 Cor. 6:14-18, "Be ye not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty". We find here in verse 14, darkness represented as the world and light is the representation of the church.

Paul was speaking to the church, not to have any fellowship with the unfruitful works of darkness but

rather reprove them, meaning to chastise or rebuke them, for the way in which they deal with God's Word. For they fail to teach the whole Gospel. In verse 16 we again hear Paul saying, For what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. We find we can defile our bodies in many ways. One is that of wearing, of gold and things for adornment, women cutting off the glory of their hair and other things which are contrary to Christ's teachings.

1 Cor. 3:16-17, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is Holy, which temple ye are". We will conclude in the defense of Paul as in his preached word. Christ said unto the Apostles, I call ye not servants but friends. What I have heard of my Father I have made known unto you and He sent them out to preach.

Paul was called by the Lord on his way to Damascus, to persecute the Christians. He heard a voice calling Saul, Saul, Why persecutest thou me. He answered and said, Who art thou Lord. I am Jesus of Nazareth, Whom thou persecutest. Through the prophet, Jesus told Paul to preach the Gospel of the new

birth. Paul told the Christians at Jerusalem that he was not worthy to be called an apostle, for he had persecuted the church of God. He also told them he did not get his doctrine from man, neither was he taught it, but through the revelation of Jesus Christ. It was revealed unto him through the Spirit of God. So we dare not say that what Paul preached was not from God. For Christ has said, he that denieth me and my words, him will I also deny before my Father and His Holy Angels. Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ, that denieth the Father and the Son. We find that if we deny any part of God's Word, or fail to obey His Word, we are that much of an unbeliever.

For Christ and the church let our voices ring.

Let us honor the name of our own blessed King.

Let us work with a will in the strength of youth,

And loyally stand for the kingdom of truth.

Written for Bro. Thornton Mellott,
Needmore, Pa.

IS IT A SHAME?

In this day of modern living, this word "shame" is obsolete. In days gone by, when people still believed in God's Word, as it was written by holy men inspired by God; this word "shame" meant so much. Women

would not have thought to walk around only half dressed, exposing parts of the body, which God meant for them to have covered. Then this was a sin and a shame. Let us not forget, that this still is a sin and a shame in the sight of Almighty God, even if not in the sight of man or woman today. Let us not forget God is the same today, yesterday and forever, He changeth not. It is man and woman who change, not God.

To all those who still strive to do God's holy will, I am sure that shame is still shame and sin is still sin. In 1 Cor. 11:4, 16, Paul speaks of still another shame, that of a woman having her head uncovered, in the time of praying or prophesying; and of a man being covered in prayer. Paul writes that a woman ought to cover her head and that a man ought not to cover his head, in praying or prophesying. We know that Paul was inspired from God to write these things, so they are a command given by God.

It is a shame to walk around only half dressed, it is also a shame for a woman to go with only half of her head covered. It is a shame to be shorn or shaven, so let her be covered. I am inclined to believe this scripture is not understood or certainly is wilfully disobeyed. Are we a people of no understanding? Before Peter was converted, Jesus asked him, "Are ye also yet without understanding?" Matt. 15:16 "Breth-

ren, be not children in understanding: howbeit in malice be ye children, but in understanding be men", 1 Cor. 14:20.

Bro. Paul Stuber,
26 Locust Bend Rd.,
Ephrata, Pa.

THE UNEMPLOYED IN THE CHURCHES

It seems to me there are more people unemployed in the churches than in any other group. Many churches face this situation. If there were not so many unemployed in the church, our national situation would be different. A recent newspaper had this to say: more people are joining churches than ever before, while at the same time there is a decline in morality and an increase in crime.

Let us consider some groups which constitute the unemployed of the church. First of all, is the critical person. It is easy for a person to render harsh judgement. He is seldom thankful for anything. He is one of the most active people in the church in his own way, but the most inactive in doing something constructive. If he were more busy with worth-while things, he would not have time for fault finding.

The spies sent to the land of Canaan reported to the children of Israel "And there we saw giants; and we were in our own sight as grasshoppers, and so we were in their sight", Num. 13:33. They were

afraid of opposing this enemy. Do you know what happened to Israel? God delayed their entrance into Canaan for forty years, letting them wander in the wilderness. This is what the critical person does with the church program. He sets it back and places it in a wilderness.

Other unemployed persons in the church are those with ready excuses. Some people seem to have an art for composing excuses. The spies who went into Canaan offered excuses for not entering Canaan. They told about the giants and their stories convinced and frightened the children of Israel. After the spies gave their discouraging report, Moses was utterly unable to move the Israelites. Likewise, a minister cannot move a congregation in which excuses are prominent.

Among the unemployed individuals is the one who comes to church for entertainment. Church attendance is to him a form of amusement. He enjoys the hospitality he finds there. Shaking hands with attendants makes him feel he has friends. He picks the church by the service it has. He does not feel any obligation to the congregation.

Too many in the church are unemployed in the area of prayer. Christians need to become very active in prayer. When people quit taking God for granted and decide to do something for Him, the world will change.

The children of Israel lost their

desire for conquest when they thought of the obstacles they might encounter in taking Canaan. Regression then took place and their minds wandered longingly to the time when they were slaves in Egypt. How easy it is to turn back when conditions get difficult, instead of determining to work harder.

People need to become aroused to their condition and face the fact, that unless they work, their christian experience will soon die. May we examine our lives and see where we stand in the work of the church. Let us not be unemployed, but put our whole heart into serving our Lord.

Viola Broadwater
Cumberland, Md.

NEWS ITEMS

GENERAL CONFERENCE 1956

Make your reservations for Conference early. Nearly one hundred have been received. We are expecting everything to be taken up. Better make reservations now and cancel later if necessary.

Conference will be the same place as heretofore, at Rhodes Grove, near Greencastle, Pa., June 9-15.

All comers will turn off Route 11, at Kauffman's Station road and proceed short distance to Conference grounds.

Buses travel on Route 11 between Chambersburg, Pa., and Hagers-

town, Md. Upon request, buses will stop at Kauffman's Station road.

Those coming by train to Chambersburg, Pa. or Hagerstown, Md. take bus on Route 11 to Conference road.

Those traveling by "Auto" between Chambersburg, Pa., and Greencastle, Pa., will turn off Route 11 at Kauffman's Station road, to Rhodes Grove.

Route 30 leads into Chambersburg, Pa., Route 40 into Hagerstown, Md., and Route 16 into Greencastle, Pa.

Those coming by way of the Super-Highway (Turnpike) will leave the Highway at Breezewood, then on Route 30, to Chambersburg, Pa.

Send your reservations, inquiries, etc., to Ray S. Shank, 216 W. Marble St., Mechanicsburg, Pa.

Chairman, the Committee.

LITITZ, PA.

We the Northern Lancaster County Dunkard Brethren plan to have our Lovefeast at Lititz, on Sunday, May 20. There will be an all-day meeting, Sunday-school at 9:30 and preaching to follow. A hearty invitation is extended to all who can attend these services.

Susanna B. Johns, Cor.

SNOWVILLE, VA.

The Mount Jackson Congregation will hold their Lovefeast service, Saturday evening, May 12. We cordially invited any and all who can,

to come and enjoy these services with us.

Inez Reed, Cor.

ELDORADO, OHIO

We held our regular quarterly Council on March 31. Hymn no. 404 was sung, after which our Elder Herbert Parker opened the meeting by reading Psa. 32 and led in prayer.

Business was taken care of in a christian manner. We made arrangements for our Lovefeast. The Lord willing, we expect to have a one-week revival meeting August 26 to Sept. 2, with Eld. James Kegerreis as evangelist.

We have some sickness among our members and pray God's richest blessings on them, that they may soon take their place among us once more. Let us pray for the church and lost souls. May we all remain faithful unto the end. "For to me to live is Christ, and to die is gain". Phil. 1:21.

Sister Mary Gibbel, Cor.

YORK PA.

The Shrewsbury Dunkard Brethren held their regular quarterly Council March 19. Song no. 175 was sung, Bro. Howard Myers read Psa. 25 and led in prayer. Our Elder, A. G. Fahnestock then took charge.

Arrangements were made for our spring Lovefeast, which will be May 27. We ask all to come that can. A

hymn was sung and prayer by Bro. Fahnestock. Eld. George Replogle has consented to hold our revival meetings, beginning Aug. 5 and continuing through the 19.

Sister Shella Stump, Cor.

THE APPROVED

"Then Peter said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him", Acts 10:34-35. Job 42, For ye have not spoken of me, the thing that is right, as my servant Job hath. Job said, Wherefore I abhor myself, and repent in dust and ashes. Go to my servant Job, and offer up a burnt offering, and my servant Job shall pray for you, him will I accept. So we understand Job was acceptable unto the Lord, which means, he was approved of God.

Gen. 4:7, The Lord spake to Cain the son of Adam, "If thou doest well shalt thou not be accepted?" Lev. 10:19, "If I (Aaron) had eaten the sin offering today, should it have been accepted in the sight of the Lord?" 2 Cor. 5:7, 9, "For we walk by faith, not by sight. Wherefore we labor, that, whether present or absent, we may be accepted of him". In other words we must labor while in this present world to be approved of him. V. 10, "For we must all appear before the judgment seat of Christ", John 12:48, "He that rejecteth me, and receiveth not my

words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day". That every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Knowing therefore the terror of the Lord, we persuade men to accept the Lord, that we might be acceptable by him. Psa. 119. Where-withal shall a man cleanse his way? By taking heed thereto according to thy word. The truth of the Lord endureth forever. Praise ye the Lord. Blessed are they that keep his testimonies, and seek him with the whole heart. O let me not wander from thy commandments. Thy work have I hid in mine heart, that I might not sin against thee. Phil. 1: 10-11. "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God". 1 Cor. 11:19, "For there must be also heresies among you, that they which are approved may be manifest among you".

2 Tim. 2:15, "Study to show thyself approved unto God". So we understand it is not all in just reading but to put forth an effort to study, that it may become our life, doing His will. That we may be acceptable, to be one of the elect or in other words, His chosen. Rev. 19:9, 7, "Blessed are they which are called

unto the marriage supper of the Lamb, let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and his wife (the elect) hath made herself ready". The word meaning: prepared, available, immediately at hand, acceptable. Matt. 22:14, "For many are called, but few are chosen".

Matt. 25, Then shall the kingdom of heaven be likened unto ten virgins, (I understand this to be a parable or a comparison) which took their lamps, and went forth to meet the bridegroom. These all believed and started alike, no doubt having the same object in view. We go now to V. 10, And while they went to buy (qualify, get in readiness), the bridegroom came. And they that were ready went in with him to the marriage: and the door was shut. Even the very best of the saints have nothing to spare, or share, but have only sufficient grace to save. The foolish virgins were short of oil, begging of the wise to give some of their oil. But the wise virgins answered saying, Not so, lest there be not enough for us, and you. The foolish virgins took their lamps (which no doubt were very essential), took no oil with them. Some people have different interpretations of what the oil represents, but we know it was also essential. V.13, Watch ye therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

Matt. 13:34. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them". A parable is: making a comparison or likening unto, to get the right understanding. We first must learn who is speaking, to whom, the conditions, age, time spoken, and also the reason why. V.35, That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world.

Eph. 3:1, 3, 5-9, "I Paul, the prisoner of Jesus Christ for you Gentiles, how that by revelation he made known unto me the mystery; which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. Which from the beginning of the world hath been hid in God, who created all things by Jesus Christ". Who hath put all things under His feet, and gave him to be the head over all things to the church, which is his body, the full-

ness of Him that filleth all in all. To whom was given all power in heaven and in earth. Is He not worthy of all reverence, praise, glory, honour and thanksgiving?

Rev. 19, I heard the voice of much people saying alleluia: salvation and glory and honour and power unto the Lord our God. The King of kings and Lord of lords. They that are with him are called, and chosen, and faithful. Is he not worthy of our prayers, praises and thanks. They sang the song of Moses, the servant of God, and the song of the Lamb, saying great and marvelous are thy works, Lord God Almighty: just and true are thy ways thou King of saints. What are these which are arrayed in white? And he said to me these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, Do you think they followed the fashions and customs of the world? And I beheld the voice of many angels, saying with a loud voice, worthy is the Lamb that was slain to receive power, riches, wisdom, strength honour, glory and blessings. Be unto him that sitteth upon the throne, Thou are worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by Thy blood our of every kindred, tongue, people and nation.

Rev. 3:4, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall

walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the book of life". So it may be possible that our names be blotted out of the Lamb's book of life. He that hath the key, he that openeth and no man shutteth, and he that shutteth and no man openeth. We are living, we are dwelling in a grand and awful time. We surely should feel thankful that we can have the privilege to worship the Lord in Spirit and in truth, according to the dictates of our conscience. But we also are living in an age and time of much deception and departures from the Holy Scriptures, under the name of so-called Christian churches or groups. The apostle Paul writes in his day 2 Cor. 2:17, "For we are not as many, which corrupt the Word of God: but as of sincerity...speak we in Christ."

How can we get the right interpretation of the Scriptures? If any man willeth to do His will, he shall know of his teaching. Jesus said, Learn of me. Get absolutely right with the Lord, by an absolute surrender of your will to His will. If you keep my commandment, ye shall abide in my love: ye are my friends, if ye do whatsoever I command you. When the comforter is come, whom I will send unto you even the Spirit of truth, when He the Spirit of truth is come, He will guide you into all truth. Many so-called christians

churches do not believe in the Holy Spirit, but have men-made laws or rules to go by, this is our creed and all its members must accept it.

John 15:6, "If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned". In other words they perish. Abide in me and I in you as the branch cannot bear fruit of itself, except it abide in the vine". Jesus saith, I am the way, the truth, and the life: no man cometh unto the Father, but by me. He that hath my commandments, and keepeth them, he it is that loveth me. For one to get the correct interpretation of the Gospel or the revelation of God's Word, We must have a desire and a determined mind to find out just what God intended to teach us. Many read the Bible to find out some way to get what they wish for, to suit the carnal mind, making themselves believe it makes no difference how we adorn the body, put on all of the modern fashions and styles, anything to appeal to the public, just so the heart is right. Is not the outward of the inward desires?

1 Jno. 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world.

The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever". Are we keeping His commandments and doing those things that are pleasing in His sight? This is His commandment, that we should believe on the name of His Son, Jesus Christ. For if our hearts condemn us, God is greater than our hearts, and knoweth all things. Some people think the grace of God will save us, but forget that it takes also obedience to maintain His grace. The grace of God was before us so grace was first before salvation, and without grace there would not be salvation for us Gentiles. Rom. 5:8, "God commendeth his love toward us, in that, while we were sinners, Christ died for us." Is not this marvelous grace?

John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". So this puts all people under obligation to believe. The Word also teaches, without faith it is impossible to please God. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. This may include many so-called christian professors. If we believe in the Lord Jesus Christ, we will believe in the words He taught, by precept and example. Without obedience to His word and will, grace will cease. Matt. 7:19-20, "Every tree (referring to men), that

bringeth not forth good fruit is hewn down, and cast into the fire. Wherefor by their fruits ye shall know them", John 5:28, "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation".

1 Cor. 13, Though I speak with the tongues of angels, and have not charity, I am become as a sounding brass or a tinkling cymbal. Many a tinkling voice or cymbal is come in the christian churches. Though I have all faith (not the faith), and have not charity, I am nothing. Though I bestow all my goods to the poor and have not charity, it profiteth me nothing. 1 Jno. 4:16, "God is love: and he that dwelleth in love dwelleth in God, and God in him". There is no fear in love. He that feareth is not made perfect in love. For love is of God: and every one that loveth is born of God, and knoweth God. Herein is love, that he loved us, and sent His Son to be the propitiation for our sins. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

Rom. 8:9, "If so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his". Can grace do all the saving? For as many as are led by the Spirit of God, they are the sons of God. Does this mean a

certain church name? Luke 6:39, "Jesus spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch?" 2. Cor. 4:3-4, "If our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord". Jesus said, And why call ye me Lord, Lord, and do not the things I say? There are some things we must do, to be approved.

Would you walk with the Lord:
In the light of His word:
And have peace and contentment.
You must do His sweet will
To be free from all that is ill,
On the altar your all must lay.
Is your all on the altar of sacrifice
laid?
Does your heart your spirit control?
You can only be blest

And have sweet peace and rest
As ye yield Him your body and
soul.
Who can tell all the love
He will send from above,
How happy our hearts will be made
Of the fellowship sweet,
We shall share at His feet,
When our all on the altar is laid,
You can only be blest
And have sweet peace and rest

When you yield Him your body and
soul.

William N. Kinsley,
Hartville, Ohio.

MOTHER'S GRAVE

In a dear old village church yard,
A couple miles away,
It's there my mother is sleeping,
In a cold and silent grave
But my heart is sad and lonely
Since my mother's dead and gone.

Oh, so well do I remember
That sad night when mother died,
When we watched her spirit fading
When she called us to her side,
Saying, "Always do the best you can
Pray that we may meet in heaven
When we all are dead and gone.

When I to the church yard wander,
To plant some flowers there,
On the grave of my dear mother,
Darkness finds me weeping there
Waiting for the golden dawn,
I know we shall meet in heaven
Where my mother, she has gone.

I am alone today, and always my
thoughts go back to my childhood
days and mother. I believe if I
could concentrate all the fragrance
of the world into one flower, I would
call it a rose. And if I could con-
centrate all the melody of the uni-
verse into one composition, I would
call it the Messiah. But if I could
concentrate all the tenderness and
sympathy of the world into one en-
dearing term, I would call it moth-

er. No other word in the language is invested in such charm and pathos as this. Grave senators, grim featured soldiers, hard-headed business men, and frivolous worldlings melt under its power. The great deeps of the soul are broken up at its sound; the very incense of heaven clings to it.

There is no face in all the chamber of memory so vivid to the last as the face that looks over us in the cradle and no voice that lingers with such sweetness as the voice that sang our evening lullaby.

So when Mother's Day is almost done, when the night and morning meet, it will only be another day of memory for me of my dear mother. May God ever bless and keep every mother.

BEFORE IT IS TOO LATE

If you've a gray haired mother
In the old home far away.
Sit down and write the letter
You've put off day by day.
Don't wait until her tired steps
Reach Heaven's pearly gate.
But show her that you think of her
Before it is too late.

The tender words unspoken,
The letter never sent,
The long forgotten messages,
The wealth of love unspent:
For these some hearts are breaking,
For these some loved ones wait;
So show them that you care for them
Before it is too late.

Sel. by Jeannette Poorman.

Mother is the dearest friend,
On earth you ever knew,
She always has the kindest words,
And nicest smiles for you.

To give you life she suffered much,
She touched the brink of death,
She endured pain and agony,
That you might receive breath.

When you were small and needed
care,

At morning, night or noon,
No matter how tired mother was,
She made you real well, soon.

When you began to creep and play,
The bumps were many more,
But mother always healed the wound
By blowing on the sore.

The first step that you took alone,
In all your bravery,
'Twas mother who had noticed first,
Who smiled approvingly.

When on the floor you played a lot,
Your mother sat close by,
She sewed and knitted little clothes,
To keep you warm and dry.

The day you started off to school,
As mother watched you go,
She knew her babe was growing up,
And how it touched her so.

As days and years and months went
by,
Whatever cares and trials you
had,

'Twas mother who would always
hear,
Whose comfort made you glad.

Her smiles, her words, her tenderness,

Will not soon be forgot,
Although her step may weaker be,
Her faith in you is not.

If your dear mother lives today,
To her you owe a debt,
Regard her as your bosom friend
Some time you'll not regret.

If she has crossed the great divide,
Recall her christian life,
Live every day as mother lived,
By mastering every strife.

Your mother brought you to this earth,

She cared for you each day,
The best way to repay her now,
Is to worship God and pray.

SENTENCE SERMONS

If we have unkind and unmerciful thoughts we must cast them behind us. Do not nurture or cherish them! If we feed them, then Satan will try to get us to speak or act them out to our sorrow. Some people make the mistake to believe that what is in the heart must be told and it is just as bad to think it, as to say or perform it. Of course, it should not be in the heart, but is much more detrimental to us if we tell it or perform it.—Selected.

The primary and fundamental result of the gospel is to develop man himself, not merely to relieve his want—Henry W. Beecher.

MY MOTHER'S BIBLE

This book is all that's left me now,
Tears will unbidden start;
With faltering lips and throbbing brow,

I press it to my heart.

For many generations past,
Here is our family tree;
My mother's hand this Bible clasped
She, dying, gave it me.

Ah, well do I remember those
Whose names these records bear;
Who round the hearthstone used to close,

After the evening prayer.

And speak of what these pages said,
In tones my heart would thrill;
Tho they are with the silent dead,
Here are they living still.

My father read this holy book,
To brothers, sisters, dear;
How calm was my poor mother's look,
Who loved God's word to hear.

Her angel face I see it yet,
What thronging memories come;
Again that little group is met
Within the halls of home.

Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false, I found thee true,
My counselor and guide.

The mines of earth no treasures give
That could this volume buy;
In teaching me the way to live,
It has taught me how to die

CONSOLATION

When storms of life around you
beat,

The way gets dark and drear
With not one soul that you may
greet,

Nor one to bring you cheer.

Your life seems very much alone
You're pressed on all four sides;
You wonder if still on the throne
A loving God abides.

Though sick, sometimes nigh unto
death,

You think your life is done.
Remember God, who holds the
breath
For you, and everyone.

Remember, too, that Job of old
Lost sons and all his wealth;
And in the Bible we are told
He also lost his health.

Yet, through it all, his faith in God
These trials did not turn;
And when the testing fires were trod
He did God's blessing earn.

So should your lot be hard to bear,
Your troubles never cease,
Just take them to the Lord in pray-
er,

And He will give you peace.

And He, who to the wind and wave
Commended, "Peace be still",
Stands with His arms outstretched
to save

And keep you in His will.

Sel. by—Sister Eileen Poorman

O BLESS THE LORD

Oh, bless the Lord and sing His
praise,

For he has heard my voice;
With all my soul I laud His name;
He makes my heart rejoice
His healing virtue touches me,
Drives sickness far away,
Restoring health, He makes me glad,
He crowns a brand-new day.

I stand upon His holy Word
Believing He is true,
And what He promises to me
He will most surely do;
I worship and adore and sing;
His strength in me o'erflows
To vanquish all afflictions, power,
To conquer all my foes.

Sel. by Viola Broadwater,
Cumberland, Md.

REVIVAL

We shall not have another great
awakening, until we make revival a
priority in our thinking, planning,
praying and effort. The need is
apparent on every hand; it is the
one burning need of the hour. God
is able, God is willing, God is
ready to send the revival as soon as
His people are willing to pay the
price. Revivals are costly. They
cost much in prayer, faith, consecra-
tion and personal effort. Revivals
never come through the channel of
indifference.

There will be no awakening in the
world until there is an awakening in

the church. The first step toward an awakening in the church is for an awakening to begin in me. Let each of us devoutly pray, "O Lord, send a revival to the nation and the world, and let that revival begin in me."

Sel. by—Sister Jeannette Poorman

THE MATERNAL RESPONSIBILITY OF THE CHURCH

Jesus, the super-analogist, used the figure of the physical birth "Ye must be born again" in seeking to define for an individual what was later, to be the substance of His commission to all that would believe on His name. Go ye therefore, and make disciples by the process of the New Birth as wrought by the power of the Holy Spirit, and then that which naturally follows to carry out the figure suggested, "Teaching them to observe all things whatsoever I have commanded you."

Psychologists tell us that when a baby is born and for some time following birth, its mind is a total blank. There is not registered on its mind the slightest impression. He has mentally brought nothing into the world and knows absolutely nothing about the world into which he has been brought. But as the processess begin to appear and gradually concepts are formulated, there arises a consciousness of the difference in the appearance of mother and father. At the same time images are forming in other fields of experience; the child begins to discern

between the intonations of the voice of the parents. The soft musical voice of mother differs from the voice of father. These fields of experiences become related one to another. As he grows and his experience broadens he is intent only, upon the satisfaction of his active impulses, and does not realize that he is forming concepts, of the ever increasing number of objects that come within the range of his experience. With an almost unimaginable rapidity the mind is passing through the various degrees of development and is continuously grasping for those things with which to erect its structure.

How jealously the protective instinct of the ever watchful mother guards the life of her child, shielding it from all contacts and influences that would arrest its growth, or in any way blight its prospect for full development. With what earnest concern she begins with the lisp of the word, to teach, to train and to direct the course of the life God has entrusted to her. No sacrifice is too great to be made, that opportunity may give for the new life to blossom forth into fullness of physical and intellectual charm.

All that can be said that is peculiar to the conception of the physical birth and the consequent growth to maturity, is implied in Christ's use of the figure to describe the process of development from the newborn babe in Christ to the fullgrown

man in Christ. Just as the birth of a child brings it into the great world, the vastness of which it is totally unconscious, so does the "new birth" bring the soul into a world that is absolutely foreign to any sensation or experience of the past "out of the world of darkness, into His marvelous light".

There can be no just appraisal made of the new sensations on the basis of the past experience "spiritual things are spiritually discerned", there being no existing relation between life as it was and as it has now become "a new creature in Christ Jesus". The mind being blank as far as spiritual images are concerned, there can be no spiritual concept, absolutely no motive power to direct in the adjustment to this new sphere of life. Just as the child's mind is open to impression, so will the mind of the new-born babe in Christ, be open to receive material from which to build its spiritual structure.

As in the case of the physical, so the spiritual, the formative value or quality of the impression will be largely dependent, upon the environment and influence thrown about the individual, and will unquestionably determine as to whether there will be a healthy development or an arrested, retarded growth. The vociferous exclamations of a newborn babe, by force of natural desire makes known its needs of nourishment and support. Instinctively, it turns to

its mother's breast, who lovingly and tenderly ministers to its necessity. "Blessed are they which do hunger and thirst after righteousness for they shall be filled"

We are born with a compelling appetency for spiritual nourishment; it is a perfectly normal condition. As the newborn babe cries instinctively for food to supply a physical desire, the nature of which it knows nothing, the newborn babe in Christ is born with a hunger and thirst for the bounties of spiritual grace, the character of which he is as yet unacquainted and if he is to develop into a "fullgrown man, unto the measure of the stature of the fullness of Christ", this inherent and legitimate appetite must be ministered unto. He does not possess the powers of discrimination, the ability to select those things which are particularly adapted to his spiritual needs. Paul represents the church, as responsible for the feeding of spiritual babes, "I fed you with milk, and not with meat; for ye were not able to bear it".

The responsibility for adopting the proper quality of spiritual ration is not upon the individual alone, but becomes obligatory upon the spiritual mother, the church. But alas, how many of our churches allow their ministers to feed the flock with the very strongest bacon of worldiness? "Behold the days come saith the Lord God, that I will send a famine in the land, not a famine of

bread, nor a thirst for water, but of hearing the words of the Lord", Amos 8:11. The Word of God is the food, and to provide the exercise necessary to a healthy spiritual digestion. The church is the agency used of the Holy Spirit to bring about the spiritual birth, and continues inevitably in that capacity, to be responsible for the essential ministrations to the spiritual growth.

For the church to create a situation which results in spiritual birth and then to allow, those babes in Christ, to be fed on the chaff, to be swallowed up by the masses and to allow men and women, who are not sound in the faith, to guide and direct the lives into worldiness is nothing short of travesty. This is no less a matter of criminal negligence, than would be a secular case of maternal delinquency, but actually of far more serious consequences.

Jesus placed the accent on "teaching all nations" in giving His charge to His followers and certainly there must be birth, before the one born can be taught. The obligation is no less imperative to train and cultivate those, who have been disciplined to the saviourship of Christ, that they may take their place as faithful "stewards of the manifold grace of God". We are learning that human personality, as it expends itself in definite service, provides the most plenteous channel through which the vitalizing power of the Holy Spirit can come. Churches

are spending too much of their energy teaching leadership, as coined during the years of war. This has a worldly meaning, Isa. 9:16; Matt. 15:14.

We have lost the importance of service, service is rendered by servants. If we ever expect to become great we must become servants, Christ supplanted the word leader with the word servant, Matt. 29:26-28; 23:11; Mark 9:35; Tit. 1:1; 1 Pet 2:16; Rev. 7:3. Too long we have restricted our intake of spiritual power to the message from the pulpit, or the devotional and prayer service, coming back at regular intervals for a new supply and wondering why we seldom, if ever, have an experience of overflow of spiritual power. This becomes ours only, as we learn to discern the sources of its flow and bring ourselves into an attitude to receive it.

We must go back to God's Holy Word as our source of His miraculous power. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved", Acts 4:11.

Leander Smith in May 1924
Bible Monitor.

BE NOT CONFORMED TO THIS WORLD

While the body of Christ, as a whole, is well aware of the demands for holy living, there is a tendency to denote as things "worldly" only

those amusements and habits of the flesh, in which the world indulges so freely—moving pictures, the theater, dancing and the use of liquor and tobacco. Yes, these things are worldly, it is true, but the world also does many other things than these.

A critical spirit is worldly, and the practices such as: slothfulness in business, shady business practices. Lying is a sin of the world and has no place in the christian life. Slander and unkindness certainly cannot be classed as christian virtues. All these belong to the world, yet how often these very sins are found to be part and parcel of the daily conduct of the christian. Indeed, much more could be said of pride, vain conversation, uncleanness, deceit, self-centeredness and so on.

Sel. by Sister Eileen Poorman.

BUT AFTERWARD

We may not see just here and now
With vision clear the why and how
of all that God seems to allow
But afterward.

We may not know how that as
this,
Which now we fain would gladly
miss
In working for our future bliss
But afterward.

We may not fully understand
How underneath God's chastening
hand
Pain is fulfilling loves command
But afterward.

It may not be for us to know
What portion of the seed we sow
Shall into golden harvest grow
But afterward.

We may not know when torn with
care,
Why earnest and persistent prayer
Should seem to die upon the air
But afterward.

It may not be for me to see
The meaning and the mystery
Of all that God has planned for me
But afterward.

Sel. by Sister Lulu M. Kesler.

WOULD YOU?

Read Romans 7:15-25. Many of us would love to have sin taken away. Who loves to have a hasty temper? Who love to have a proud disposition? Who loves to have a worldly heart? No one, yet you ask Christ to take it away and He does not do it. Why does He not do it? It is because you wanted Him to take away the ugly fruits while the poisonous roots remained in you.

You did not ask Him that the flesh should be nailed to His Cross, and that you should henceforth give up self, entirely to the power of His Spirit. Do you suppose that a painter would want to work out a beautiful picture, on a canvas which did not belong to him? No, yet people want Jesus Christ to destroy temper or that other sin, while as yet they have not yielded themselves utterly unto His commands.

Sel. by Sister Jeannette Poorman

ALL THINGS IN JESUS

"For He satisfieth the longing soul, and filleth the hungry soul with goodness". (Ps. 107:9).

Friends all around me are trying to find

What the heart yearns for, by sin undermined;

I have the secret, I know where 'tis found,

Only true pleasures in Jesus abound.

—0—

RELIEF BOARD

Ord L. Strayer, Chairman
P. O. Bx. 246
Vienna, Va.

Kyle T. Reed, Secretary
Minburn, Iowa

Newton Jamison, Treasurer
Quinter, Kansas

Ezra Beery
r 1, Union, Ohio

Paul Byfield
r 1, Bx 768
Modesto, Calif.

BIBLE STUDY BOARD

Ammon Keller, Chairman
R. 5, Lebanon, Pa.

Vern Hostetler, Secretary
Montpelier, Ohio.

Ben Klepinger, Treasurer
R. 2, Brookville, Ohio.

Edward Johnson
R 2, Wauseon, Ohio.

George Dorsey
Bx 58, Salisbury, Pa.

OFFICIAL DIRECTORY

Board of Publication

Harry Andrews, Chairman,
R. 1, Grandview, Mo.

Edward Johnson, Vice-Chm.
R. 2, Wauseon, Ohio.

Paul R. Myers, Secretary,
Box 117, Greentown, Ohio.

Roscoe Q. E. Reed, Treasurer,
Snowville, Va.

James Kegerreis,
Bx 84, Strausstown, Pa.

Howard J. Surbey,
R. 2, Taneytown, Md.
Ex-Officio.

Board of Trustees

Lawrence Kreider, Chairman,
9005 W. 3rd St., Dayton 7, Ohio.

A. G. Fahnestock, Secretary,
R. R. 3, Lititz, Pa.

David F. Ebling, Treasurer,
Bethel, Pa.

General Mission Board

Ammon Keller, Chairman
r 5 Lebanon, Pa.

Herbert Parker, Secretary
r 3 Arcanum, Ohio

David Ebling, Treasurer
Bx. 28 Bethel, Pa.

Harry Andrews
r 1 Grandview, Mo.

Paul R. Myers
Greentown, Ohio

W. S. Reed,
Waukee, Iowa.

Galen Harlacher,
Newberg, Ore.

W. E. Bashor,
Turlock, Calif.

All contributions to the various boards should be made out to the Treasury, but sent to the Secretary for his records.

BIBLE MONITOR

VOL. XXXIV

MAY 15, 1956

No. 10

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SHALL SO COME IN LIKE MANNER

"When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" Acts 1:9-11.

Here we find Christ and His disciples on Mt. Olivet, or the Mount of Olives as it is often called, as He is about to depart from them in person, just forty days after His resurrection. He very vividly promises them the power of the Holy Spirit and also tells them that they shall be witnesses of Him; here, there and unto the uttermost parts of the earth. Luke 24:50 tells us that He blessed them and departed. They saw Him taken up and disappearing into a cloud. No doubt it was a bright cloud such as that on the mount of transfiguration Matt 17:5.

It was so wonderful, so miraculous, such a proof that He really was the Son of God, that other things did not enter their minds and they continued to gaze at the place whence He disappeared. Perhaps this was one of the greatest things they were promised. Jno. 1:50. The angels are often spoken of as coming and going in a cloud. He made the clouds His Chariot, as we read of in Psa. 104:3, "Who maketh the clouds his chariot: who walketh upon the wings of the wind".

What became of Him after that? If we properly accept and serve Him we shall know some great day. Perhaps we find the answer in Dan. 7:13-14, "I saw in the night, visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed".

Without question this was a dis-

couragement to the disciples; for He did not establish the earthly power they had so longed for and because they were losing His companionship also. But also He made a very, very, great promise to them and to us. Note the latter part of our text; He is coming again with power, grandeur, and with the ease of which He left. "Two men shall be in the field; the one shall be taken, and the other left, and they answered and said unto him, Where, Lord? And he said unto them, Whosoever the body is, thither will the eagles be gathered together", Luke 17:36-37.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" Heb. 12:1-2. It should be a great encouragement unto us, to read such beautiful, everlasting promises like these and know that they were spoken of One who was able to fulfil them. What He has promised will take place in due season. Are we looking for that time? Are we definitely getting ready? "Nevertheless when the Son of man cometh, shall he find faith on the earth?"

OUR FIRST LOVE

Real love is of divine origin, it comes straight from the throne of God. God freely gives this love by the operation of His Spirit, to everyone who will receive His Son as his own personal Saviour. This is the love that over-whelms the heart as soon as true faith in Christ is exercised. This is the love that makes it possible to stand up and to triumph under the irritations of life. It is a growing love. It's possessor gives himself cheerfully to the yoke of Christ, to do whatever He shall require.

This love makes life beautiful: encouraging, beneficent, helpful self-effacing, self-emptying. In a thousand ways, the christian will be called upon to assume some unwanted responsibility, some unasked for duty, some unsought association; perhaps each one is irksome to us. How shall it be borne with grace? Only by love—divine love. Indeed this kind of love is transforming, it makes the trial a joy and source of blessing. It renders the imposed upon sweet, patient, humble, kind and helpful.

For example, there was an aged mother-in-law who couldn't live alone any longer, she was feeble and didn't think as clearly as formerly, sometimes she became confused and did strange things. It was irritating, unless divine love was exercised in her behalf; human love couldn't do it, for human love is basically

selfish. What about the "thorn in the flesh" as Paul called his physical weakness. Self rebels against such things and often makes the afflicted life sour. But love from on High transforms the entire matter into an opportunity, a chance to prove God's wisdom in premitting the illness.

Paul found he could do greater things for God in his weakness, than he had ever been able to accomplish in the days of physical strength. Love did it. Love is the cushion of grease at the creaking joints of life. Love is the oil lubricating all the rubbing parts of life's complicated machinery. Love is the tender hand supporting the faltering step. Love is the guiding light in the midst of earth's great darkness. Love is the shelter from the storms of life, of old age, of helpless childhood, of lonely hearts.

This is the love for which, as the song writer said, The world is dying. Yet God has so much of this love to give us, if we will only go to Him, confess our poverty, open our hearts and lives for Him; to bestow this love. Oh for grace to scrap all of our selfish living and resolve to live only for God's glory, by the power of His own divine love, filling all of our being by the operation of the Holy Spirit.

For if love does it, it wins every time. It makes life sweet and beautiful. Put on love and the humps and knocks of life will not hurt so much.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you, The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen", 2 Cor 13:11, 14.

Sel. by Sister Lulu M. Kesler.

UNITY IN THE SPIRIT OF CHRIST

"Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of stature of the fullness of Christ", Eph. 4:13. This text has under consideration two ideas of facts. First, a recognition of the wonderful dispensation of the grace and salvation of the Gentiles. Second, it points to that high plane of Christian piety and "holiness, without which no man can see the Lord", Heb. 12:14, which can only be attained through the unity of the Spirit which inspires and leads up above the carnal desires of the flesh, to that high plane of spirituality where superiority and excellency dwell.

In this text we have four essentials that are indispensable to any Christian life. These four requisites are faith, knowledge, a perfect man, and the fullness of Christ. These are the Christian graces and principles of the Spirit. "Brethren, I count not myself to have apprehended: but this one thing I do, for-

BIBLE MONITOR

Taneytown, Md., May 15, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

getting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us mind the same same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly

things," Phil. 3:13-19.

Hence we see Unity means and signifies concord, not discord. Unity implies unison with Christ and His teachings and not dissensions. Unity teaches us uniformity, agreement and harmony in the church, which was the great burden of Jesus' high priestly prayer, Jno. 17:11. Paul pleads for the same unity, "Now I beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

Gospel unity is that great principle or peculiarity that distinguishes Christianity from the world. Our unison with Christ through faith that "worketh by love", Gal. 5:6. Gospel unity is the actuating impulse that moves and inspires to loving service and reverential obedience to all gospel requisites. This union among christians is the principle that unifies, binds them in fellowship and service, seeks each other's welfare and the glory of God. Hence unity is the vital and burning need of the church today, which alone, will insure against discension. United we stand, divided we fall. So let us pray and work for "the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ—J. F. Britton in Feb. 1924 Bible Monitor.

Program for General Conference

JUNE 9 - 13, 1956

Rhodes Grove, near Greencastle, Pa.

PREACHING PROGRAM FOR GENERAL CONFERENCE

Time	Speaker	
Sat. PM	Homer Mellott	One life, how are you using it?
	Donald Ecker	Subject to be selected
Sat.. Eve.	Elder Otto Harris	Acts 16:30
Sun. AM	Elder Edward Johnson	The Changeless Word.
		Psalms 119:89
	Elder H. J. Surbey	The Devil Troubleth Night and Day
Sun. PM	Elder Roscoe Reed	What lack I yet? Matt. 19:20
	Elder David F. Ebling	Subject to be selected
Sun. Eve.	Elder O. T. Jamison	The Tongue. James 3
	Elder Geo. Replogle	Walking with God. Gen. 5:24
Mon. AM	Bible Study Board	
	Bro. Owen Mallow	Days of Noah & Christ's 2nd Coming. Matt. 27:37-40
Mon. PM	Bro. Laverne Keeny	Christianity
	Bro. Emery Wertz	Marriage and the Home
Mon. Eve.	Elder J. F. Swallow	My Church. Matt. 16, 18
	Elder W. S. Reed	Little Things. Matt. 5:19; Luke 16:10
Tue. AM	Bible Study Board	
	Bro. Paul Reed	Subject to be selected
Tues. PM	Bro. Eldon Flory	Fulfillment
	Bro. Howard Myers	The Christian and the World.
		I Jno. 5:19
Tue. Eve.	Elder Ord L. Strayer	Who is my Neighbor?
	Elder Geo. Dorsey	Daniel's Firmness. Dan. 1:8

NEWS ITEMS

GENERAL MISSION BOARD

Will all members of the General Mission Board, make a special effort to be present at Conference Grounds, Saturday morning, June 9, at 9 A. M., for a very important Board Meeting.

Ammon B. Keller, chairman.

MINISTERIAL LIST

Please make the following corrections in your February 15, Bible Monitor:

Ecker, Donald F., R. 2, Hartville, Ohio, M.

Kleplinger, Benjamin S., R. 2, Brookville, Ohio, E.

Roesch, Melvin, Paw Paw, W. Va., E.

Wertz, Emery, McClave, Colo., M.

CONFERENCE FINAL.

JUNE 9-13

Take note:

1. Bring your own pillow cases and sheets, and assure yourself greater comfort by bringing an extra blanket or two.

2. Mail sent to Conference grounds will be addressed: Chambersburg, Penna., R. D. #6, c/o Rhodes Grove Camp.

3. No house trailers will be permitted on the grounds. If you travel with a trailer, well, but you will be lodged in a cabin during Conference.

4. Because we expect an overflow attendance, please send me your

request for reservation as soon as possible.

Ray S. Shank, Chairman
216 West Marble St.
Mechanicsburg Pa.

ANTIOCH, W. Va.

The Ridge Congregation met in Council March 24. The meeting was called to order by Elder W. A. Taylor, with the reading of Psalms 113 and prayer. All business was taken care of in a christian manner. An Evangelist was chosen for this year, date and evangelist will be announced later. Hymn no 507 was sung and Bro. Otto Harris closed with prayer.

Sister Irene Harris, Cor.

CLEARVILLE, PA.

The Ward's Dunkard Brethren church located near Clearville, Pa., wishes to express their appreciation to the General Mission Board, for the help which has been extended towards them; for the strengthening of the church and the community, by the visiting brethren each month. Their labors mean much to this area, that the good seed, which has been sown, may bring forth a hundred fold unto God's Kingdom.

Our services continue for full time, first and third Sunday by Bro. Owen Mallow, second and fourth Sunday by visiting brethren. All that can come and share with us, in these services of the Master, will be appreciated.

Bro. and Sister David Ebling

were with us the fourth Sunday in April. Bro. Ebling gave us a very inspiring message from God's Holy Word. We appreciate all our dear Brethren and Sisters, who come from afar and near to help us and take part in our services. We enjoy the fellowship with those of like precious faith. We feel that these visiting brethren and sisters, coming to us for worship, will be a great help to our little group here at Ward's church.

May God richly bless them in their work here and elsewhere. We are so few in number, we ask the prayers of the Brotherhood in our behalf, that the work may prosper and grow in number, as well as spiritually.

Sister Retha Mallow.

PUBLICATION BOARD

Please do not forget your offering for the support of the Publication Board, sometime during the month of June.

PENTECOST

Pentecost with its supernatural happenings is something that always holds our attention. It is easy to talk about, but often quite hard to put into practice. We enjoy the "sound of a mighty rushing wind," and the tongues of fire falling on Believers, but hesitate to make this experience ours.

At Pentecost a mighty power was loosed. It has been of no small con-

cern of this nation how to control atomic power, because of its destructiveness. It should be of great concern to the church how to get more Holy Ghost power which is by far a greater and important power (for it is a saving power), to control and direct our lives. Man left to himself is out of control; evil factors divert his ambitions, but Holy Ghost power will make him a "burning and shining light."

Pentecostal power is the one great need of the Church today. But many say it will never come again as at the first Pentecost. A downpouring of spiritual power will return, when like those first disciples, the Believers enter the Upper Room of faith and prayer. The Church is like unto a parched ground and wilting crops in a period of drought, but our faith and expectant prayers can bring down a shower of blessing:

"There shall be showers of blessing.

Precious reviving again;

Over the hills and the valleys,

Sound of abundance of rain."

We now live in the third phase of the manifestation of God; the Holy Ghost age: "And I will pray the Father, that He shall give you another Comforter, that he may abide with you forever:" (John 14: 16). This is the most blessed age of all. To have an everlasting guide to direct our steps in this dark and deceitful world certainly is a token of love and mercy of our Creator

and a life-saver for us.

On Pentecost the church was endowed with power which then was and ever shall be its true life and its highest success. The great task of spreading the gospel has been placed upon her shoulders, with the expectation that man will thereby be won to Christ. The power to convert, to regenerate the human heart lies not in any human source. It is always the powerful moving of the Holy Spirit upon the heart. It is our duty to make known the Word and it is the work of the Holy Ghost to place the Word with conviction upon the heart.

To have a repetition of Pentecost seems so impossible to many; Why? The Twelve were not exceptional men above all others. There could be found eleven such men in the Church today. They were unschooled, men of no particular reputation, one became reputation, one denied Him with cursing, they all deserted Him and fled. Jesus knew better than anyone else how unfit they were, but He promised to empower and furnish them. This much Jesus has promised to any and all who will forsake all and follow Him. What great things could be accomplished if Jesus could thoroughly furnish His disciples! It is not money, music, or preaching that makes a church; it is the power of God working in and through men.

Jesus testified that John the Baptist was a "burning and shining

light" (John 5:25), and John the Baptist prophesied of Jesus: "He shall baptize you with the Holy Ghost and fire". The New Testament presents fire as a sign of God's holy purposes, and on the day of Pentecost the Holy Ghost came upon them in "tongues of fire" and the weak apostles became enlightened and empowered men, whose personalities were aflame with fire from heaven. Such the like is possible today. God, immortality, prayer, brotherhood—these are old and even new truths which make the lamps of human life to burn and shine. While it is true that all Christians have the Holy Spirit, "If any man have not the Spirit of Christ, he is none of His" (Rom. 8:9), at the same time we must recognize that to have the Spirit is one thing and to be filled with the Spirit is quite another. And to be thoroughly furnished to carry out the mission a Christian must be "filled with the Spirit."

The Spirit guides, strengthens, and comforts the Christian and convinces the world of the reality of sin, righteousness, and judgment.

Sel. from Messenger of Truth.

A CHRISTIAN

Christian, by Dr. Johnson, is defined "a professor of the religion of Christ"; but in reality a Christian is more than a professor of christianity. He is one who imbibes the Spirit, participates in the grace, and

is obedient to the will of Christ. Christians may be considered as nominal and real. There are vast numbers who are called Christians, not because they possess any love for Christ, but because they happen to be born in a Christian country, educated by Christian parents and perhaps sometimes attend Christian worship. There are also many whose minds are well informed respecting the Christian system, who prefer it to every other, and who make an open profession of it; and yet, after all, feel but little of the real power of Christianity.

A real Christian is one whose understanding is enlightened by the influences of divine grace, who is convinced of the depravity of his nature, who sees his own inability to help himself, who is taught to behold God as the chief good, the Lord Jesus as the only way to obtain felicity, and that the Holy Spirit is the grand agent in applying the blessing of the Gospel to his soul. His heart is renovated, and inclined to revere, honor, worship, trust in, and live to God. His affections are elevated above the world, and center in God alone. He embraces Him as His portion, loves Him supremely, and is zealous in the defense and support of His cause. His temper is regulated, his powers aroused to vigorous action, his thoughts spiritual, and his general deportment amiable and uniform.

In comparison the true Christian

character exceeds all others, as God understands it, as much as the blaze of the meridian sun outshine the feeble light of the glowworm. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these", Mark 12:30-31.

Sel. The Vindicator

THE LIQUOR PROBLEM TODAY

Suggested Scripture: Isa. 57:14

But the worst of all... is the systematic alcoholizing of mankind on the strength of a bad custom which is old enough, to be sure, but which has become an acute pestilence in our modern civilization."—Dr. August Forel, University of Zurich.

Introductory

Step into the elevator, please. We are going up, up, up, far enough to get a really comprehensive view of the liquor problem in all of its aspects. If we are to understand it, we must rise above both time and place, for the alcohol question is not the same everywhere nor is it the same at all times. It offers an individual problem. It is social, economic and political. It is related to all living so that when living alters its pattern, the problem alters likewise.

What is the problem today?

It is individual. Shall I drink? If I do, what will it do to my body? to my brain? How will it affect my chance of happiness in life? Will it seriously imperil my opportunity to secure a competence and enjoy the many satisfactions which are associated with a reasonable income? What will it mean to my health? If I marry, will my chance of happiness be less or greater if I drink? What about my children and the home that I will establish for them?

The question is social and economic

Every drink consumed supports (1) a trade, (2) custom. Is the trade in alcoholic liquors a menace to the country or is it not? What is the economic aspect of the enormous expenditure for drink? Does the man who drinks moderately have any responsibility for the social delinquency of those who do not drink moderately?

The question is political

The drink trade does not exist anywhere in the United States except (1) as an outlaw and a recognized enemy of organized society, or (2) by the permission and protection of government. The influences of the drink traffic and of the drink habit upon all phases of modern life are so great that every civilized government recognizes that it can not be treated as other legitimate traffics are treated. Governments must have a definite political policy in regard to it and this policy must be far-reach-

ing in detail. In the words of Theodore Roosevelt, when he was police commissioner of New York City and a delegation of saloonkeepers approached him to protest against the closing of saloons on Sunday, "The liquor business does not stand on the same footing with other occupations. It tends to produce criminality in the population at large and lawbreaking among the saloonkeepers themselves."

What is the Christian attitude?

The determination of a Christian attitude toward the problem must take into consideration all of its various phases and, certainly, the elements of time and place. In the time of Christ a deeply religious and conscientious Jew may have used wine in his household because the wells were polluted and dangerous; certainly he knew nothing of the scientific facts in regard to alcohol which are available to every intelligent person today. He considered water "unhealthful", and so it was when slops were thrown into the street from the upper windows of city dwellings. His descendants can step to a water tap in any city in the United States and draw freely the most healthful of all beverages. What might have been reasonable and right under the conditions of life in Palestine two thousand years ago may be entirely wrong in the modern environment.

What is alcohol?

Napoleon was a little man but he

wrote the Napoleonic code, sent millions of men into battle with fanatical devotion, murdered hundreds of thousands, and changed the course of human history. Let us step through the microscope as Alice stepped through the looking glass and meet a smaller Napoleon, so small that he (or it) is able to float through the air. This Napoleon is one of the highest forms of plant life or perhaps he is one of the lowest forms of animal life; we can not be quite certain about it, but opinion veers toward the side of the vegetable kingdom. The alcohol ferment is a minute living organism, capable of assimilating food, eliminating waste products, growing and multiplying. Tiny as it is, it has probably had a greater influence upon the destiny of the human race than had Napoleon, a greater influence upon all of the conquerors who preceded him or will follow him. Alcohol, the waste product or excretion of this organism, has certainly done more to shape human history than any other chemical commodity. We are speaking of ethyl alcohol, ordinarily found in alcoholic beverages such as beer, wine and whisky. It is a habit-forming, irritant, narcotic, depressant drug with a surprisingly large number of legitimate uses in industry and the scientific world and one great misuse. It seems to be the universal law of nature that the waste product of any human organization is poisonous to itself and to

any higher form of life so that when the alcohol ferment produces alcohol to the extent of 13.5 per cent from the liquid in which it is working, it is itself poisoned. Wines, whiskies and other alcoholic beverages containing a greater percentage of alcohol can only be produced by distillation, which is a process of boiling off the alcohol, catching the vapor and condensing it. The Arabians discovered this process in the tenth century and with a flash of understanding named the product "al-ghole" or "the evil spirit" Alcohol is a poison of the same general character as chloroform.

The qualities of alcohol which make it so significant to the race

Alcohol has three characteristic qualities which make it of tremendous significance to the individual and the race when it is used as a beverage. (1) It is dehydrating; that is, it has an affinity for water. (2) It has an affinity for fats. (3) It is habit-forming; that is, when it is used the body tends to establish a certain degree of "tolerance" so that an increased quantity is constantly required to give a like effect.

Alcohol is a dehydrant

Alcohol is commonly used in the home and hospital as a drying agency and all of us know how refreshing and cooling it is as a rub. If the back of your hand is covered with perspiration, a few drops of alcohol will dry it immediately. The most "solid citizen" is really in large

part water and anything but solid. Water composes approximately two-thirds of the body. The bones contain about 22 per cent, the blood 79 per cent, the brain 75 per cent. We breathe out of our bodies every twenty-four hours about a pound of water and during the course of a long lifetime we must drink at least seven thousand gallons in order to replace the moisture lost from the tissues. It is not surprising then that when alcohol is taken into the body, it injures not only the tissues themselves but the functioning of every organ, and this injury is all the more prompt and all the greater because alcohol in the ordinary sense is not digested at all; it is taken into the blood stream unchanged and is carried by the blood to the uttermost limits of the body's organization.

The effect upon digestion

Perhaps on the occasion of a dinner engagement your hostess has offered you a cocktail in the drawing room before dinner is announced. She wished to stimulate your appetite, and if you demurred perhaps she said, "Oh, one cocktail won't harm. It will simply make you enjoy your dinner and help digestion". Suppose you invite your hostess, Mrs. Swank, into the laboratory for a moment.

"Mrs. Swank, we will drop this bit of sugar and this bit of bread into the vial containing water. Note that both of them are quickly broken down. Now let us drop another

lump of sugar and another bit of bread into the vial of alcohol. The lump of sugar is not affected at all. The bread hardens slowly. Now we will try a bit of meat. See, it is also becomes harder. Now the white of an egg; it is quickly cooked. Notice that when the meat and the egg are dropped into the water, the meat remains soft and the egg is quickly broken up." How does a cocktail help digestion? How can it possibly help digestion? It is a very peculiar and striking thing that what alcohol dissolves, will not be dissolved in water; and what water dissolves alcohol will almost invariably harden. This very fact explains the enormous value of alcohol in industry. It is needed to break down fats and oils which water will not affect. By its use we make varnish and dissolve camphor. Add it to water and oil and they will "mix" despite the old saying.

But since alcohol and water are quite opposite in their effects upon digestion, it follows that if water is in all ordinary circumstances useful in the body, alcohol is quite the contrary.

Alcohol and the organs

As soon as alcohol enters the blood, it begins to injure the red blood corpuscles, the conveyors of oxygen. They shrink and alcohol, combining with their oxygen, allows waste to accumulate. Sometimes heavy drinking causes the fibrin to coagulate but when taken into the body much

diluted, alcohol causes the blood to become thinner so that the faces of chronic drinkers are often red, inflamed and covered with blotches.

When the blood reaches the lungs to do the business of exchanging carbonic acid gas for fresh oxygen through the thin walls of sixty million air pouches, the tendency of alcohol to unite with oxygen and to remove the moisture from everything with which it comes in contact seriously hinders the oxygenation of the blood.

Health defenders of the body

While the red blood corpuscles have the duty of conveying oxygen where it is needed, the white blood corpuscles constitute the body's standing army or policemen charged with the duty of attacking and destroying foreign matter such as dust or disease germs. They attack a germ by throwing out processes of their protoplasm, enclosing it and afterward digesting it. Because of their tiny size, they are able not only to stream through the blood but to pass through the tissues. If microbes or chemical irritants are present in one particular part of the body, these white blood cells leave the blood vessels in large numbers and stream toward the point affected. They then attack the germs and destroy them but in doing so many are themselves destroyed and their dead bodies, along with the fluids of the inflamed tissues, form pus as it is exhibited in any boil or

abscess. The phagocytes are assisted in cleaning the disease germs out of the body by substances which are poisonous to the microbes, called opsonins. Dr. Charles E. Stewart of Battle Creek found as a result of experiments that the bodily resistance to disease was considerably lowered by the administration of as small a quantity as two ounces of port wine.

Everywhere alcohol ranges through the body, gangster fashion, robbing the tissues of water, hardening muscular fiber, disturbing the functioning of the organs. The oxidation of wastes matter is impeded. The blood vessels lose their elasticity. Chronic drinking results in a liver reduced in size and so hard that it is called hobnailed. Circulation, digestion, respiration are injured, the body not only being deprived of needed water but of oxygen.

If these things are true, and they are universally acknowledged to be true in the scientific world, what price cocktails?

Questions

1. What in detail are the major differences in the required behavior of a savage..... a barbarian....., a civilized man.....?

2. What is the chief difference in the matter of strain upon early man and modern man?

3. In your opinion, does the existence of alcohol in nature serve as a justification for its use as a beverage? By Deets Pickett, Selected

WHAT HINDERS PRAYER

"If I regard iniquity in my heart, the Lord will not hear me." Here is the great love of the Father. Here is the heart that broods over His children with unutterable love. How alert that Divine ear is, to listen, none of us can know. A thought, a wish, He hears it; a longing to be better, a longing to be free, the feeblest flutter of a soul's love, He discovers.

His ear is never heavy, that it cannot hear. If any of us seem to cry and not be heard, the fault is in our cry and not in Him, let us always believe that. But still, If I regard iniquity in my heart, the Lord will not hear me". What strikes us, in the condition which David describes, is its deliberateness. It is not something into which a man may fall out of weakness and almost without knowing it.

To regard iniquity is a voluntary act. The man or woman chooses the sin, and chooses to cling unto it. The deliberateness may cloak itself and try to pass for a necessity. You may lay the blame on circumstances, on temperament, on education, on almost anything; but all the time, down at the bottom of your heart, in the moment when you are sincerely honest, you know which are the sins you choose, yes, the sins to which you open the gate. You can tell them by a certain confidence in their step as they enter and walk through the

streets of your heart; they are different from those that have climbed in over the unguarded wall. It is man's obstinacy, not God's reluctance, that keeps back the mercy.

Sel. Sister Jeanette Poorman.

IMPERFECT CHURCHES

We sometimes speak and write of past days as if they were the best ones. In some respects they were; but in other respects they were not nearly as good as the present, largely because of the inventions and discoveries which have given the present generation advantages over any preceding. It has become possible for man to travel more, see more, and learn more in a few short years than one of the patriarchs could have traveled and learned and seen in hundreds of years.

Once in a while we hear someone speak of the church as if all the good things, all the consecration, faith and devotions belonged to the past. But the church, being composed of fallible men ever has been and ever will be imperfect. There have been times when it was much better than at other times, as soon after Pentecost when "the multitude of them that believed were of one heart and of one soul." But it was not so very long until the covetousness of Ananias and Sapphira was revealed. And it is very doubtful whether there has been another time, from that day till this, when the same words could have been used in describing the

church as a whole.

We like to think, and we do think and believe, that the eight who came together to organize our church were of one heart and one soul. All their desire was to obey all the commandments of God. But in a few short years after, we read of divisions among them, for they did not all practice the same thing. There has been no other time in our history when the church was as pure and as true as it was at the beginning. This is no doubt true of every denomination in existence. At first they were usually eager to do all of God's will; but as the years passed they gave up more and more of God's Will and did the will of man instead. Man tends to lose his implicit faith in the Lord as he increases in wisdom; and this because he, little by little, lets go of the things of God instead of cleaving to them as his life.

We ought not to stand still after we come out as followers of Christ; we must grow in grace and in knowledge of the truth. Paul recognized this in his work. Some were still babes in Christ when they should have been men. We cannot at first understand all that we should of the things of God. We must study, must draw closer to God, must daily ask Him to lead us into all the truth. The church has made mistakes in the past; it has failed to grasp the meaning of some parts of the Word: but it was a mistake of

the head and not of the heart. The effort was to draw closer to the Master in faith and practice. There was no turning away from the commandments and setting up in their stead the doctrines of men. The church was not yet proud that it knew so much, did not think that it had need of nothing, did not claim to be perfect, but sought to go on toward perfection.

If our church in the past was not perfect, what shall we say of her at the present time? Is she drawing closer to the Lord? Does she strive more earnestly to observe the all things commanded by Christ and later by the apostles as moved by the Holy Spirit? It seems to us that she is getting farther away from the things which she should hold fast. Some who used to stand firm for the whole Word of God, now express doubts about part of it. Yet they claim to have the same faith that they did. They are like Saul, who said he had "obeyed the voice of the Lord" when he had not and was rejected for disobedience while protesting that he was obedient. God does not change as man does; and if He rejected a chosen king along ago, for failure to obey, can we expect Him to do otherwise in these days? We think not.

The people then followed the king; and now they follow the leaders. The responsibility rests very largely upon the leaders, and if they go wrong they must answer for the

harm. So many do not read what God has said, but take the word of their ministers for it. If the ministers speak as did Christ, taking nothing from and adding nothing to the Word, then those who follow them are safe; but not otherwise. When a minister begins to speculate as to whether God meant what He said, then that minister is no longer a safe leader, is no longer fit to stand in the pulpit and pretend to preach Christ to a dying world; for a preacher, who has ceased to be true, is like salt which has lost its savour and is fit only to be cast out. Would that believers would compare what their preacher tells, with what the Lord has said. If they did so and were faithful to God, many preachers, who are very popular now, would be out of a job.

The church is not perfect, and probably never will be perfect, until Christ comes and separates the bad from the good. But the church ought to be better than it is, ought to be more careful to obey all the commandments, ought to remove whatever is false and misleading. Instead of becoming more tolerant of sin, she ought to be more zealous to keep the body pure and undefiled. We must remember that the church is the bride of Christ, and that He knows all about her. If she is not faithful He will reject her, just as the messages to the churches in revelations, rejected nearly all of them. The church is far from being what

she should be; and the reason is that the members will not do what they know they ought to do: they cry Lord, Lord and at the same time refuse to do the things which the Lord has said they must do in order to be saved.

What is to be the end? That depends upon what the church does. If she repents of her wrong-doings, if she will cease to do evil and learn to do well, if she will turn away from all false leading, then there is nothing for her to fear now or anytime; for sin cannot harm her. But if she will not repent and turn away from evil, she must not expect to be blessed and kept by the hand of the Lord. The church is what the members make her: she cannot be good and true if the members are false and untrue. The only way is for us to follow more closely in the steps of Christ. As we increase in obedience and holiness, the body increases in these also. Jesus is our only Master; He is the only person having authority to tell us what to do to be saved: He has laid down the conditions on which we may gain life everlasting. There are no other conditions on which any dependence can be placed.

May the Lord help us individually and collectively to be true to His teachings, so long as life lasts; and then we know that He will give us a happy entrance into that other and better world. Though the church is not perfect, we can help to make it

better than it is. If we do not so direct ourselves, that we are working toward this end, we shall be disappointed in the final call to Eternal Glory.

B. E. Kesler in Feb 1924
Bible Monitor.

INTERCESSION

Lord Jesus, when I come in prayer
To intercede for loved ones dear,
I pause, and in the quiet wait
Until I feel Thy presence near.

Then, when I know that Thou art
there,

I offer adoration, praise,
And thankfulness for all Thy gifts;
And wilt Thou, too, my sins erase?

Now, Lord, in deep humility
And faith that Thou wilt answer
prayer,

I bring before Thee, one by one
All these who need Thy love and
care.

Lord, now a vision comes to me:
I see Thee stand with outstretched
hand

To welcome each and every one,
For Thou hast answered trusting

Into Thy presence each one comes
And at Thy feet his burdens fall;
Then free from weights too large to
bear

I see him standing, straight and tall.

There comes a glow upon each face,
Reflection of Thy boundless love;

Each heart is filled with happiness,
For hope and peace come from
above.

Upon this scene there now shines
down

In benediction, light from heaven.
I seem to hear the angels sing,
I seem to know Thy gifts are given.

And so I leave them, Lord, with
Thee—

Each face alight and free from care.
I thank Thee, Lord, with grateful
heart,

For Thou hast answered trusting
prayer.

Margaret Fineron
Sel. by O. L. Strayer.

PRAYER

There's a holy, high vocation
Needing workers everywhere;
'Tis the highest form of service,
'Tis the ministry of prayer.

No one need stand idly longing
For a place in which to share
Active service for the Master,
There is always room in prayer.

In these days of tribulation,
Wickedness pervades the air,
And the battles we exchange in
Must be won through fervent
prayer.

There's no weapon half so mighty
As the intercessors bear;
Nor a broader field of service
Than the ministry of prayer.

Sel. by Eileen Poorman

HEAVEN

Life changes all our thoughts of
Heaven—

At first, we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal
sight;

But in the afterward of years
It is a more familiar place,
A home unhurt by sighs and tears,
Where waiteth many a well-known
face.

With passing months it comes more
near,

It grows more real day by day—
Not strange or cold, but very dear—
The glad home land, not far away,
Where none are sick, or poor or
lone—

The place where we shall find our
own.

And as we think of all we knew
Who there have met to part no more
Our longing hearts desire home, too,
With all the strife and trouble o'er.

LAMPS OF FRIENDSHIP

The little lamps of friendship
We light along our way,
Go shining on far down the years,
And brighten every day.

'Tis love that keeps them burning,
And sympathy and trust;
God help us that no lamp goes out
Because we let it rust.

—Unknown.

THE STICK-TOGETHER FAMILIES

The stick-together families
Are happier by far,
Than the brothers and the sisters
Who take separate highways are.

The gladdest people living
Are the wholesome folks who
make
A circle at the fireside
That no power but death can
break;

And the finest of conventions
Ever held beneath the sun,
Are the little family gatherings
When the busy day is done.

ALL THINGS

In the beginning God created the
heavens and the earth. The earth
was without form and void, and the
Spirit of God moved upon the face
of the waters, and God said, let
there be light: and there was light.
And God created every living thing,
and God saw everything that he had
made, and behold, it was very good.
And God said, Let us make man in
our image, after our likeness. John
1:3, "All things were made by him:
and without him was not anything
made that was made". Col. 1:15-17.
"Who is the image of the invisible
God, the first born of every creature.
For by him were all things created
that are in heaven, and that are in
earth, visible and invisible. All
things were created by him and for

him. And he is before all things, and by him all things consist". In whom we have redemption through His blood, even the forgiveness of sins, and He is the head of the body, the church: Who is the beginning, the first born from the dead, that in all things He might have the preeminence, that in Him should all fulness dwell.

Heb. 1:1-3, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these latter days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of His power". We ought to give the more earnest heed to the things which we have heard. Heb. 2:10, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings". John 1:11, "He came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name".

Matt. 24, Jesus said unto His disciples, See ye all these things. When Jesus sat at the Mount of Olives, the disciples came unto Him privately, saying, Tell us when shall these things be? What shall be the

sign of thy coming, and the end of the world? Ye shall hear of wars, see that ye be not troubled, for all these things must come to pass. The disciples of John shewed him of all these things. Then Jesus said unto them., Tell John what things ye have seen and heard, how that the blind see, the lame walk, the deaf hear, lepers are cleansed, the dead are raised, and to the poor the gospel is preached. Luke 10:42, "One thing is needful, and Mary hath chosen that good part, which shall not be taken away from her". Luke 12: 29-31, "O ye of little faith? Seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind, for all these things do the nations of the world seek after: and your Father knoweth ye have need of these things, but rather seek ye the kingdom of God: and all these things shall be added unto you".

All things that are written by the prophets concerning the Son of Man shall be accomplished. Luke 21:22, "For these be the days of vengeance, that all things which are written may be fulfilled". V. 26, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth". Matt. 19:16, 20, Good Master, what good thing shall I do, that I may have eternal life? Jesus said, Keep the commandments. The young man saith unto Him, All these things have I kept from my youth up; What lack I yet? Jesus said unto him, Sell that thou

hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me. John 3:35. "The Father loveth the Son, and hath given all things into his hand". That in Him should all fullness dwell. And having made peace through the blood of His cross, by Him to reconcile all things unto Himself. Even the mystery which hath been hid from ages and from generations, but now is made manifested to His saints. As ye have therefore received Christ Jesus the Lord, so walk ye in Him. Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering and above all these things put on charity, which is the bond of perfectness.

1 Thess. 5:21, "Prove all things, hold fast that which is good", 1 Pet. 4:13, "The end of all things is at hand, and above all things have fervent charity among yourselves". Heb. 4:13, "Neither is there any creature that is not manifest in his sight, but all things are naked and open unto the eyes of him with whom we have to do". Wherefore in all things it behoved Him to be made like unto His brethren. That we may adorn the doctrine of God our Saviour Jesus Christ, in all things. Exhort young men to be sober minded in all things showing a pattern of good works, in doctrine, uncorruptness and sincerity, sound speech that cannot be condemned.

Exhort servants to be obedient unto their master in all things, not purloining, but showing all good fidelity: that they may adorn the doctrine of God our Saviour in all things.

All things in this sense or usage, in the scripture, would mean or take in, all that Jesus and His apostles taught, the whole truth and nothing but the truth. Like the apostle Paul declared, he shunned not to declare the whole counsel of God. So all things takes in a large scope of things or objects. Faith is the substance of things hoped for, the evidence of things not seen. Things may mean: any or all distinct objects, any kind of belongings. We are admonished to guard against evil and to cleave to that which is good, just and right.

1 Tim. 4:8, "Godliness is profitable unto all things, having the promise of the life that now is, and that which is to come", Tim. 6:13, 17, "I give thee charge in the sight of God, who quickeneth all things. Charge them that are rich in this world, not to trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy". This is a faithful saying, a real fact, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; He gave himself a ransom for all. Who will have all men to be saved and come unto the knowledge of the truth. Knowing brethren beloved, your election of God. For our gospel came not unto you in

word only, but also in power, and in the Holy Ghost. The apostle Paul did not at any any time use flattering words, nor of men sought he glory. For what is our hope, or joy or crown of rejoicing? That ye may approve the things that are excellence. For all seek their own and not the things which are of Jesus Christ.

Eph. 1:9-10, "Having made known unto us the mystery of his will. . . that in the dispensation of the fullness of times he might gather together in one all things in Christ". It is now revealed unto His holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs and of the same body and partakers of His promise in Christ by the gospel. Whereof I (Paul) was made a minister, that I should preach among the Gentiles, the unsearchable riches of Christ. Our Lord Jesus never taught the Gentiles, the Gentile age or dispensation did not come in till after Jesus died on Calvary's cross. He came to His own, the Jews or Israel. It was so ordained that the apostle was a chosen vessel to preach and deliver the Gospel to the Gentiles. Jesus died and fulfilled the Mosaic law. He was the end of the law. The Gentiles are not obligated to keep the Mosaic law.

Eph. 3:1-2, "For this cause I (Paul) the prisoner of Jesus Christ for you Gentiles. If ye have heard of the dispensation of the grace of God

which is given me to you-ward". That Christ may dwell in your hearts by faith. Speaking the truth in love, and may grow up into him in all things which is the head even Christ. All things which are re-proved are made manifest by the light. Wherefore be ye not unwise, but knowing or understanding what the will of the Lord is. Some ministers are still preaching and teaching the Mosaic law. 2 Tim. 1:12, Paul tells us, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him". Rom. 8:28, "We know that all things work together for good to them that love God, to them who are called according to his purpose". For I know that in the flesh dwelleth no good thing, for they that are after the flesh, mind the things of the flesh, but they that are after the Spirit, the things of the Spirit.

What shall we say to these things, if God be for us who can be against us, nay in all these things we are more than conquerors through him that loved us. How beautiful are the feet of those who preach the gospel of peace and bring glad tidings of good things. For I Paul speak to you Gentiles in as much as I am the apostle of the Gentiles, I magnify mine office. Provide things honest in the sight of all men. Mind not high things but condescend to men of low estate. Let us therefore follow after the things which make for

peace, and things wherewith one may edify another. For he that in these things serveth Christ is acceptable to God, and approved of men, whatsoever things were written aforetime were written for our learning. The Spirit searcheth all things, yea the deep things of God. It is written, eye hath not seen, nor ear heard neither have it entered into the heart of man the things which God hath prepared for them that love him.

One Lord Jesus Christ, by whom are all things and we by Him. When I (Paul) preach the gospel, I make the gospel of Christ without charge that I abuse not my power in the gospel. Let all things be done decently and in order. If any man think himself spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. For we look not at the things which are seen, but at the things that are not seen. The things which are not seen are eternal, but the things which are seen are temporal. These things have I spoken unto you, yet being present with you. The comforter which is the Holy Ghost, whom He will send in My name, He shall teach you all things and bring all things to your remembrance.

It is one thing to read the Bible through,
Another thing to read to learn and do,

While some read it with but little care

Hoping to find some contradiction there.

For every passage in the book they bend,

To make it suit their important end.

I fear there are but few, who read it right.

Wm. N. Kinsley,
Hartville, Ohio.

IF YOU COULD LIVE YOUR LIFE OVER

If you could live your life over
What changes would you make?
Would you walk each mile
With a song and smile;
Or would you make the same mistakes?

If you could live your life over,
Would you be more kind and true?
Would you love your neighbor as yourself,
Or frown and say you're through?

If you could live your life over,
What good would you try to do?
Would you lend a hand
To the man that's down,
Forget what he owes, or sue?

If you could live your life over,
What would you do with your time?
Would you use it wisely
With deeds that would pay,
Or waste it and fill it with crime?

If you could live your life over,
Would you grumble, curse, or pray?
When things go wrong,
Would you sing that song,
Cry, or smile the tears away?

If you could live your life over,
Would you greet each day with a
smile?

Cheer the one whose blue
And be ever true,

Or pout, and complain of your
trials?

If you could live your life over,
Just what would you do worth-
while?

Would you be that "big-shot"

In the eyes of the world,

Or please God with your humble
style?

Mrs. Lloyd Wilson

Sel. by—Sister Eileen Poorman

THE TONGUE

Is: "A world of iniquity"

"Set on fire of hell"

"Tamed by no man"

"An unruly evil"

"Full of deadly poison."

It "Boasteth great things"

"Defileth the whole body"

"Setteth on fire the course of na-
ture." —James.

DAILY DEVOTIONS FOR JUNE 1956

THE PURPOSE OF JESUS IN
THE WORLD

Memory verse, Eph. 1:7, "In whom

we have redemption through
his blood the forgiveness of
sins, according to the riches
of his grace"

Fri. 1—I Cor. 1:23-31.

Sat. 2—Rom. 3:19-31.

Memory verse, I Tim. 2:5, "For
there is one God, and one medi-
ator between God and men, the
man Christ Jesus."

Sun. 3—Gal. 3:1-14.

Mon. 4—Gal. 4:1-16.

Tues. 5—Col. 1:1-14.

Wed. 6—Titus 2.

Thurs. 7—Heb. 9:1-14.

Fri. 8—I Peter 1:13-25.

Sat. 9—Rev. 5:1-13.

Memory verse Heb. 2:17, "Where-
fore in all things it behoved him
to be made like unto his breth-
ren, that he might be a merci-
ful and faithful high priest in
things pertaining to God, to
make reconciliation for the sins
of the people".

Sun. 10—II Cor. 5:11-21.

Mon. 11—Eph. 2:8-22.

Tues. 12—Psa. 130.

Wed. 13—Luke 2:25-40.

Thurs. 14—Heb. 2.

Fri. 15—Isa. 42:1-9.

Sat. 16—Gal. 6.

Memory verse, Deut. 18:18, "I will
raise them up a prophet from
among their brethren, like unto
thee, and will put my words in
his mouth; and he shall speak
unto them all that I shall com-
mand him".

Sun. 17—John 8:12-28.

Mon. 18—John 12:31-43.

Tues. 19—John 14:8-14.

Wed. 20—Matt. 11:11-30.

Thurs. 21—John 17:1-11.

Fri. 22—Acts 3:11-26.

Sat. 23—I Cor. 2.

Memory verse, Luke 19:10, "For the Son of man is come to seek and to save that which was lost."

Sun. 24—Rom. 10:1-13.

Mon. 25—James 1:12-27.

Tues. 26—II Pet. 1.

Wed. 27—II Peter 3.

Thurs. 28—I Tim. 2.

Fri. 29—Acts 11:1-18.

Sat. 30—Psa. 91.

SUNDAY SCHOOL LESSONS FOR JUNE

PRIMARY LESSONS

June 3—Paul and His Young Helper. Acts 16:1-3, 2 Tim 1:1-5.

June 10—Paul's Shipwreck. Acts 27:20-44.

June 17—Paul writing letters in Prison. Philemon 1:1-25.

June 24—(Review) Missionaries. Acts 26:19-20, 2 Tim. 4:7-8; Matt. 28:19-20.

ADULT LESSONS

June 3—Take heed what ye hear. Mark 4:21-41.

1—Is my faith great enough to overcome the sin of unbelief?

2—Hear and Obey. Christ is Master of the sea, who keeps

Him from being Master of our life?

3—Does the Lord imply that we have little Faith if we fear the storms of life?

June 10—The Devil troubleth night and day. Mark 5:1-20.

1—Evil spirits have great power over man and beast, but there is a greater power—how can we obtain it?

2—Have we ever left Jesus exercise His transforming power in our lives?

3—If our spiritual life is unclean, would we be comparable to the man with the unclean spirit, in the sight of the Lord?

June 17—Faith will destroy fear. Mark 5:21-43.

1—Do we ever possess needless fears or unfounded self-assurances? Which of the two are the greater dangers in?

2—Are we sometimes too hasty in making decisions on the troubles of life, discounting the power of God?

June 24—Jesus sends forth with power. Mark 6:1-13.

1—In the work of Christ thus far what was His greatest hindrance?

2—How great were the assets that the twelve had, as Jesus sent them out?

3—Can the instructions Jesus gave the disciples, before sending them out, be applied to us?

BIBLE MONITOR

VOL. XXXIV

JUNE 1, 1956

No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

LAW ABIDING

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed", Jas. 1:25. We doubt if there is a law which has not been questioned by someone. It's application, it's intent and it's interpretation has brought a wide difference of opinion among its followers. Depending upon the law under consideration, there may be good reasons for questioning it or a diversity of opinion concerning it's application. In fact as long as one does not overstep the laws of common sense or try to force your understanding upon others; it may not make any difference what your opinion of the law is. However when you are concerned with the laws of God or the applications thereof, the consequences will be quite different. God's laws are final and we each are responsible for our application and observance of them.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall

be loved of my Father, and I will love him, and will manifest myself to him", John 14:21. Here we have some very valuable and far-reaching promises. Nothing could be greater and more perfect than; for us to love Christ, to be loved of God and for Christ to show and explain Himself unto us. Our text also promises a blessing for looking into the Words delivered by Christ and the Apostles, continuing in them and doing them to the best of our ability. However as stated above, people form different opinions, make different applications and try different methods; to carry out just the very texts we have cited. This was the case from the time of the early christian church and likely will always be, while we have human minds to deal with. So the early church took a definite step to harmonize the various opinions with the teachings of Christ, "And the apostles and elders came together for to consider of this matter", Acts 15:6. This was a very wise thing and still is if we allow our minds to be guided by the Holy Spirit and meditate upon the teachings of Christ and the apostles.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven", Matt. 7:21. Everyone of us has equal opportunities, providing we each have the same liberty and understanding, but still not every one shall enter into the kingdom. In fact Jesus wondered, "When I come, shall I find faith"? Can it be possible that we, I, may get that far away from the unadulterated Word of God? No, not if we humbly and willingly submit unto the glorious gospel of our Lord and Saviour, but yes, if we argue and scheme for ways to get out of doing the true will of God.

God's laws are broad and far-reaching enough to cover every nation, kindred and tongue; so reasonable and thoughtful consideration must be given them to see that we are properly applying them to the question before us. It is human to err and our carnal nature may try to justify our error, to our own destruction. "Where no counsel is, the people fall: but in the multitude of counsellors there is safety", Prov. 11:14. The matter of observing faithfully the teaching of Christ and the apostles becomes a serious matter when we consider such teaching of our Lord as, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but who-

soever shall do and teach them, the same shall be called great in the kingdom of heaven", Matt. 5:19. It is very serious to break or improperly observe even the least of the commandments, but even worse to teach others to do so. However if we properly observe them and teach others to also do so, we have a wonderful blessing in store for us.

"Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him", 1 John 2:3-4. The apostles wondered how they could know God if they had not seen Him, but they saw and heard Christ and therefore they saw and heard God. We have ample opportunity to see and know Christ and God, through the commandments which were left for us in the New Testament. God lives by truth and we must have truth if we expect to reach that glorious home in Heaven, we dare never take a chance of being a liar by not following every detail to better live and obey the commands of Christ. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city", Rev. 22:14.

YE MUST BE BORN AGAIN

When we think upon this subject, we think of Nicodemus, who was a Pharisee, a ruler of the Jews and a

teacher of Israel, also a member of the Sanhedrin. In Nicodemus we find a noble character, with a simple love of the truth, mingled with the fear of man. He had a great desire to know Jesus, for he knew that one who could do the wonderful miracles that Jesus did, could not do them except God be with him; a simple love of the Truth. He came to Jesus by night, no doubt having a great longing to see and talk to Him, but choosing to conceal his visit from the other members of the Sanhedrin, showing that he might be fearful of man.

Nicodemus was seeking Jesus. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you... Matt. 7:7. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God", Jno. 3:3. This was something Nicodemus could not comprehend, that unless a man be regenerated in the spirit of his mind, having his will and affections changed from earthly to spiritual objects, he cannot see the Kingdom of God, which is holy and spiritual in its nature and enjoyments.

Some of the characteristics of a changed being we find in Jas. 3:17-18. "But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

And the fruit of righteousness is sown in peace of them that make peace". So if we have that wisdom that comes only from God, that gives us that Christ-like nature, with the spirit of truth ruling our lives, then we will be as the apostle Peter tells us, 2 Pet. 1:8, "For if these things be in you, and abound, they make you that ye shall neither be barren, or unfruitful in the knowledge of our Lord Jesus Christ."

Nicodemus could not see how this being reborn was possible, then Jesus explained it to him, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God", Jno. 3:5. This regeneration is not of a natural, but of a spiritual nature. If we do not possess that spiritual nature here, we will not be a subject of divine glory, which consists not in earthly splendor. "That which is born of flesh is flesh and that which is born of the spirit is spirit, Marvel not that I said unto thee, Ye must be born again, Jno. 3:6.

The time came when Jesus was crucified on Calvary. Joseph, a disciple of Jesus from Arimathaea, came to take Jesus' body down from the cross, and with him we find Nicodemus. Jno. 19:39, "And there came also Nicodemus which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight". It appears from this con-

BIBLE MONITOR

Taneytown, Md., June 1, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

duct of Nicodemus that he was fully convinced that Jesus was the Messiah, the Redeemer of Israel. May God help us to live in the spirit of truth, here, that we may enjoy the blessings of Heaven, when our journey on earth is ended. (Did you ever think of the joy, satisfaction and blessings, which Nicodemus no doubt missed because of his fear of man, hiding his honest belief? "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward", 2 John 8.)

A ruler once came to Jesus by night,

To ask Him the way of salvation and light;

The Master made answer in words true and plain,

Ye must be born again.

Ye children of men, attend to the Word

So solemnly uttered by Jesus the Lord;

And let not this message to you be in vain,

Ye must be born again.

Oh ye who would enter that glorious rest

And sing with the ransomed, the song of the blest,

The life everlasting if ye would obtain,

Ye must be born again.

A dear one in Heaven thy heart yearns to see;

At the beautiful gate may be watching for thee;

Then list to the note of this solemn refrain,

Ye must be born again.

Sister Clara Gunderman,
Goshen, Ind.

THE TWO WAYS

I wish to give you a picture of two ways, the way of life and the way of death. Jer. 21, Thus saith the Lord, I set before you the ways of life and the ways of death. In Christ's sermon on the mount, He shows them two ways; the straight, narrow way and the wide, broad way. He tells them to enter in at the strait (narrow) gate, for broad is the way that leadeth to destruction, and many that go therein (which is the way of death). Because strait is the gate and nar-

row is the way, which leadeth unto life, and few there be that go in there-at. Which will you choose?

Moses tells us in Deut. 30, I have set before you life and death, blessing and cursing. Joshua said, I beg of them, therefore to choose life, that both you and your seed may live, and not die. Ezek. 18, The Lord is going to judge His people. He tells them to cast away all their transgressions, repent and turn yourselves from all your sin; so iniquity shall not be your ruin and rather make a new heart and a new spirit. For why will you die, for I have no pleasure in the death of the wicked, saith the Lord God: therefore turn yourselves and live. Which are we going to choose, life or death? Let us bring this down to ourselves, we are told, God is going to judge this people, by the written Word.

Are we obeying His Word that we might live? or are we going further and further in sin? I beg you one and all, to turn from your transgressions and live. Matt. 12, For by your Words you shall be justified and by your words you shall be condemned. Jesus tells us not to have two masters, by having more than one we receive a greater condemnation. 1 Tim. 3, In the last days perilous times will come, For men shall be traitors, heady, high-minded, lovers of pleasure more than lovers of God denying the power thereof: from such turn away, for these are

the ways of death. Which will you choose, life or death?

Would you allow me to give a few thoughts concerning television: cannot you imagine seeing Satan, the devil, chuckle to see so many little boys and girls and older ones too, flock to see television. The foolishness, sin and folly which is on television. That which has not understanding must be folly. Folly is wickedness, and wickedness is sin and sin when it is finished brings forth death. Most of the things sent over television are not of the Father but of the world. It cannot be denied that they are the works of the devil. We are told the world passeth away and the lust thereof but he that endureth unto the end shall be saved. Luke 16 tell us, "That which is highly esteemed (greatly desired) among men is an abomination in the sight of Almighty God." Is not television an abomination in the sight of God? Is it not an instrument without an understanding? Does it not bring forth sin? Is it not foolishness to watch it? Is it not curse? Would not we be condemned by having it in our home, being a christian? I will leave these for you to decide, by the Word of God. The Lord told Moses in Deut. 7:26, "Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it: and thou shalt utterly abhor it: for it is a cursed thing".

I do not want to be misunder-

stood, to say that we will not die, if we faithfully serve Almighty God throughout our life, we will all die. Just as sure as we are born, Heb. 9: 27, "And it is appointed unto man once to die (the natural death) and after this the judgment? But as I have heard sung many a time, If I my Master's Will betray, the second death I'll die. This second death is what I am concerned about. I do not wish for anyone to go through the ordeal of this second death. Rev. 20, Blessed is he that has part in the first resurrection: for on such the second death hath no power. Death and hell was cast into the lake of fire, this is the second death. This is the death we wish to have no part in. We are told those who live ungodly shall be cast into the lake of fire, where the beasts and the false prophets, preachers, teachers are, to be tormented day and night, throughout all eternity. Which are we going to choose? Are you going to choose: the styles, fashions, pleasures, enjoyment of this sin-cursed world, and die the second death? Or are we going to choose as Moses did, Rather suffer affliction with the children of God, than enjoy the pleasures of sin for a season. In my weak way I have tried to point to you the two ways, the way of life and the way of death. Which are you following?

Thornton Mellott
Needmore, Pa.

SELFISHNESS

Rev. 2:23, "All the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works". The word selfish meaning: Love for oneself, a desire that leads one to seek only their own pleasure and comfort, caring only for self, an high opinion of one's own importance, a domineering disposition seeking selfish interests, Unselfish is: to be liberal to others, love for other, desirous for the best for others, of the well-being and comforts of others, love to all mankind.

Charity is kind, charity envieth not, charity is not boastful, and is not puffed up, Charity seeketh not her own, thinketh no evil, rejoiceth in the truth. Charity never faileth. Charity suffereth long and is kind. 1 Cor. 8:1, "Knowledge puffeth up, but charity edifieth". Follow after charity. Let all your things be done with charity. 1 Tim. 1:5, "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned". Col. 3:14-15, "And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful".

1 Pet. 4:8, "Above all things have fervent charity among yourselves: for charity shall cover the multitude

of sins". Is it possible we can be a devoted and consecrated christian and be selfish? Rom. 13:9-10, "It is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law". For even Christ pleased not himself, Phil. 2:5-7, "Let this mind be in you, which was also in Christ Jesus...but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men".

He assumed a human form, he humbled himself and became obedient unto death, even the death of the cross. Jesus was the most unselfish being who ever lived. His whole life on earth was lived for the well-being and good He could do for others. Jesus did not lay up wealth or build a nice modern home, though He was a carpenter's son and no doubt was a carpenter by trade, yet He labored, to the best of His ability, for the welfare of humanity; healing the sick, cleansing the lepers and teaching God's way of life. Matt. 4:23-24, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which

were lunatic, and those that had the palsy: and he healed them".

Lunatic is termed as epileptic. Matt. 17:15-16, 18, "Lord, have mercy on my son, for he is lunatic, and sore vexed: for oft-times he falleth into the fire, and oft into the water, and I brought him to thy disciples. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour". So Jesus did good to all humanity relieving many from distress, affliction, grief, misery, misfortune and poverty. Luke 9:57-58, "It came to pass, a certain man said unto him, Lord, I will follow these whithersoever thou goest. And Jesus said unto him, foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head". So we understand the Lord Jesus Christ, the Saviour of the world was, free-hearted to the doing good to all.

Jas. 2:9, "If ye have respect to persons, ye commit sin". Rom. 2:11, "For there is no respect of persons with God". Prov. 24-23, "It is not good to have respect of persons in judgment". We wonder how many so-called christians are free from this sin, which the apostle James calls to our attention, of having respect of persons. We see many times the so-called church leaders say, You sit there and you sit here, some are more popular than others. Jas. 2:2-4, "If there come unto your assembly a man...in goodly apparel,

and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?" Some even are seated according to the higher office, some according to their wealth and liberal offerings. Beware of the leaven of the Pharisees.

Matt. 6:23, "If therefore the light that is in these be darkness, how great is that darkness?" John 8:12, "Then spake Jesus, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life". As long as I am in the world, I am the light of the world. Eph. 5:14, Wherefore he saith, Awake thou that sleepest. Wake up from that slumber or walking in darkness, and Christ shall give thee light. Wherefore be ye not unwise, but understanding what the will of the Lord is. Giving thanks always for all things in the name of our Lord Jesus Christ. Proving what is acceptable unto the Lord. We are convinced by the Word of the Lord, we cannot be selfish, and serve the Lord acceptable.

Acts 26:17-18, "Delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they

may receive forgiveness of sins, and inheritance among them which are sanctified by faith". Paul said, king Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, almost thou persuadest me to be a christian. No doubt many today are almost persuaded to be a christian. Think of the sacrifice the Lord did make for you and I, that we might have salvation. He did it all out of a heart of love. Who will have all men to be saved, and come unto the knowledge of the truth. Ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed, I Thess. 5:18, "In everything give thanks; for this is the will of God in Christ Jesus concerning you. The grace of our Lord Jesus Christ be with you".

The light of the world is Jesus.
No darkness have we who in Jesus abide.

The light of the world is Jesus.
We walk in the light, when we follow our guide

The light of the world is Jesus
Come to the light, 'tis shining for thee.

Wm. N. Kinsley,
Hartville, Ohio.

REFRESHING NEWS

'As cold water to a thirsty soul, so is good news from a far country", Prov. 25:25. The good news

the Angel brought from Heaven, a far away country, but every moment of time we are drawing nearer, to that Heavenly Land each day. "And the angel said unto them, Fear not: for, Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly Host praising God, and saying, Glory to God in the highest and on earth peace, goodwill toward men", Luke 2:10-11, 13-14.

The good news the Bible tells us about, that Heavenly mansion which Jesus went to prepare for all, that love Him and obey Him, John 14:2-3, 23. I am passing down the valley which they say is so lonely, but I find that all the pathway is with flowers over-grown. Yes, to me the vale of Bulah, 'tis a beautiful way, for my Saviour walks beside me as my companion each day. So I journey with rejoicing, towards the city of Light; while each day my joy is deeper and my pathway more bright. Vale of Bulah, vale of Bulah, thou art precious to me, for the lovely land of Caanan in the distance I see.

Bro. C. M. Kintner,
Converse, Ind.

A LOOK AT THE CHURCH

The plight of the visible church is a perilous one. The good ship

Zion sails a stormy sea and there is no calm in sight. All about us, at home and abroad, the rumblings are many. Almost everywhere the heavy hand of oppression fetters the faithful. In many places across the world, the visible church is almost destroyed and the hand-writing is on the wall even in this land of the free and home of the brave.

When will we learn, that the events of one generation are but the history of a previous generation, repeating itself? That what has happened before, can, does and will happen again. Wherever and whenever the church has failed to save the people, the people have destroyed the church. This is to say, that the visible church is destroyed and the faithful maintain their devotion amid fierce and frightful persecution. Testimony is sealed in death and once again the blood of the Martyrs becomes the seed of the church.

The supreme task of the church is that of saving men and women. The power to accomplish this is to be found in the separation of the church from the world. Long ago the Lord of the church said to His disciples, "Ye are not of the world. . . even as I am not of the world". In the world, yes, but not of it. The supremacy of the church is the separation of the church. This other worldliness is the fulcrum upon which rests the lever to move man God-ward.

The church is the only institution that makes any attempt to save men.

It is the only human-agency God has for the reclamation of the erring. If the church bogs down here, all will be lost. The evangel of redeeming love is to be proclaimed through the agency of a God-filled church, which is passing the days of her sojourn in conscious communion with her living Lord.

When the church walks hand in hand with the world; when its members live, act and talk as does the worldling; when the observer can see no difference in those professing godliness; when they run with the world to sinful places of amusement, which are but schemes of the devil, to damn the unwary; when those who call themselves christians frequent dens of iniquity; when the church resorts to unscriptural methods to raise money for the cause of God, because church members are too selfish to support that which they profess to love; when the prayer meeting is abandoned and the Sunday night service is forsaken; when the foregoing is true (and who can say we have overstated it?), What result can there be but that an unbelieving and cynical world will rise up and cast out the church, not because of what we professed but because we only professed it. Let us not be fooled. It can happen here.

What is the cure? Is there one? Yes, if the church will seek the presence and power of God; if it will regain and retain its pristine purity;

if it will allow the Spirit of God to be resident in and president of, its redemptive activities; if the prayer meetings will again be filled with the faithful; if pulpit and pew will labor together for a mighty revival of genuine christianity; if everybody everywhere, who name the name of God, is honored and the gospel proclaimed: the church will be saved, thousands will be swept into the Kingdom and there will come to our fair land, a better day.

It is revival or revelation, Christ or chaos, religions or ruin. We stand at the cross-roads, which shall it be?

Sel. by Sister Jeannette Poorman.

NEWS ITEMS

CLEARVILLE, PA.

We have arranged for Evangelistic Meetings at Wards Church starting June 15 to continue through June 24, with an all-day meeting on June 24. Come, bring your friends and your lunch, it will be encouragement to our Brethren and Sisters at Wards and an inspiration to all. Eld. James Kegerreis is the Evangelist.

All services will be on Daylight Time, Sunday School at 9:30, Evening services at 7:30. For the benefit of those who have not been there before, we will give directions to get to the Wards Church. Leave the Penna. Turnpike at the Breezewood interchange, enter Route 30 travel west to Everett in the town of Everett turn south on Route 26 con-

tinue about 5 miles to the village of Clearville.

On the south edge of Clearville leave route 26 and continue directly south on a hard surface road for a short distance to a fork in the road, there take the right hand road and continue on to the church which is about 6 miles. The church is on the left hand or south side of the highway, several hundred feet off of the road. The church is identified with a sign.

Those coming by route 40, go to Flint Stone about 13 miles east of Cumberland, Md., there turn north on route 36 continue on till it intersects route 26 near Clearville turn right on route 26 and follow the same directions as given above.

Your presence will be appreciated any time during these services, if you are not able to attend these services you can assist with your prayers, and the Lord will place the credits to the proper accounts.

General Mission Board

WAUSEON, OHIO

The West Fulton Congregation met in quarterly Council on Saturday evening, March 3. Hymn 237 was sung, after which Bro. Roesch read Psal. 95 and led in prayer. Our Elder, Edward Johnson then took charge of the meeting. Six letters were granted. We greatly miss the presence of Bro. and Sister Roesch, but we know they are needed elsewhere too.

The District Meeting for District No. 2 convened at this place on Tuesday and Wednesday, April 10-11. Services were held on Tuesday afternoon. Brethren Eldon Flory from Michigan and Paul Blocker from Englewood Congregation, were the speakers for the afternoon. On Tuesday evening Brethren Harry Gunderman and Floyd Swihart brought us the messages. We had a goodly attendance and the sermons were uplifting and enjoyed by all.

The Lord willing, we plan to have our Lovefeast on Saturday night, May 19. You are welcome to come and worship with us at anytime. Pray for the work at this place.

Leola Beck, Cor.

OBITUARIES

HERMAN S. BLYTHE

Of 822 W. Calhoun St., Macomb, Illinois, passed away at the St. Francis hospital on March 27, at the age of 81. He had been ill for four and a half months. He requested private funeral services, which were conducted by Rev. O. B. Enselman at 2 p. m., March 29, at the Dodsworth-Piper-Wallen chapel. Burial in the Oakwood Cemetery.

Mr. Blythe was born at Walnut Grove, Feb. 6, 1875, to William F. and Mary Story Blythe, and was a lifetime resident of McConough County. He attended rural schools in this county and also attended Old Normal at Macomb. He was a retired farmer and lived in Macomb

since 1921. He was a member of the Methodist church.

On Sept. 8, 1898 he married Bertha F. Lawyer, who died Nov. 18, 1934. To this union were born two daughters: Mrs. Bonnie P. Story, of Pendleton, Oregon; and Mrs. Breta McAtee of Chicago, Illinois. On Sept. 16, 1945, he married Elta K. Harman, who survives with the two daughters, two grand-daughters and one sister, Mrs. Alleyne Campbell of Macomb. Seven brothers and sisters preceded him in death.

The following is a favorite poem of Mrs. Blythe.

SUNSET REVERIE

I think God gathers at the end of
each day

The good things the world has done,
And then with inimitable colors re-
veals

Their worth in the setting sun.

There's a patch of blue for kind
words said,

And gold for a cheerful smile
That helped some lonely burdened
friend

Forget his grief for awhile.

I see a purple gown
For humble toil well done,
Of the many lowly common tasks
That live beyond the sinking sun.

There's a crimson robe for brav-
ery

Of someone suffering pain,
But who trusts in God for a hap-
pier hour
When life will be new again.

Yes, I think God gathers at the
close of day

The good things the world has done,
And wraps each one in a blessing
That glows in the evening sun.

By Alice Howe
Martha I. Harman, Cor.

HETTIE REBECCA THOMAS

Daughter of Joel and Hannah Senger Thomas, was born near Singers Glen, Oct. 8, 1883 and passed away March 20, 1956, in Rockingham Memorial Hospital, in Harrisonburg, Va. She was the surviving member of a family of seven sisters and two brothers, who with her parents preceded her in death. She was a resident of Rockingham County, Va., all her life.

She united with the Church Of The Brethren in her girlhood, later coming over to the Dunkard Brethren church, to which she remained faithful until her passing. She was a regular attendant at church whenever it was convenient to be there, and did what she could for the work of the church.

Funeral services were held from the Lindsey Funeral Home in Harrisonburg, by Elder George Dorsey, assisted by Elder T. I. Bowman and Elder I. C. Senger of the Church of the Brethren. Burial was in the Brush church cemetery, near Singers Glen.

Josie Lam, Cor.

ADRIAN CLINGENPEEL

Loren Adrian Clingenpeel, son of Arthur and Lydia (Smoker) Clingenpeel, was born on December 9, 1909, near Plevna of Howard County, Indiana, and departed this life at the Miami Nursing Home in Peru, after a lengthy and lingering illness of 17 years, at the age of 46 years, 4 months and 23 days. His entire life was spent in the Amboy and Plevna communities. The last several years of his active life was spent as a carpenter. Throughout his long and lingering illness his wants and needs were lovingly and tenderly cared for by his loving side companion and son, his dear Father and Mother until the burden became so great that the last 3 weeks he was removed to the Miami Nursing Home.

On August 31, 1935, at the home of Elder J. P. Robbins of Potsdam, Ohio, he was united in the Holy bonds of matrimony to Miss Esther Mae Klepinger. To this union was born one son, LaVerne Eugene.

Early in his teens he was united with the Church of the Brethern and lived true to his baptismal vows as long as God permitted him to live. Several times during his illness he felt the need of and called for the anointing service, which was administered as he desired, which comforted and consoled him to patiently endure his long affliction.

He leaves to mourn his departure his side companion and son, La-

Verne; his father and mother, Arthur and Lydia Clingenpeel; two brothers, Ermin of Laketon, Ind.; Leon of near Fort Wayne, Indiana; one sister, Mrs. Jacob Lorenz, R. 4, Peru, Indiana; several aunts and uncles and a host of other relatives, neighbors and friends.

Funeral services were held at the Plevna Dunkard Brethren Church with Forest Hostetler in charge. Burial was in the Kendall Cemetery near Plevna.

Ruthanna Kintner, Cor.

—o—

CHURCH FELLOWSHIP AND CHURCH GOVERN- MENT

The word church, in the New Testament means, an assembly of the called, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. 6:17-18. "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ". "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin", I Jno. 1:7. Here the conditions and blessings of church fellowship are fully portrayed. 1. We are called

out from the world. 2. We separate ourselves from the world, and touch not the unclean things. 3. We become sons and daughters of God, and enjoy fellowship with the Father and with his Son, Jesus Christ. 4. We walk in the light, and have fellowship one with another, and the blood of Christ cleanseth us from all sin, conditioned upon such fellowship as the Gospel requires.

The church is a home, and such a home as no other organization affords. "There is no man that hath left house, or brethren or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life", Mark 10:29-30. Such is the experience, and such is the religious standing of every devoted member of the church. The rich and the poor, the learned and the unlearned find in the church of Christ a perfect social equality. All their rights and principles are the same. The spiritual relationship existing between the children of God as brethren and sisters of the Lord Jesus Christ is dearer, by far, than any earthly tie. God is our Father, Christ is our Elder Brother, the Holy Spirit is our Comforter, and heaven is our home.

The church is compared to a kingdom. A kingdom implies: first, a

king; second, subjects; third, laws. Christ was born king, Matt. 2:2, and will reign till he hath put all enemies under his feet, 1 Cor 15:25. The subjects of Christ's kingdom are those who have been born again, born of the water and of the Spirit, 1 Jno. 3:5. The Gospel forms the only code of laws for the kingdom of Christ. It is the law of faith, the perfect law of liberty. The government of the church is not congregational. It is united under one head, Christ, the head of the church, which is the body, and all are members of that one body.

For a local church to act independent from other local, or sister churches leads to division in sentiment, and in the practice of the ordinances of the Gospel. It has been a fruitful source of the present divided state of christendom. The government of the church has been so designed by Christ as to preserve the unity of His people in faith and practice. It is republican in form. We have the local church council, the District council, and the General Conference. But the rights and privileges of our church government are broader and higher than that of any civil republican government. Every sister, as well as every brother has a voice, or vote, in our church councils. Besides, our local churches have not only a voice in District and General Conference through their delegates, but any member from any and every local church has a right

to take part in the deliberations, both at District and General Conference.

The church, as the body of Christ, and animated by His Spirit, should be respected in her councils, "Verily I say unto you, Whatsoever ye (the church) shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven", Matt. 18-18. As individuals, we are to "hear the church". As members of the mystical body of Christ, we are to "be perfectly joined together in the same mind and in the same judgment", 1 Cor. 1: 10. "There is one body and one Spirit", and we are to endeavor to keep the "unity of the Spirit in the bond of peace". Peter, with the pen of inspiration, directs us how to preserve the peace and union of the church: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble", 1 Pet. 5:5.

Here are two important injunctions:

1. The younger are to submit themselves unto the elder.
2. All are to be subject one to another.

The first affects the relation which the younger sustain to the senior ministers of the church, and means that the counsel and ruling of the elders should be respected by the younger. The second applies to all, whether elder or younger minister,

as well as the laity, and affects the relation all sustain to each other mutually, and to the church as a body. When a matter is brought before the church in council, and a decision is reached, in the fear of the Lord, all should be subject to that decision. If a matter be brought before a local church council which concerns the church in general, then carried through District Council to General conference, and a decision is reached by the united wisdom of the church, in the fear of the Lord, all should be subject to that decision, all the local churches, as well as elders, ministers and laity. Without a General Conference and a proper respect for the decisions made by such a body, no organization can long exist. The apostolic church had such a conference in Jerusalem, and the decisions (decrees) made by the apostles and elders, with the whole church, were delivered to the churches to keep and so they "were established in the faith and increased in number daily", Acts 15; 16:4-5. The church has, in every respect, the best system of government in existence, and needs only if it needs anything, a better application to accomplish the great mission assigned her by the Lord, as the Head and Founder.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing

one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all", Eph. 4:1-6. "Christ also loved the church, and gave himself for it; that he might sanctify it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish", Eph. 5:25-27.

WHY SOME STAY HOME FROM CHURCH

Some stay home because its cold, and some because it's hot; and some because they're getting old and some because they're not!

Some stay at home because their hat the milliner's not finished; and some because their liking for the minister has diminished.

Some declare they don't enjoy the singing of the choir; and others, because their fellow saints aroused their wrathful ire.

Alas, alas; our excuses grow to drive our thoughts from God, and turn us from the House of Prayer, the place where our fathers trod.

Sel.—by Eileen Poorman.

COME WALK WITH JESUS

Heaven and earth may pass away
But the story will live and ever grow
more dear

Of our Saviour's matchless love.

Oh, will you now the story hear.

My Father's own own Son, the
Saviour of men

Once wandered on earth as the
poorest of them.

But now He is reigning forever on
high

And will give us a home with Him
by and by.

Come walk with Jesus oh sinner
so dear

See He is standing so lovingly near
Know thou so surely He'll save you
today

Make a decision His will to obey.

Lord Jesus look down from Thy
throne in the skies

And help them to make a complete
sacrifice.

To give up thyself and what e're
they know

Oh wash them and they shall be
whiter than snow.

Then oh be careful where you step
On that road that leads above.

Take the Bible for your guide

Let your feet e're move with love

By the single eye of faith.

You the perfect way can keep

That will lead you up to Heaven,

There a great reward you'll reap.

Sister Ilda Valentine,

R.2, Clearville, Pa.

PRAYER

God give us the simple faith
That little children know,
The faith to look for miracles
Upon this earth below.
Give us the faith to recognize
The goodness in each heart,
Give us the faith to build again.
When hopes are torn apart.

God give to us the simple faith
That little children find,
The faith to hope, the faith to see
That clouds are silver lined.
Give us the faith to dream bright
dreams
Upon the darkest day,
And most of all give us faith
To clasp our hands and pray.

For if we pray as children do,
We who have journeyed far
May find the warm reflection
Of a glowing star..
And if we wear this simple faith
Wrapped like a cloak around us,
We will be blessed as children are
And feel that peace has found us.

Emily Eldridge

Sel. by Sister Eileen Poorman.

15 REASONS WHY TELEVISION IS WRONG

"Woe unto them that call evil good, and good, evil, that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter", Isa. 5:20.

1. Because many of our spiritual leaders and mothers in Israel, of

various denominations, have voiced their opinion against it. Read Ez. 33:17.

2. It is detrimental to spirituality. Statistics show that theater business has fallen off since T.V. became popular. This has caused some theater owners to quit business and go into the T.V. business. Obviously these facts indicate that T.V. has, to a large extent taken the place of theater, by moving into the front parlor of many homes. Too many have used the feeble excuse that it is less expensive and a means of keeping children at home. I believe the family altar is the answer, Col. 3:1-2.

3. It is a proven fact that some persons, who purchased a T.V. set, while in an unregenerated state, after conversion were convicted of its evil influence and disposed of same. 2 Cor. 5:17.

4. The fact remains that 80 per cent of that which comes through the eye gate is remembered, while only 20 per cent of what is heard. T.V. presents a much greater opportunity for the liquor, tobacco business and the sinful pleasures of this world, with the display of improperly dressed women to influence the young. This all has become a commodity of entertainment in many homes. 2 Sam. 11:2-4.

5. The best of God's people are opposed to T.V. I feel many of them have confidence in my religion. Influence and confidence are very val-

nable things in the work of the Lord, I cannot afford to lose them. Prov. 22:28.

6. The liquor and tobacco advertisements, improperly dressed dancers, Hollywood divorce evil, murder pictures and lustful love scenes; are a long way from gracing a Christian home. Phil. 4:8.

7. There was a day when a growing boy was not permitted to see a burlesque performance, but now Junior gets it served with his chicken dinner or his breakfast toast. Prov. 22:6.

8. Television will warp and twist the mind of our youth, with so many crimes and murder programs. I am inclined to believe the story of the little boy, when informed that grandma passed away during the night asked, "Who shot her?" Prov. 29:15.

9. Crime programs such as pictured on television screens will not make better boys and girls, but likely thieves, murders, gangsters, prostitutes and bowery bums. Luke 17:1-2.

10. We are living in a busy age. Television is taking many hours of the time people should be spending in Bible reading, meditation, church services and christian service to humanity.

11. I have three children whom I want to see make it through to heaven. I refuse to place temptation before them. I have always taught them as a father should, that

the movies were evil. I know they have confidence in my life, and appreciate my advice. I will never betray that confidence, or change now since the devil has transferred the movie into the home. I would rather lift high the Bible standard and pray for my children with a clear conscience, than to cater to this satanic invention and weep later because I failed them. 2 Tim 4:3-4.

12. I hear of the expensive T.V. sets. The amount of money that is spent foolishly, while souls are dying and going to Hell, all because they have never heard the Gospel of Jesus Christ. They could be saved if our willing missionaries had the required funds to spread the Gospel. Isa. 55:2.

13. 1 Cor. 10:31, "Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God". God does not get glory out of lust pictures, prize fights, nude dancers, wrestling bouts, liquor and tobacco, advertisement, crime promotion and the Hollywood divorce evil.

14. Time is valuable, we have none to waste. Statistics prove that children, who have access to television, spend an average of thirty hours a week before a television screen. Parents read Eph. 5:15-16.

15. It robs any individual of his spiritual strength. I am convinced no one (without exception) can look upon T.V. for long and be deeply spiritual or carry a burden for lost

souls. Anyone who believes the Bible, from cover to cover, cannot approve of time thus spent. I Cor. 9:27; 10:12.

My friend I am asking you the most important question of your life. Are you saved and ready for heaven? If not, you need salvation above everything else. If you miss Heaven and lose your soul, all is lost. If you want to be saved you must repent and forsake sin. God's Word plainly teaches, Except ye repent, ye shall all likewise perish, Luke 13:3. Believe on the Lord Jesus and thou shalt be saved.

Sel. by Sister Viola Broadwater
Cumberland, Md.

THE NECESSITY OF THE PRAYER VEIL

Paul gave various rules and ordinances such as found in 1 Cor. 11, which includes the God-head. He explains how man and woman may obtain equal access to the God-head in divine worship.

V. 4, "Every man praying or prophesying, having his head covered, dishonoureth his head." V. 5, "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: (the man) for that is even all one as if she were shaven."

It is a shame for a woman to be shaven, shorn, or uncovered while praying, prophesying or doing the Lord's work. She is commanded by God to be covered so that she

may have direct access to Christ, our high priest; instead of going to man the same as our forefathers, who had to go to the priests under the law.

V. 7, "For man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man." In all that God created there was not found an helpmeet for Adam. "So God created man in his own image, in the image of God created he him; male and female created he them", Gen. 1:27.

V. 8, "For the man is not of the woman but the woman of the man." "And the Lord God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof: And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman because she was taken out of man", Gen. 2:21, 23.

V. 8, "For the man is not of the woman: but the woman of the man." Gen. 2:21, 23.

V. 9, "Neither was the man created for the woman but the woman for the man."

V. 10, "For this cause ought the woman to have power on her head because of the angels." When the woman has her covering on, it gives her the right to pray to God through Christ, their intercessor. The cov-

ering is a sign to the angels. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

V. 11, "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." Gal. 3:28. But all shall worship together in unity.

V. 12, "For as the woman is of the man, even so is the man also by the woman but all things of God." 1 Tim. 2:14, "And Adam was not deceived, but the woman being deceived was in the transgression." The man should be a protection to her and help her to be more steadfast and able to overcome the trials and temptations of this life: Although the woman was deceived, it was by woman that God's plan of redemption was completed through Jesus Christ, read Gen. 3:15.

V. 13, "Judge in yourselves: is it comely that a woman pray unto God uncovered?" No, she should be covered because it is commanded by God; and if she is not covered she is disobedient to God. Woman is man's helpmeet and is under subjection and obedience to him, only as he is in subjection and obedience to Christ. Both have the same access to God through Jesus Christ in divine worship if she is properly veiled.

V. 14, "Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?" Yes because he is disregarding the gospel teaching. V. 15, "But if a woman have long hair it is a glory to her: for her hair is given her for a covering." Women should not cut their hair, for it is a glory to them and it should be well cared for. The veiling should be large enough to come well over the hair.

Sister Josie Kintner
Sel. by Charlie Kintner
from Jan. 1951 Monitor

ASCENSION

The anniversary of Christ's ascension to heaven is known to us as Ascension Day. A day which many people do not know about; and some who do, know not what it signifies. Many professed christians and even some of our own church, do not regard it as much of an eventful day. When I was a boy in the east, this was a sacred day. Farm work ceased for the day and it was kept like Sunday was. The various denominations had preaching in their church houses.

To give you an idea as to how some regarded this day I will relate an incident. A man whom I knew, who led a very exemplary life (not a member of our church however) always held the day as a day of rest. One year the spring season came on late and work seemed to crowd up.

Ascension morn promised to be a fair beautiful day, as it often was. This man concluded that even if it was not Sunday, he would not work the teams but could build up a broken down fence. The hired help agreed to do it. They cleaned up the old fence and rebuilt up a new one in its place, finishing up towards evening with a happy feeling for what was accomplished. About five o'clock in the evening dark clouds gathered in the west, a storm formed and approached. The lightning flashed and the thunder rolled with a furious wind and rain storm. The new fence was leveled to the ground and scattered, as well as other damage. Immediately the man felt his guilt for working on that day and having violated a good principle. The day's work was lost and he made a vow then and there that henceforth he would do not work on that day, save caring for the livestock. He kept the vow and instead of working went to church services, if there were any. He lived to a ripe age before God called him home.

Some may say this was just a foggy idea; and even if it was there was no harm in the idea nor the vow, neither in keeping the day as sacred. He had a conscience towards God and he was convicted for his own good. His way of living lead him to think often of his Creator and even led others to think of their dependence upon their Maker. Possibly it

even led others to lead a more godly life.

When we stop to think this day ought to mean something to the children of God. Jesus prepared the way, ascended unto heaven, to our Father's house and even promised us that He would come again. Ascension day was Christ's last personal appearance on the earth. He went home, to His Father, after about three years on earth; teaching, healing and suffering for us. He is now at the right hand of God, interceding for us and preparing our future home in heaven. His was a busy, eventful life for over three years. He knew all things and foretold His followers of this eventful day, when He would leave them, Jno. 14:3-4; 18:28; 20:17; 3:12-13. Yet many seem to have forgotten these things.

Jesus showed them so many surprising events. His crucifixion and resurrection they definitely knew as a fact and now they witness His ascension. They seemed spellbound. The message the two men in white brought, renewed their memory of what Christ had foretold them many times, Act 1:11. To ascertain His ascension we refer to Acts 1:2-3:9-11. The disciples thought all was ended after the resurrection and that Jesus would have no more work for them. Peter says, I go a fishing. They say unto him, We also go with thee. Peter was a natural leader and perhaps was hungry and definitely confused.

I believe there is a more important lesson here, as we see later. It may not have been Peter's self-desire altogether but the Spirit working once more, to prove that His body was really resurrected. We find Christ's miracles later were very convincing to them. We read of the "multitude of fishes" v.6, the fire of coals, fish and bread v.9 and His proving Himself v.14. Christ's ascension is spoken of in Psa. 68:18; Eph. 4:8; Jno. 6:62; 7:33; 14:28; 16:5. Paul also certifies the fact in Rom. 8:34 and Peter in 1 Pet. 3:22.

Let us notice the purpose of the ascension. Will you take time to look up these references? Jno. 14:2-3; 16:7. Acts 2:25; Rom. 8:34; Heb. 6:20; 9:24. Dear brethren and readers, let us not think too lightly of this eventful day. There are other days which we could profit by spending a little more time and meditation upon the word of the Lord. Lest we, too, forget other Bible and church doctrines and principles as so many do, who say they are just as good christians as those who try to live the Bible ways. The Word will be our judge in this case as well as others. May the Holy Spirit guide us aright, that we too, will want to be led by this Spirit whom Jesus sent after His ascension.

A. J. Bashore in June 1925
Bible Monitor.

APRON STRINGS

I'm all tied up in ventures
Into worldly sort of things.
But the ties that bind me tightest
Are my mothers apron strings.
Whenever I may stray a bit
I feel them tugging still,
And straining hard to hold me back;
I guess they always will.

Her apron strings are heart strings
And never come untied.
They're woven from the wool of life
Defying time and tide.
Though are most ties that bind
Us to the days long past.
We cannot break those strings of
love
That ever hold us fast.

They span the years and stretch for
miles,
But never lose their hold
Upon the hearts of all of us
No matter young or old.
And when we're drifting down the
Styx
These apron strings once more,
Like life-lines thrown across a wreck
Will bring us safe to shore.

Mrs. Lulu Caldwell
Sel. by Sister Eileen Poorman.

AM I A CHILD OF GOD?

This is a question that has blistered the lips of many; and it is a question we should be able to decide by the sacred standard of truth. We should not rest satisfied with ourselves so long as we are in doubt

about our conversion to God. It is our privilege to know that we are children of God. The Bible declares that "by the mouth of two or three witnesses every word shall be established". Now we have at least three witnesses by which we may know that we are the children of God.

The first is the witness of the Spirit: "The Spirit itself beareth witness with our spirit, that we are the children of God", Rom. 8:16. The office of the Spirit is to "guide us into all truth", John 16:13. It is the Spirit of truth. If our spirit willingly accepts all the truth, and is guided by the Spirit in obeying it, we have the witness of the Spirit that we are the children of God. Then the Spirit of God and our spirit agree, both testifying to the same thing, the Word of God. "Now if any man has not the Spirit of Christ, he is none of his".

The second is the witness of obedience: "And hereby we do know that we know him, if we keep his commandments", 1 John 2:3. This is positive knowledge. It is practical religion. Obedience to the commandments of God is the highway of holiness.

The third is the witness of brotherly love: "We know that we have passed from death unto life, because we love the brethren", 1 John 3:14. Love is the essence of Christianity itself. It is to the moral and spiritual world what gravitation is to the physical world: it holds all things

to a common center. Love binds the spiritual universe to the throne of God. Take away love and you take away religion itself. But some may ask, Who are the "Brethren" whom we are to love? "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother", Matt. 12:50. Hence, if we have the love of God in our hearts, we will love those that do His Will.

How is it with those who claim to be the children of God, and despise the followers of Christ? It is an easy matter even for sinners to love their associates. The children of God have their affections renewed, live in purer atmosphere, enjoy higher spiritual associations; and in it, God has given them evidence that they "have passed from death unto life". With the witness of the Spirit, obedience, and love, we have the threefold evidence of our sonship. A child of God then lives in the Spirit, obeys God's Holy Will, and loves the Brotherhood. He lives a holy life. This comprehends the whole of christianity within us, the Alpha and Omega of the christian race.

REMEMBER

Every one of us shall give account of himself to God, Rom. 14:12. It is appointed unto men once to die, but after this the judgment, Heb. 9:27. He that heareth Christ's Word and believeth on Him that

sent Him, shall not come into judgment, John 5:24. For there is one mediator between God and man, the man Christ Jesus, 1 Tim. 2:5. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved, Rom. 10:9. Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you, Matt. 6:33. For what shall it profit a man, if he shall gain the whole world, and lose his own soul, Mark 8:36.

RELIEF BOARD

Ord L. Strayer, Chairman
P. O. Bx. 246
Vienna, Va.
Kyle T. Reed, Secretary
Minburn, Iowa
Newton Jamison, Treasurer
Quinter, Kansas
Ezra Beery
r 1, Union, Ohio
Paul Byfield
r 1, Bx 768
Modesto, Calif.

BIBLE STUDY BOARD

Ammon Keller, Chairman
R. 5, Lebanon, Pa.
Vern Hostetler, Secretary
Montpelier, Ohio.
Ben Klepinger, Treasurer
R. 2, Brookville, Ohio.
Edward Johnson
R 2, Wauseon, Ohio.
George Dorsey
Bx 58, Salisbury, Pa.

OFFICIAL DIRECTORY

Board of Publication

Harry Andrews, Chairman,
R. 1, Grandview, Mo.
Edward Johnson, Vice-Chm.
R. 2, Wauseon, Ohio.
Paul R. Myers, Secretary,
Box 117, Greentown, Ohio.
Roscoe Q. E. Reed, Treasurer,
Snowville, Va.
James Kegerreis,
Bx 84, Strausstown, Pa.
Howard J. Surbey,
R. 2, Taneytown, Md.
Ex-Officio.

Board of Trustees

Lawrence Kreider, Chairman,
9005 W. 3rd St., Dayton 7, Ohio.
A. G. Fahnestock, Secretary,
R. R. 3, Lititz, Pa.
David F. Ebling, Treasurer,
Bethel, Pa.

General Mission Board

Ammon Keller, Chairman
r 5 Lebanon, Pa.
Herbert Parker, Secretary
r 3 Arcanum, Ohio
David Ebling, Treasurer
Bx. 28 Bethel, Pa.

Harry Andrews
r 1 Grandview, Mo.

Paul R. Myers
Greentown, Ohio

W. S. Reed,
Wauke, Iowa.

Galen Harlacher,
Newberg, Ore.

W. E. Bashor,
Turlock, Calif.

All contributions to the various boards should be made out to the Treasury, but sent to the Secretary for his records.

BIBLE MONITOR

VOL. XXXIV

JUNE 15, 1956

No. 12

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SEGREGATION

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me", John 17:20-23.

In general, the problems of life are similar throughout the ages. However various conditions such as: education, modes of travel, inventions and new discoveries push one problem ahead of the others, for a short time at least. Men and even nations often spend a vast amount of time and energy, to try to solve a certain problem and often then it is not solved but rather pushed aside because of the press of another. In general, men look to their own wisdom and ability to find an agreeable

solution for a certain problem, rather than unto God, their creator and ruler. If we would look into God's Word, spend much time in prayer and then mutually and amicably labor together, the problems of life could be simply solved and we would have the time and means to labor toward the salvation of lost souls and the advancement of life in general.

Without personal opinions or controversial ideas, we would like to consider the problem of all human beings living together, in the light of God's Word. Will you meditate with us upon a number of related passages, from God's Holy Word? First notice out text, as taken from that wonderful prayer made by our Saviour. This prayer applies not only to the disciples, not only to the Jews, not only to the royalty of the ruling nation; but to all who believe on the Words as delivered unto us by Christ and His apostles. This teaching was for all who believe on Christ as their Saviour. That all, without exception or line, "May be one". To be one, as Christ and the Father are, goes many times father

than even educated man has been able to attain even to this day. Perhaps man or even any group of men, has never reached this noble attainment because he has not used the glory which Christ gave unto us. True, man uses that much of Christ's blessings which are to His own liking or that which fits His own carnal desires. "That they may be made perfect in one" how many of us allow ourselves to be guided towards that end? There is much striving but how much of it is striving unto perfection?

"One God and Father of all, who is above all and through all, and in you all", Eph. 4:6. Do you recognize the God and Father as such? Is He and His Holy will above all other things in your life? Is He through all and in all of your life?

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus", 1 Tim. 2:1-5. How much are we concerned about others as exhorted in this first verse? Perhaps the uppermost desire of everyone is, to live a quiet and peaceable

life in all godliness and honesty, down deep in our hearts at least, this will never be realized without a devoted concern for others. There is one God, one Saviour, one Heaven, one way to serve God and we each have only one life to live.

"Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him, and this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent", John 17:2-3. To whom did Christ offer eternal life, Whosoever will may partake of the Water of Life freely. Who has a right to know God and His Son, Jesus? "In every nation he that feareth him, and worketh righteousness, is accepted with him", Acts 10:35.

"For whatsoever things were written aforetime for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus", Rom. 15:4-5. Where is our trouble? Why do we have so many difficulties and misunderstandings? We are not willing to submit our will unto our Saviour. We are not willing to submit unto His Holy Word without reservation. We are not willing to follow Christ's example of love and service to others, regardless of who they are.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ,

that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment", 1 Cor. 1:10. This is the only way by which we can be brethren. This is the only way that we can live in peace and joy among one another. Without strict obedience, daily, unto the detailed words of Christ; divisions, classes, quarrels, and severe suffering cannot be avoided. All man's inventions, ability, maneuvering and planning will never bring perfection, without strict obedience unto the teachings of Christ and His apostles.

"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an example", Phil. 3:16-17. Without question Christ has given us this rule. Is even christendom trying to follow it? Do we have enough love and concern for one another to be united? Not to stand by and criticize one another but to "walk" and to walk by the same rule (Christ's rule). Paul tells us to mark them who follow his example, do you think God has them marked?

Throughout the entire Bible we find only two definite, distinct classes; all others are just groups with their destiny among one of these classes. These two classes are the righteous and the unrighteous.

Those who definitely tried to serve the God in Heaven and those who just followed any other god. Even today we cannot serve both, we cannot just glide along in life; we are either definitely trying to serve Almighty God with Christ as our Saviour or else we are satisfied to follow the pernicious ways of satan. There are still only two classes upon the earth, the righteous or the unrighteous.

THE WHOLE DUTY OF MAN

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil", Ecc. 12:13-14. To be saved we must obey God's commandments because it is His will.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you", Acts 3:22. On the mount of transfiguration, Peter, James and John witnessed to the hearing of that voice from God, out of the cloud which said, This is my beloved Son in whom I am well pleased, hear ye him", Matt. 17:5.

"He answered and said, It is written, Man shall not live by bread alone, but by every word that pro-

BIBLE MONITOR

Taneytown, Md., June 15, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

ceedeth out of the mouth of God", Matt. 4:4; Deut. 8:3. It takes every word of God to give us spiritual strength, to overcome all the difficulties and temptations of this life. "Jesus came and spake unto them, saying, all power is given unto me in Heaven and in earth." After Jesus' resurrection, when He had fulfilled His Father's will, His heavenly Father gave Him all power and authority concerning God's Kingdom and the church here upon the earth.

He gave His apostles the commandments and the great commission, to carry on the work of the church. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and,

Lo, I am with you always, even unto the end of the world", Matt. 28:18-20.

The emphasis is on "whatsoever", which is very weighty. Whatever I have commanded you, from the greatest commandment unto the least commandment, must be observed. Thus we know Jesus will be with us, all the way of this life. The plan of salvation is perfect and complete, to give us Life Eternal. "Now therefore ye are no more strangers and foreigners but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone", Eph. 2:19-20. The chief stone in the corner, in whom all the building is fitly framed together.

The apostles began teaching and maintaining the doctrine of the Gospel of Jesus Christ. "Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the Gospel", Eph. 3:5-6.

We are the salt of the earth. It is the duty of every member of the church, to keep the purity and virtue of the church and to hold the principles and commandments of the Gospel, very sacred.

Bro. C. M. Kintner, Converse, Ind.

THE GREAT LIFE INSURANCE COMPANY

In this world in which we live, we have so many so-called life insurance companies. Each one claiming to be the best. They have even gone so far as to giving it the name of hospitalization, which I'm afraid is beginning or perhaps has taken some of our dear church members. The agents make it sound so very good, but dear brethren and sisters, that's the way that Satan works. He's very sly and cunning in his ways.

There is only one true insurance and that is God, The Father. He can given you the best insurance possible. If He sees fit to allow sickness, then sickness will come, regardless of how much hospitalization you carry. Sure, you are probably saying you need the money to pay bills. Listen, God Almighty feeds and cares for the birds and wild animals. How much better are we? If you'll only trust in Him, He'll see you through. On the other hand it matters not how great a plague of sickness can get, if it's God's Will for you to enjoy health, then you will. God can protect you when all vaccines and medicines fail. Oh we of little faith.

Jesus Christ came to earth as an example for us to follow. He didn't carry this so-called hospitalization. Why should we? Aren't we suppose to be walking in His footsteps? I

believe that if we are true followers of His, that no such thing will be found. What we have is God's, should we be contributing of it to Satan?

Oh where is the faith that our forefathers had. They trusted in God as their insurance. Why can't we? We can, if we but try. God can give health, hospitalization cannot. What is wrong with us? Do we desire more than our share of this world's riches? Are we afraid to be poor as far as riches of this world are concerned?

I never thought so much about this until one day when I was approached by such an agent. He asked if we had life insurance. When I said no, he was prompt with why? Why not then, consider his company. I told him it was against our religion. His come back was that some take out forms of it. I briefly again said "No, we don't believe in it." That short conversation set me to thinking and so as I think I write these lines. How many of that SOME that he referred to are members of the Dunkard Brethren Church? I hope and pray none, but I'm sorely afraid that I am wrong.

I know that I'm not perfect, nor do I profess to know it all. This one thing has been on my mind for some time. I believe I'm taking the right stand of it, if you think I'm wrong please write to me giving your opinion.

I would not want to close without

sending out our thanks to those Dear Brethren and Sisters, who at General Conference of 1953 and afterward, remembered our dear boy in your prayers. He seems to be completely recovered and plays like any normal child should. Many thanks again and that comes from the bottom of our hearts. We know God heard and answered your many prayers.

Sister Mary Alice Carlin,
Ney, Ohio.

CHURCH ATTENDANCE

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching," Heb. 10:25.

Lack of interest in worship and the assembling together for God's service is very prevalent over this land of America today. "The day," referred to in the above text is no doubt but the day of return of our Lord for His bride. This scripture tells us then, that the nearer to the close of the church age, the more negligent will become the professors of Christianity in church attendance. Why is this? Is it because of the churches falling away from the true gospel teaching or is it because individuals have grown lukewarm and do no longer have the fire of God in their hearts, and no longer have the godly ambition to press forward in the work of their Master?

Many years ago people would

gather together in the Catacombs of Rome, in the caves of the mountains under the cover of darkness, because of the penalty of death by the State were they caught, to worship God. The church grew steadily and many were added to it. In the early history of our own country, we can all no doubt remember the stories in our history books, how the early settlers were very zealous in their worship of God. Churches, although simple, were one of the first buildings to be erected. They attended regularly in the face of grave danger from the Indians. But all that did not hinder their faith in God, and their assembling together.

We live in an age of automobiles. There is much going, many places, yet worship hour finds church houses with very small congregations, although quite a number may have their names on the church record. More than likely Monday morning they can be found at their work, on time.

A chain is no stronger than its weakest link. A church is much on the same order. Consider the incident of Achan and the golden wedge how the army of Israel was lost because there was one trespasser in the camp. Remember too, how victory was won once the sin was discarded. The command not to neglect the assembling together, today in worship is just as strong as was the command not to take anything out of the accursed city of

Jerico in Achan's day. Where will we find ourselves when the Lord comes to redeem his faithful ones? Will we be in the front lines doing our best or will we be idly standing with the crowd when the Lord says "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world", Matt. 25:34.

Discouragement is one of the Devil's greatest tools. Usually the first symptom of a discouraged backsliding christian is their absence from the house of worship. Continued absence revives old temptations, brings new ones, discourages others, dims our lights before those in sin, and leads our families astray. Show me a church member who is negligent in church attendance and I'll show you a weak christian. Once we name the name of Christ we should always be ready to press forward doing all possible for our Master.

David was a man after God's own heart, not because he was perfect or did not make mistakes, but because he was willing to correct those mistakes. He said, "I was glad when they said unto me, Let us go into the house of the Lord", Psa. 122:1.

"And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." Luke 4:16. Even Christ the giver of salvation felt the necessity of assembling together with believers. If it was good for

David, for our soul-cleansing Saviour, for the apostles, saints, and patriarchs, it certainly must be necessary for us. It is my prayer that every one who names the name of Christ be found at worship, unless health or circumstances prevent, on time, with a studied lesson and a ready mind free from worldly attachment. Then will we receive the blessings of mountain top experiences we were hitherto unacquainted with.

Ruth M. Snyder,

R. D. 2, Box 170
Oakland, Maryland.

NEWS ITEMS

CLEARVILLE, PA.

Ward's Dunkard Brethren Church

We as a part of the Waynesboro Congregation living near Clearville, Pa., sure do appreciate reading the Bible Monitor. We find from time to time, many wonderful inspiring messages from God's Holy Word. It gives us new life and a spirit of growth, from what we learn as we read these sacred messages. Jesus says in His Holy Word, John 8:32, "And ye shall know the truth and the truth shall make you free".

I do believe, with the spirit shown from time to time, as they write to the Bible Monitor for publication, that they are spirit filled to be moved in thought: as it pleases our Father who is in heaven to do so, may He speak through them. As we turn to Ecc. 12:9-10, "Moreov-

er, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright even words of truth". I know that the truths which we find from those inspiring messages concerning God's Word, will be a marker and a guide in the walk of our christian life, as we journey on to our heavenly kingdom, that Christ has gone to prepare for us, if we are only faithful to him.

As we turn to look back at the past we can see how gracious God has been unto us here at Ward's church. He has caused a church to be founded by inspired men. Then He sent His servants to labor in this moral vineyard, of this area, with a series of meetings in 1955; the results of eleven converts and I am one of them myself. Praise God that I found Jesus and Jesus found me. By the works of God, through the General Mission Board's help, has made it possible to send inspired servants to help us labor and carry on the good work here at this place.

With God's help we are looking forward to another series of meetings, starting June 15 and ending June 24 with all-day services. If the Lord is willing, Bro. James Kegerreis will be our evangelist. We are praying that such a service may mean much to us and result in oth-

er souls being added to the church and a hundred fold to God's Kingdom, is my prayer to our Heavenly Father.

Sister Retha Mallow

MECHANICSBURG, PA.

We opened our preaching service, at 2:30 May 12, with hymn 401 and 404. Eld. Ammon Keller read Psa. 1 and led in prayer. Eld. W. A. Taylor of Waynesboro Congregation, spoke from Dan. 1:8. Eld. A. G. Fahnestock read 1 Cor. 11 and spoke on the examination service, also Bro. Keller spoke on the same subject. At 7 p. m. forty precious souls surrounded the Lord's table, for the services which Jesus set the example for us in the upper room. Eld. W. A. Taylor, officiated. Also the following Ministers were present: A. G. Fahnestock, and Ammon Keller from Liti-tz Cong.; our elder James Kegerreis from Bethel Cong.; and our home brethren Ray S. Shank and W. C. Cocklin.

Sunday morning at 9:30 fifty-three met for Sunday-school, followed by preaching. After hymn 465, Bro. W. C. Cocklin read 1 Cor. 13 and led in prayer. Bro. Howard Myers from Shrewsbury Cong., spoke on Matt. 28:5 and Bro. Kegerreis spoke on the same chapter. Bro. Shank led the closing devotions. We are especially thankful for those from other congregations who came to worship with us, may God add

His blessings to all who came to worship with us, is our prayer.

Harry L. Junkins, Cor.

WATERFORD, CALIF.

If the Lord is willing, Bro. Ammon Keller from Lebanon, Pa., will hold a two-weeks revival meeting at the Dunkard Brethren Church in Waterford, Calif. These meetings will begin on Sunday, July 8.

On July 20 our District Meeting will begin, with our Lovefeast the Saturday evening of July 21. We wish to extend a hearty invitation to all those that can, to come and attend these meetings. To those who cannot attend, we would appreciate your prayers, that much good will be done for the Lord during these meetings.

Sister Doris Byfield, Cor.

SWALLOW FALLS, MD.

On March 24 the Swallow Falls congregation met in Council. The meeting was opened by singing, after which Bro. Z. L. Mellott read a scripture and led in prayer. Our presiding Elder, Bro. George Dorsey, then took charge of the meeting. Several items of business came before the meeting and were disposed of in a christian manner.

On May 13 we were made to rejoice when three precious souls gave their hearts to the Lord and their hands to the church by christian baptism. We pray that they will be steadfast workers for their

Master above, and that they might have the happy privilege of leading others into the fold.

Continue to pray for the little group at Swallow Falls. We appreciate your presence, your prayers and your encouragements.

Ruth M. Snyder, Cor.

OBITUARY

MARTHA C. KENDALL

The daughter of Jacob and Margaret Haspllehorne Gerhart, was born in Miami County, Indiana, Aug. 28, 1865. She was united in marriage to Nathaniel Kendall in 1885. To this union were born four sons and four daughters: Etta Mae Cline, Vern E. Kendall, Dessa Pearl Hodson and James Russell Kendall, R. 2, Greentown, Ind.; Virgil Ray Kendall, of Amboy, Ind.; Sylvia Edith Parker, R. 3, Arcanum, Ohio; Charles Marvin Kendall, of Claypool, Ind., and Eva Ellen Willets, R. 4, Kokomo, Ind. Dessa Pearl having preceded her in death in 1920 and her husband in 1935.

She leaves to mourn her passing: seven children; one sister, Mrs. James Strebin, of Greentown, Ind.; 28 grand-children; 55 great-grand-children and two great-great-grand-children.

Martha lived her entire life of 90 years in the community in which she died. Her untiring efforts of ministering to the sick and needy, of her neighbors and loved ones, shall be a living memorial to those who were

near and dear to her. Early in life she accepted Christ as her personal Saviour and united with the Dunkard Brethren church to which she was a devoted, faithful member.

Funeral services were conducted from the Plevna Dunkard Brethren church by Elder Floyd Swihart, assisted by Bro. Harley Rush. Interment in the Kendall Cemetery.

Dearest mother thou hast left us,
And our loss we deeply feel.
But 'tis God that has bereft us,
He will all our sorrows heal.
Yet again we hope to meet thee,
When the day of life has fled.
When in Heaven in joy to greet
thee,

Where no farewell tears are shed.

Ruthanna Kintner, Cor.

A LETTER TO YOUNG CHURCH MEMBERS

Dear young soldiers of the Cross, Greetings of love in our blessed Redeemer's name: Many of us as parents, ministers and Sunday-school teachers are deeply interested in the welfare of our dear young people. We welcome you into the fold. The writer has had the pleasure and enjoyment where such can not otherwise be found. You may have learned that this world, with its allurements, splendor, grandeur, vanity and follies cannot give peace to a troubled soul and now have accepted the invitation of our dear Savior, "Come unto me", Matt. 11:28-29.

To all who have made this wise choice and enlisted under the banner of our King, our message of friendly counsel and advice is directed, in hope that it may prove helpful and bring glory to God's name.

It is indeed a source of great pleasure and much joy to know that so many of our sons and daughters have confessed Christ before men, Matt. 10:32-33, and have associated themselves with the church, and we trust are living for Him, Who died for us. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God", 1 John 3:1. Let us think of the great, unspeakable, boundless love of God, manifested to us in giving His only begotten Son, to die in that awful agony upon the cross to redeem us from our fallen condition, John 3:16; Gal. 1:4; Eph. 2, that we through His poverty might be rich, 2 Cor. 8:9.

He redeemed us with His own blood, bought us, paid the great price, 1 Cor. 6:19-20; 1 Cor. 7:23. I repeat this, let us ponder on what He has done for us, and we must certainly conclude that it is our highest duty, our most blessed privilege, to give ourselves to Him. All to Him we owe". Were the whole realm of nature mine, That were a present far too small. Love so amazing, so divine, Demands my life, my soul, my all.

It is but reasonable that the one

who paid the price should have His property. It remains for every one of us, therefore, to transfer the ownership, or be found guilty of the awful sin of keeping that which does not belong to us (ourselves). Right in the beginning "We beseech you. . . therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service". When we by faith, accept Christ and His finished work, Eph. 2:8-9, we should bear in mind that nothing we can do, can merit salvation.

"Nothing in my hands I bring, simply to Thy cross I cling". "God forbid that I should glory, save in the cross of our Lord Jesus Christ", Gal. 6:14, should be the attitude of every one of us. Then we will be ready to say, "Here Lord, I give myself to Thee, 'Tis all that I can do".

Of all the many beautiful sights that we may behold in this world, there is none more beautiful than a fully consecrated, wholly surrendered life, a life of self-denial, sacrifice, cross-bearing, cheerfully, willingly and gladly following our Lord and Savior all the way, Mark 8:34-36; Luke 9:23-26. He went about doing good, lived for the good of others, seeking and saving the lost, helping the helpless, etc. He calls for volunteers to continue His work, John 20:21; Phil. 2:5-8. He said, "My yoke is easy". The yoke is for service, I trust my readers under-

stand that no work done will avail anything unless we first accept Him and give ourselves unto Him. He demands an undivided heart, undivided affections, undivided love, then very readily follows wholehearted service, not to merit salvation, but "the love of Christ constraineth us".

We are very much concerned that all who have come to Christ should also fully follow Him, John 8:31; 1 John 2:4-6; John 14:15; 15:14. We show our love to Him by obeying His Word. Some of us are young in years, in the budding period of life. We have heeded the admonition of the preacher, Ecc. 12:1, and Christ's advice, "Seek ye first the kingdom of God", Matt. 6:33.

May none of us be satisfied with a cold, formal, empty profession, but may there be that perfect willingness to submit entirely to His Will, as obedient children I Pet. 1:14. The most obedient are the most happy. It is sad to see so many come into the church and confess Christ before men, whose lives are evidently unfruitful. May such not be the case with us. May we all be workers and not drones. In order that we may grow in the spiritual life we need to partake of good wholesome food "The sincere milk of the Word". This is very important, neglect it not, read daily a portion of that wonderful Volume.

It is a letter from God, our Heav-

enly Father, in which He reveals to us His will concerning us. Meditate on its sublime truth, obey its precepts, and pray that the Holy Spirit may reveal its meaning and guide us in the Way. It is the most wonderful book in the world. It is our rule of life. Fill your minds with many of the beautiful passages of the Word of God, so that we may, even while engaged in our daily duties, feel like singing unto the Lord, praising His Holy name, Col. 3:16; 1 Pet. 2; Psa. 119:11,105; Jas. 1:21-27; Eph. 6:10-19. It was with the Word of God that our Savior resisted the tempter.

Do not think it strange if you will meet with trials and temptations. No doubt some of you will at times, be severely tried by some of your former associates. If they try to induce you to go with them to places of sin, or ask you to do things that are not becoming, or perchance point the finger of scorn at you, or call you queer, etc., be firm and remember that we are not our own. Never compromise with sin, be out and out for God, 1 Cor. 16:13. Study this verse carefully, and when like Peter who, when on a troubled sea took his eyes away from Christ, looked at the dangers around him and began to sink; then yea before them, always let us pray for grace to stand firm; depending on the promise to Paul 2 Cor. 12:9, and Paul's statement 2 Tim. 1:12, and God's question to Sarah, "Is anything too hard

for the Lord", and Christ's own words, "Have faith in God".

Have implicit trust and unshaken confidence in God, knowing that He is able to keep us, Jude 24. We dare not trust ourselves or our own strength, Jer. 17:9, but may we learn from our dear Savior, that root of all Christian graces, humility and meekness; and look to Him from whence all our help cometh. We should often go somewhere alone with God, in quiet meditation and prayer and have a season of communion with our Heavenly Father.

I fear in these days of activity, in all lines, we are inclined to neglect this blessed privilege. When in the crowded street, in the noisy workshop, or pressed with business cares we cannot so well be engaged in serious, sober, calm meditations. There is too much excitement all around; hence we need often to seek some quiet place; where unhindered and undisturbed, we may think on the important things of life. I earnestly plead with all who may read this, let us not get so busy that we have not time for meditation and closet prayer. May we often remember the cause of Christ in our prayers, the poor, the sick and the orphans and even if we prayed more for our ministers we would be more interested in their work.

We are living in a fast age. The world is running after pleasure. We must be watchful that we are not

taken along with the course of this world, Eph. 2:2. These worldly amusements, even many called innocent, are to the spiritual life what poison is to the body, harmful and destructive. I never yet met a strong spiritually-minded soldier of the Cross, who was playing on the enemies' side; wasting the Lord's time at: picture shows, theaters, ball games, fairs, festivals, box suppers, etc.; even if gotten up in the name of religion, pretending to raise money for the Lord's work. I question if these things will stand the test of I Cor. 10:31.

I was told several times of sisters wearing the devotional covering, who attended theaters; I never saw any there (I never was there) but if any do attend such places, regardless whether their elder knows it or not. God knows it. If He comes to make up His jewels, can we suppose for a moment that He would go into such places to find them? Oh, my friends, let us resolve by His grace, never to be found on the enemies' ground. We certainly have no time to waste in that way. Have you ever felt edified or made stronger after spending an afternoon in children's games, which may have their place for children but a man puts away childish things. There are better things for us to engage in, Jas. 1:27. Oftentimes these spare moments could be profitably spent in reading, meditation, visiting the sick, helping a tired

wife or mother, etc.

Let us watch against the "little foxes". Let us set a watch over our thoughts, our words and our daily conduct; let our speech be always seasoned with salt, that it may minister grace to those that hear, Col. 4:6: Eph. 5:4. Our Captain wants us to stand as His witnesses; true, loyal, faithful, everywhere and at all times.

Can the Lord depend on us, or will we betray His cause by our inconsistent life? Be not satisfied with a low standard. Aim high. The best version of the Bible is a godly life. No amount of good works can take the place of personal piety, a true, noble christian character, 2 Pet. 1:3-10 Gal. 5:22-23: John 15:5. We are daily building character, what kind? Gold, silver, precious stones, or wood, hay, stubble? No one liveth to himself, hence let us walk carefully. We will pass away, but our influence will go on forever.

The record of our life we will some day meet just as we made it, Rev. 20:12. Whenever possible (excepting when sickness or death in family, or such other reasons that will stand the test of judgment, prevent us from doing so) always be in Church and Sunday-school. Make all your other engagements bend to the work of the church.

When we come to the house of God, let us not loiter around on the outside, but at once go in and if ear-

ly, we can at least be quiet and meditate. It certainly does not look as if we were a part of the church, if we are standing on the outside while the ministers and Sunday-school workers, are endeavoring to instruct the people from the holy Book.

Ministers oftentimes have other things to attend to, so that very often they themselves cannot be in Sunday-school. Let every brother and sister, old and young, stand with a shoulder to the wheel and at least show our interest in the cause by our presence, Heb. 10:25. Let us make this a point from the beginning of our christian life to be regularly at the service, not allowing ourselves to be sidetracked by other things at such times. You can be a very great help to your ministers if you give them your best attention while they hand out the bread of life.

Do not engage in whispering during service. It seems to me the one who cannot refrain from disturbing his seatmate during worship, is either very thoughtless and giddy or is employed by the enemy to prevent the good seed from finding a place in the heart. It is a wonderful help to ourselves and ministers, if we are all quiet and attentive, being really prayerful.

The more we do for the church, the more we will love the work. Let us not forget her institutions, giving of our means to support them. We will be much happier if we contribute, to the children's and old folk's

homes, mission work and our home church work; rather than using so much of these God-given blessings for ourselves. Many lay aside a certain portion of their income for the Lord's work.

By all means live the simple life. Away with this extravagance, vanity and foolishness. May we as young people all stand united in living the simple life, that we may not miss the purpose of our creation and redemption, Eph. 2:7. Grand, large, fine houses, with expensive furniture and fancy work everywhere to keep in trim, such things help to make life burdensome, not simple, 2 Cor. 11:3.

If we will heed God's Word and not do what Israel did, 2 Kings 17:15, we will certainly delight to do His Will and be separate. We are made to rejoice that in so many places, our young members are putting into practice that vital principle of Christ's teaching, and as taught by the church also, of separation and non-conformity, 2 Cor. 6:14-18; 1 John 2:15-17; Jas. 4:4; 1 Tim. 2:9-10; 1 Pet. 3:3-4; Rom. 12:2; Tit. 2:11-12.

It does matter, my friends how we dress. All of us know what the Dunkard Brethren church stands for along this line. Nowhere in the Bible do we find any promise of God to go with us, unless we comply with the conditions "to be a separate people". By many this teaching is ignored, Jer. 7:23-24. Dear young people, upon you will soon fall the

responsibility of the church. Shall we be able to preserve the simplicity of life and dress? or will we let our sons walk the streets as dudes and our daughters as butterflies of fashion? It lies within our power to have it otherwise. Let us all with one heart and one mind agree, to conform fully to the practice of the church. I never did think well of halfway plainness. Many faithful ministers are making strenuous efforts to keep the beloved church, in the simplicity of the Gospel.

We will expect you as young members to be truly loyal to the church and her principles. Shall we be disappointed? A certain Methodist minister said to one of our ministers, "When the Methodist church was a plain church they were a powerful people. Since we have lost our simplicity, we have largely lost our power. Brother, whatever you do, keep your people in the simplicity of the gospel". Will you stand by us? Will you practice in your life what we profess? Separate, set apart for God's service.

Let us be reminded of our baptismal vow. Were we not asked upon bended knee, before God and man, whether we were willing to wholly submit our life unto God? Are you willing to renounce satan, with his works of darkness? Did we not answer "yes"? Upon our word of honor the elder received us into fellowship. Should we feel grieved when the brotherhood expects

and demands of us to do as agreed? Is it not honorable? Is it not right? Is it loyal if we do not show that respect to God's Word which it demands?

Let not one of us as young members allow ourselves to be deceived in this matter, but let us help our ministers, who are often very much grieved to see some of us not obedient. Sometimes people have a great trouble to be able to know some of us from the world, because we have no mark of separation, but are fashionably clothed with finery and jewelry, which certainly is contrary to the Word of God. I want to encourage you, dear young people, in this matter. It lies in your power to change entire communities.

Will you be true and loyal, or will you do what some are doing, inventing, introducing, and following after foolish fads which are expressing foolishness and vanity? A little ornamental bonnet, perhaps of a mixture of straw and braid and an agonizing shape, which is certainly far from the neat modest bonnet that our sisters should wear; hair disarranged and a very small covering, which does not meet the requirements of 1 Cor. 11:1-6 as it does not cover the head; brethren wearing unbecoming headgear and stylish clothes, are a few of the fads that are being eagerly followed by some of whom we expected better things.

I would rather see people following after the fashions in the word,

than to see them pretend to be plain and following along the "border line" after fads which are neither modest nor becoming to those who profess to be a separate people. Do not do as some, gradually drift away into worldliness, but may we all stand loyal under the bloodstained banner of our Lord and King, under whom we have enlisted. You may not be able to do much, but may you resolve with a certain young sister, "The preachers shall not need to preach those things off me". If you cannot help much, you can at least be careful not to make the work any heavier for your elders and ministers.

Some of you may have had a hard struggle, until you were willing to yield. Let us remember that if God would not spare His own Son, He will certainly not ask us to give up anything except the things that are harmful to us, Rom. 8:32-39; Matt. 19:29. This point we strongly urge: You will never be happy in your Christian life unless you are obedient to the Word, and in this the discipline of the church is a great help to us. Let us be loyal and "Obey those who have the rule over us", Heb. 13:7-17. Consider your minister among your best friends. When anything is not clear to you, be free to ask them, you will find them very glad to help you in any way they can.

Be careful in the choosing of your associates, especially be careful and

prayerful in choosing a life companion. Read the Bible and our church publications regularly. Am I letting my light shine? Am I kind and loving to all about me? Is my conversation pure? Is my life clean and holy? Did I this day make any one happy? Did I invite anyone to church service? Would the world or any one miss me? Did I ever say an encouraging word to my ministers? Did I ever make my parents know I love them? Many such questions we should often ask ourselves in our meditations. Before we forget, let us get our Bibles and meditate upon the references given in this article. Will you keep this message and read it often?

God bless our young people. Many of you are adorning the church as beautiful ornaments with that "meek and quiet spirit which is, in the sight of God, of great price." "Herein is my Father glorified, that ye bear much fruit", John 15:8. Be faithful, watch and pray. At last when we close our eyes to the scenes of life and our earthly story is written, and our work done, may it be "Well done".

J. W. Weaver
Sel. from July 1942 Bible Monitor
by Bro. Jacob Clapper.

SELFISHNESS

Job 16:19, 21-22, "Behold, my witness is in heaven, and my record is on high. O that one might plead for a man with God, as a man

pleadeth for his neighbor. When a few years are come, then I shall go the way whence I shall not return". Acts 1:8, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witness unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth". This was told and commanded, to His believers, they were under responsibility, at that day and age. What is our responsibility? One prominent church member said that he pays tithes and attends church services, thus he thinks is all that is necessary for his salvation.

The word selfishness means: Desire that leads one to seek only his own pleasure and comfort. The love of oneself. Caring chiefly for self. Trusting in one's own abilities. Luke 18:11-13, "The Pharisee stood and prayed thus with himself; God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in a week, I give tithes of all that I possess." The publican said only, "To be merciful to me a sinner". Does this Pharisees not show forth selfishness? Do you think he was of a willing mind to be liberal and share with others? He that exalteth himself shall be abased.

Did Jesus have a selfish spirit or life? 2 Cor. 8:9, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye

through his poverty might be rich". He gave His all, for the redemption or humanity. His life and even His blood on Calvary's Cross, to cleanse us from our sins. His love was so great for the salvation of man, that no human mind can fully comprehend it. Rev. 1:5, "Unto him that loved us, and washed us from our sins in his own blood". Can a person receive salvation by doing nothing?

Jesus spake a parable of a certain nobleman, who went into a far country to receive for himself a kingdom, and to return. So he called his ten servants and delivered them ten pounds, and said unto them occupy till I come. And it came to pass, that when he was returned, having received the kingdom, he commanded these servants to give an account, that he might know how much every man had gained. The first, saying Lord thy pound gained ten pounds. The second come saying, Lord thy pound has gained five pounds. And the other came saying, Lord behold here is thy pound which I have kept for you. The latter did nothing toward an increase, while he occupied. Do we occupy the time and opportunities of doing good to humanity and to the saving of souls?

Jesus said, Out of thine own mouth will I judge thee, thou wicked servant, and he said, Take from him the pound and give it to him that hath ten pounds. We do not read

that this one committed sin, but he was not laboring for his Lord. Thou wicked and slothful servant, Matt. 25:30, "Cast ye the unprofitable servant into outer darkness". Matt. 7:19, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire". Heb. 6:10, "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints". Rom. 12, Not slothful in business; fervent in spirit; serving the Lord. Distributing to the necessity of saints, given to hospitality. Provide things honest in the sight of all men. Be not overcome of evil, but overcome evil with good. So how can we justly say we have nothing to do. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

Is it possible that a servant of the Lord can be selfish? For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, willing to be led by the Holy Spirit. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us follow after the things which make for peace. Is it possible that love has no active power, or visible effect? Luke 7:44-48, "Jesus turned and said unto Simon, seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the

hairs of her head. Thou gavest me no kiss: but this woman since the time I came in, hath not ceased to kiss my feet. Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, Her sins which are many, are forgiven; for she loved much: but to whom little is given, the same loveth little. And Jesus said unto her, Thy sins are forgiven. Thy faith hath saved thee: go in peace". Did this woman show or prove her faith by doing nothing? No, she proved her faith by love and works, by doing for her Master what she could.

John 12:3-6, Then took Mary a pound of ointment of spikenard very costly, and anointed the feet of Jesus, and wiped his feet with her hair. Then said one of his disciples, Judas Iscariot, Simon's son, why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor: but because he was a thief, and had the bag (money purse) and bare what was put therein. I wonder whether there are not men and women of today like unto Judas, not caring for the poor? Some making great donations to institutions, to publish it. Then said Jesus, Let her alone, against the day of my burying hath she done this. Luke 12:47-48, "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his

will, shall be beaten with many stripes, but he that knew not... shall be beaten with few stripes. For unto whomsoever much is given of him shall be much required.

Jas. 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin". Ignorance is not a legal way to excuse us for our mistakes. Let him know, that he which converteth the sinner from the error of his way shall save a soul from death (spiritual death) and shall hide a multitude of sins. 1 John 1:7-9, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness". Something for us to do. Can any one be a true christian and be selfish? Can any one be a true christian by doing nothing? The apostle Paul stated, Remember, brethren, our labor and travail: for laboring day and night, because we would not be chargeable unto any of you, preaching unto you the gospel of God. That ye would walk worthy of God, who hath called you unto His kingdom. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.

Matt. 9:35-36, "Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and heal-

ing every sickness and every disease among the people. When we saw the multitudes he was moved with compassion on them". Matt. 14:14, "And Jesus went forth, and saw a great multitude, and was moved with compassion (pity) toward them, and he healed there sick". Mark 6:34, "Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things". Can we become selfish, not have compassion for others? Mark 5:19, "Jesus saith unto him, Go home to thy friends, and tell them how great things the Lord has done for thee, and hath had compassion on them". Jesus did all the good for humanity he could.

Luke 10:33, A certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on the unfortunate man, that fell among thieves, and went to him and bound up his wounds". 1 Pet. 3:8, "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous". Heb. 5:2, "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity". Many christians become selfish, and feel themselves better than others, disrespect and disregard all that they think are not equal with them in this life, practice and name. They cast

you out and have nothing to do with you. Is this not a selfish so-called christian? Beware of the leaven of the Pharisees and scribes. The Pharisees were of the strictest Jews of their day and age, and yet they were selfish. We have many so-called christians of today like unto the Pharisees.

Matt. 7:15, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are raving wolves". A heart that has become hardened has become selfish, and has no divine love in it. He might have love for praise and honor but not to serve. Mark 3:4-5, "Jesus saith unto them (Pharisees), Is it lawful to do good on the sabbath day. But they held their peace, and when he looked round about on them with anger, being grieved for the hardness of their hearts". Mark 6:52, "For they considered not the miracle of the loaves; for their hearts were hardened". Mark 8:15, 17-18. He charged them saying, Take heed, beware of the leaven of the Pharisees and of the leaven of Herod. He said unto the disciples, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? How about us today?

Matt. 19:8, "Jesus saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so". When

lust is conceived, then divine love disappears. When self-righteousness comes into our lives, then the Holy Spirit leaves us, and we walk in darkness, regardless of our uniform. We are living in a day when people want a vacation. What would we do if the Lord be on a vacation or the Holy Spirit? No Being to help, lead and direct the true christians. Did Paul or Jesus go on a vacation of golfing or recreations of various sorts? What is our greatest interest, for self or for the saving of souls of sinful humanity and whatever we can do in the service of humanity?

Phil. 2:4-5, Let this mind be in you, which was also in Christ Jesus. What was the mind of Jesus? Was it of selfish interest? Look not every man on his own things but also on things of others. Let your conversation be as it becometh the gospel of Christ. The apostle Paul stated, for me to live is Christ, and to die is gain. I wonder whether some people have it, when to live is pleasure, seeking some selfish desires, and then to die will be loss and vanity. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. For there is no respect of persons with God. The word pride and the word selfishness are closely related. Pride is a sense of personal dignity, a sense of self importance and a high opinion of one's self. Selfishness often comes from having attained

honor, wealth, and success by one's own efforts, ability and talent.

Rom. 12:10, "Be kindly affectioned one to another with brotherly love, in honour preferring one another". Rom. 14:7-9, "For none of us liveth to himself, and no man dieth to himself. Whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and arose, that He might be Lord both of the dead and the living". So then every one of us shall give account of himself to God. Is your all on the altar of sacrifice laid? Yield to Him your body and soul.

Wm. N. Kinsley,
Hartville, Ohio.

OUR DESTINY

The life I live, the trails I take,
The help I give, mistakes I make,
The things I say, whate'er they be,
Are all a part of destiny.
You may live in far off Spain
And I across the sea.
But the things I do are felt by you,
Then echoed back to me.

Our destiny is but a part
Of love or hate that's in our heart.
Easier trails may have been made
By things I should have left unsaid.
Eyes to shine and hearts made gay
By other things that I may say;
So I can quite plainly see
How to guide our destiny.

Sel. by Eileen Poorman.

IN TIME OF TROUBLE SAY:

First:

He brought me here—It is by
His will I am in this strait
place; in that will I rest.

Next:

He will keep me in His love,
and give me grace in this trial
to behave as His child.

Then:

He will make a trial a blessing,
teaching me the lessons He
wants me to learn, and working
in me the grace He intends for
me.

Last:

In His good time He can bring
me out again, how and when
He knows.

Say—I am here—

- 1—By God's appointment.
- 2—In God's keeping.
- 3—Under His training.
- 4—For His time.

Sel. by Ruby Sowers.

ITEMS FOR SALE

One cross: Nearly-new; I can
not carry it and keep up with the
world and its crowd.

One Talent: New except slightly
shelf worn. It has been laid away
for several years.

One five-piece set of armor: All
pieces in good shape, only need pol-
ishing. One bundle of Christian
opportunities: One, that of going
to church every Sunday and to pray-

er meeting on Wednesday night; another, the opportunity of soul-winning. I seldom use these opportunities, so have decided to let them go at this sale.

One badly used Christian influence: buyer may be able to repair it if carefully handled.

The above articles are in the basement of my house located at the corner of Careless Avenue and Neglect Street. A lot of Church Members.

In Gospel Herald.

Sel. by Sister Jeanette Poorman.

BEAUTY IN DEEDS

The beauty of a lily and the beauty
of a face

Make bright a gloomy corner and
exalt the common place

But there's nothing shines so brightly
in the world of human
needs

As the beauty and the glory of a
kind and thoughtful deed.

There are lovely things to look at;
there's the blue sky and the sun.

And the hilltop in the distance and
the works that men have done.

But the best of God's creation in
this world of joy and smart

Are the helping hand of service and
the big and generous heart.

Not on canvas or in marble or in
flowers which bloom to fade,

Or in lovely skies which vanish are
the lasting beauties made.

They make the dismal places,

But the kind and cheery voice
And the heart that is unselfish
make the weary to rejoice.

There is beauty in the lily, and
there's beauty in the hills.

There is beauty in the blossoms wet
with dew the morning spills,

But the riches, lasting beauty which
this world forever needs

Through its days of tribulation, is
the beauty of our deeds.

Sel. by Ruby Sowers.

Take heed that ye do not your
alms before men, to be seen of them:
otherwise ye have no reward of your
Father which is in heaven.

Therefore, when thou doest thine
alms, do not sound a trumpet before
thee, as the hypocrites do in the
synagogues, and in the streets, that
they may have glory of men. Verily
I say unto you, They have their reward.

But when thou doest alms, let
not thy left hand know what thy
right hand doeth:

That thine alms may be in secret:
and thy Father, which seeth in secret,
himself shall reward thee openly.

And when thou prayest, thou shalt
not be as the hypocrites are: for
they love to pray standing in the
synagogues, and in the corners of
the streets, that they may be seen of
men. Verily I say unto you, They
have their reward.

But thou when thou prayest, enter
into thy closet and when thou

has shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret shall reward thee openly.

But when ye pray use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking.

Be not ye, therefore, like unto them: for your Father knoweth what things ye have need of, before ye ask him.—St. Matthew V. 6:1-8.

DAILY DEVOTIONS FOR JULY 1956

COVETOUSNESS

Memory verse, Ex. 20:17, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

Sun. 1—Ex. 18:13-26.

Mon. 2—2 Peter 2:1-10.

Tues. 3—Mark 7:14-23.

Wed. 4—Col. 3:1-14.

Thurs. 5—Prov. 21:20-31.

Fri. 6—I Tim. 6:13-21.

Sat. 7—Prov. 30:1-14.

Memory verse, Luke 12:15, "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Sun. 8—Ex. 20:12-20.

Mon. 9—Luke 12:13-21.

Tues. 10—Prov. 11:17-31.

Wed. 11—Heb. 13.

Thurs. 12—I Cor. 5.

Fri. 13—Prov. 15:14-33.

Sat. 14—Rom. 13.

Memory verse, Heb. 2:9, "Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil."

Sun. 15—Eccl. 5:1-17.

Mon. 16—Psa. 119:33-48.

Tues. 17—Luke 14:12-24.

Wed. 18—Prov. 23:1-14.

Thurs. 19—Eph. 5:1-14.

Fri. 20—Neh. 5:1-9.

Sat. 21—Job 31:14-28.

Memory verse, Col. 3:5, "Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

Sun. 22—I Tim. 6:1-12.

Mon. 23—John 6:14-29.

Tues. 24—Psa. 10.

Wed. 25—II Tim. 3:1-12.

Thurs. 26—Phil. 3:13-21.

Fri. 27—Prov. 22:1-16.

Sat. 28—Rom. 1:18-32.

Memory verse, I Tim. 6:10, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Sun. 29—Matt. 6:19-34.

Mon. 30—Job 20:1-19.

Tues. 31—Prov. 1:1-19.

SUNDAY SCHOOL LESSONS FOR JULY

PRIMARY LESSONS

July 1—What Mary and Martha Learned. Luke 10:38-42.

July 8—The Woman who gave all her Money. Mark 12:41-44, Luke 21:1-4.

July 15—The Boy who Shared his Lunch. John 6:1-14.

July 22—Dorcas, the Woman who helped Others. Act 9:36-43.

July 29—(Review) Learning to be Unselfish. Acts 20:31-38.

ADULT LESSONS

July 1—Swear not at all. Mark 6:14-29.

1—Do we fulfill our vows as conscientiously as Herod did?

2—Do we have courage to rebuke sin wherever we find it as John did?

3—Do we have to guard against making promises, that could possibly cause us to sacrifice our Christian principles?

July 8—Share your bread with the hungry. Mark 6:30-56.

1—Have we as disciples of Christ completed enough work for Him, to warrant a rest period for us?

2—Does man today ever find himself in dire need, because he fails to realize the power of Christ?

3—Would not this lesson teach us there is a blessing to be re-

ceived in taking a few moments of time from the busy day to look heavenward before meals?

4—Could it ever be possible for a true Christian to have the drawing attraction that Christ had?

July 15—Lay not aside the commandments of God. Mark 7:1-23.

1—Is the keeping of the traditions of the Elders profitable, so long as we do not lay aside the commandments of God?

2—How are the hearts of most men defiled, directly from the Devil or indirectly through other men's hearts?

July 22—Jesus hath done all things well. Mark 7:24-37.

1—Have we ever passed by some of the crumbs of the bread of life, that may have been profitable to our faith?

2—Is it possible to keep truly good deeds hid?

3—Should we as Christian individuals strive to gain a reputation that would cause people to say of us "He hath done all things well"?

July 29—And do ye not remember. Mark 8:1-26.

1—Would the Lord rate our understanding any better than that of the disciples?

2—How many times must I receive the Master's touch to be made whole?

BIBLE STUDY BOARD

BIBLE MONITOR

VOL. XXXIV

JULY 1, 1956

No. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GENERAL CONFERENCE

1956 General Conference is past but its memories shall linger long and its effects may reach wide and far into the future.

The Lord blessed us with ideal weather, it being a little warm two afternoons, but with cool nights to receive our rest. Perhaps the largest crowd of any conference was in attendance. Definitely more young people were there, than ever in our memory. The grounds and accommodations were adequate for our needs, some had to go to private homes for the night because all the cabins were not available.

The fellowship and concern shown one another was an example of brotherly love. The sermons showed much thought and meditation; anyone who does not have a more responsible understanding of the New Testament through them, was not attentive.

Those on the various boards were very busy and it behooves each of us to pray for them that they may have the ability and fortitude to use their opportunities to the honor and glory of God. Through the years we

have become established on, what we understand as ways of carrying out the New Testament teachings and a definite desire was shown throughout the business to maintain that standard. We still need to carefully guard our words, our actions and our concern for Christ and one another that we may edify the body of Christ.

Since the New Testament is our creed, we need to thoroughly and prayerfully study it and also study the rules and methods we have adapted, in order to live this creed, in a busy and sinful world. Every motive, word, and act, from day to day, will determine our influence for Christ and our reward for eternity.

Since there has been a growing desire for more relief and mission work, for several years and since the Lord is still bountifully blessing us, it was decided to take over a mission in New Mexico among the Navajo Indians, without question here will be a major opportunity to show the Christians spirit through physical and temporal aid and teaching a nobler standard of living. It's

spiritual development may be astonishing but will take many years to determine, largely because the people are so different from us. Without question we have many, many blessings of God, we have the foundation and we have the opportunities. Our ability to serve and lead as Christ and Paul did, in our own communities or elsewhere will depend upon us individually and collectively. It takes many years to develop anything worthwhile but it can be destroyed in a few minutes.

Rom. 6:22-23, "But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord".

I SAW SODOM

(This was written upon the publication of an account of an all-night party, but since such behavior exists generally over this great country, we feel it wise to reprint it here.)

As I sat at our large window facing the northwest, and the lights of Santa Rosa, Kenwood, Sebastopol, and the Bennett and Sonoma Valleys dotted the night and the Wednesday afternoon, August 24 1955 Press Democrat on my lap, with what seemed an almost unquenchable fire on its front page, column 1, 2 and 3, Sodom, Gomorrah and the plains of Jordan came to life, before my very eyes.

It took me back to Egypt, when Pharos' servants asked him the question, "Knowest thou not that Egypt is destroyed?"

America, knowest thou not that America is being destroyed? Not with juvenile delinquency, as that is the result of parental delinquency. As long as parents are bent on race suicide there is little left for the youth of today, but to follow suit. Give the parent of our day the acid test for human decency, to say nothing of walking out on honor and responsibilities, and you will find the cause for our present dilemma. Visit the ever growing institutions, where the result of parental failure is piling shamefully higher each day, while the authorities in and out of the institutions stand baffled, and at their wits' end to know just what move to make next to curb the forward terrible blight, that threatens our very existence and especially that wonderful heritage, the Church, the Home.

May I offer a remedy? Any one can holler their heads off about conditions but what can be done about it? First, *I know the cure*. Instead of the carnal pleasure of a rotten society let us light again the fire on the family altar. The greatest privilege God ever gave man was to gather the family around the family altar.

Talk about the wonders of God's word, and the delights of His Kingdom, kneel together and pray as a

family. That would deal Satan the severest blow possible and would eventually bruise him beneath the feet of man. Lot woke up too late, judgment had been passed, they were doomed, but there was another time when men repented at the preaching of one Jonah and gave evidence of their sincerity. And God heard their prayers and saved them. God gave a certain King an addition of fifteen years to live, because of his honest tears. Let us as parents repent as we have never repented before, in fasting, in prayer and supplication for ourselves and our children, and hope that we are worthy of God's wonderful blessing in turning the hearts of parents and children back to God. What a joy it would be to live again in the atmosphere of God's will! Let us throw ourselves on the mercy of God and claim his promises.

Read the entire thirteenth chapter of Nehemiah and especially meditate on the last half of the seventeenth verse and the nineteenth through the twenty-first verses.

"Listen to this and take courage, the Lord taketh pleasure in them that fear Him in them that hope in His mercy", Psalm 147:11.

Let us bear our souls before God, like Jacob did at Penial and refuse to give up until our dear Lord turns our hearts back again. Yes, I saw Sodom in the afterglow of the sunset as it cast its last rays and faded on our valley and cities below.

May God be merciful in turning our hearts back to Him again.

James F. Swallow,
6560 Sonoma Mountain Road
Santa Rosa, Calif.

IN DEFENSE OF THE GOSPEL

Gal. 1:1-10, We find these words.

"Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead) and all the brethren which are with me, unto the churches of Galatia. Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: To whom be glory for ever and ever. Amen. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but their be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto them that we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ."

BIBLE MONITOR

Taneytown, Md., July 1, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Otto Harris, Antioch, W. Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

Paul tells the Galatian brethren, I marvel, meaning I am astonished. I am amazed from the gospel which I have preached unto you, unto another gospel, for their is no other gospel. But some pervert to change the gospel to suit their own desires. It may be well for the reader to know what the gospel consists of. If I was to give a definition of what the gospel is, it would be the only true word of God. For Christ has already said, that man cannot live spiritually but by every word that proceedeth out of the mouth of God.

Paul tells us that he is not ashamed of the gospel of Christ, for it is the power of God unto salvation, to everyone that believes it. To the Jews first and also to the Gentile. Paul tells us that the gospel, is the power of God unto salvation. We are

told, the gospel came not by the will of God. Men preach as though they were moved by the Holy Spirit. Paul told Timothy to preach the word in season or out of season, reprove, rebuke, exhort with all longsuffering and doctrine, for the time will come (and is already here) that they will not endure sound doctrine. But will heap unto themselves preachers, having itching ears, turning the truth of God unto fables (idle stories).

As we have already stated, Paul has told us, that we are to preach no other gospel, than what he preached. He also told us, if any man come unto you and being not this gospel, not to bid him into our house nor bid him Gods speed, else we be partakers of his evil deeds. Our thoughts are no defense of the gospel. The gospel has been greatly denied from the time Christ was born up to the day He was taken unto heaven. The gospel is the power of God unto salvation.

In John 13, where Christ instituted the washing of feet, eating of the supper, the bread and the cup, some of which is denied by most all sects of religion. Some will take out feetwashing and claim salvation. Some will take out the Lord's Supper and they claim salvation. Some will take out both feetwashing and the Lord's Super and they claim salvation. I am giving this defense of this part of the gospel.

I had a conversation with a gen-

tlemen some few weeks ago, who claimed salvation by not observing these two ordinances. Christ told His apostles, just before he left them, Go ye therefore into all the world and preach the gospel, to every creature. Baptizing them in the name of the Father and of the Son and of the Holy Ghost. Then He told them to teach them to do as they please. No, No, but he said teach them to observe all things, whatsoever I have commanded you. Thus I will be with you always even to the end of the world.

Now Christ didn't promise them He would be with them, if they did not teach them to observe all things. We are duty bound to teach everyone to observe these two things along with all others. Now this young gentleman, as I already have stated, declared that Christ didn't eat the supper with His apostles, for Christ has said in Matthew, with desire He desired to eat this passover. We claim He did eat this New Testament passover for in John we find that the Apostles asked Him, where shall we go to eat the passover. Not to eat the Jewish passover, but this is a new commandment, as Christ told them to go into the village and they would meet a man bearing a pitcher of water. He told them to follow him to his house, and ask the man where the guest chamber was. The man showed a large upper room already furnished. There he said to make ready the

passover.

When evening was come they all came in and sat down. Christ riseth from supper, and also the passover, for He riseth from supper, laid aside His garments and poureth water into a basin and began to wash the apostles feet and to wipe them with the towel wherewith He was girded. After he washed their feet, He took His garments and sat down again. Now he said, ye call me Lord and Master, well so I am. If I have washed your feet ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you. Now you are not all clean, for I know of whom I have chosen that the scriptures might be fulfilled, saying one of you shall betray me. They doubted within themselves of whom He spake, they wondered one to another of whom it would be.

Peter said, he would die before he would betray his master. Christ said unto him this night the cock shall not crow, until thou has denied me three times. One leaning on Jesus' bosom said unto Him, who is it Lord, Christ said unto him. It is he whom I shall give this sop. When He had dipped the sop, he gave it to Judas the son of Simmon. Christ said unto him what thou doest quickly. He went immediately out and it was night.

While He was yet eating, He took bread and blessed it and broke it and gave it to them saying, this is my

body which is broken for you. Like manner also. He took the cup and blessed it, and said unto them drink ye all of it, for this is my blood which is shed for you. Christ said that He would no more drink of the fruit of the wine, until I drink it new in the kingdom of my God. Christ told them this is a new commandment that I have give unto you that ye shall love one another. Greater love has no man than that a man will lay down His life for His friends For ye are my friends, if you do whatsoever I have commanded you. How does anyone dare say that Christ didn't eat the Lord's supper with His disciples? Christ tells us. He that denieth me and my words, I will also deny him before my father and the Holy angels.

Written for Thornton Mellot,
Needmore, Pa.

COME

Luke 14:17, "Come; For all things are now ready". Anyone that cometh to me (Jesus) I will in on wise cast out. This is the work of God that ye believe on Him whom He hath sent. John 6:38, 40, "For I (Jesus) came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life". Verily, verily, I say unto you, he that believeth on me hath everlasting life. Jesus said unto

them, I am the bread of life.

Matt. 11:28-29, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls". Isaiah 53:1, "Ho, (to heed) every one that thirsteth, and he that hath no money: Come ye to the waters. Come ye, buy and eat: yea, come, buy wine and milk without money and without price". The prophet no doubt had some divine inspiration, and refers to divine or spiritual food for the soul, the heavenly manna.

Rev. 22:17, "The Spirit and the bride say, come, and let him that heareth say, come. And him that is athirst come". Jesus invited all to come to Him, to get light, life, for Jesus said, "I am the light of the world". John 9:5, "As long as I am in the world I am the light of the world". John 6:35, "Jesus said unto them, I am the bread of life: He that cometh to me shall never hunger: and he that believeth on me shall never thirst". But we must come to Him, for the bread of God is He which cometh down from heaven and giveth life unto the world. Rev. 3:20, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him". So we must come to Him.

Luke 19:5, 6, 9, Jesus said unto

him, "Zaccheus, make haste, and come down; for today I must abide at my house. And he made haste, and came down, and received him joyfully. And Jesus said, This day is salvation come to this house". The word come has different meanings by the way it is placed in a sentence. Here in the way Jesus used it, meaning to appear to get close to draw nigh, to move forward. James 4:8, "Draw nigh to God, and he will draw nigh to you". Come, Holy Spirit heavenly Dove with all thy quickening power. Kindle a flame of sacred love. In these cold hearts of ours. Jesus invites all humanity to come, to receive virtue, divine love, and His saving grace, salvation which is offered to all.

Hymn
Come into my heart blessed Jesus
And take all my guilt away
The burden of sin is so heavy
Come into my heart to stay.
Fill me with thy wonderful spirit
Come in and take full control
Come into my heart Lord Jesus.

We must first come to Jesus and open the door and let the Holy Spirit come into our heart and soul.

Jesus never refused to heal or cure those who ask in faith believing. Blessed be the Lord Jesus for he hath visited and redeemed His people. A light to lighten the Gentiles and the glory of thy people Israel. Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have cru-

cified, both Lord and Christ. For there is none other name given under heaven unto men, where by we must be saved. Neither is there salvation in any other. We must submit to Him on His terms, then are we in Him and He is our life. John 3:5, "Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God".

Do you believe in Jesus? Many so-called great religious leaders defy and resist openly and boldly, a water birth or in other words water baptism. Can a man come to Jesus on his own terms? Is it possible to be guided by His Spirit, and denounce His words or teachings? When Jesus invites us to come to Him, and learn of Him, it implies to obey Him. Some people say there is no do, to be saved, He just saves us. This is true, so far as we could not save ourselves, but there is also something for us to do. The first thing, Jesus preached was repent. John the Baptist said repent. Mark 1:15, "Jesus saying, The time is fulfilled, and the kingdom of God is at hand, repent, ye and believe the gospel".

Luke 7:23, "Blessed is he, whosoever shall not be offended in me". Is He a welcome guest if we are offended in Him? Why call ye me Lord, Lord, and do not the things I say. I Sam. 15:22, "Behold, to obey is better than sacrifice, and to hark-

en than the fat of rams". Samuel said to Saul, for thou hast rejected the word of the Lord and the Lord hath rejected thee. And the Lord repented that he had made Saul king over Israel. I Peter 1:22, "Seeing ye have purified your souls in obeying the truth". Jesus saith, I am the way the truth and the life. He was full of grace and truth. John 8:32, "If ye continue in my words then are ye my disciples indeed and ye shall know the truth, and the truth shall make you free".

Hymn

Oh, turn ye poor sinners, for why will you die: when God in great mercy is coming so nigh. Now Jesus invites and the Spirit says come. Come wretched, come just as you be. While streams of salvation are flowing so free, Christ is ready your souls to receive. How can you question if you will believe. Why will you not come, He bids you come home. Acts 10:34, "Peter said of a truth I perceive that God is no respecter of persons. But in every nation, he that believeth, and worketh righteousness, is accepted with him". Acts 10:47, "Can any man forbid water, that these should be baptized". Acts 2:38, "When men said what shall we do? The apostle Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". All that believed were to-

gether, and had all things common. Hymn

Come, sinners, to the gospel feast,
Let every soul be Jesus' guest.
There need not one be left behind
For God has bidden all mankind.
All things in Christ are ready now.
And in Christ a hearty welcome find.

Wm. Kinsley,
Hartville, Ohio.

THE DAY OF SALVATION

2 Cor. 6:2, "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee, Behold now is the accepted time, behold, now is the day of salvation."

Friend, your time on earth is short, each closing year, each setting sun, each tick of your clock, is shortening your days and swiftly carrying you to eternity. The year, the day, the hour will soon arrive that will end your sojourn on this earth and begin your song in Heaven or your wail in Hell, your eternal destiny will soon be sealed, see James 4:14.

Today your hands are busy at work, your eyes are beholding, your mind is thinking, you are planning for the future—tomorrow all is still: the folded arms, the closed eyes remain; but you are gone—gone to eternity. Others were once busy as you are, healthy as you are, careless as you are. They too are gone to eternity and await the day of Judgment, see Heb. 9:27.

Friend, your turn to eternity will soon come. Ask yourself honestly, "am I prepared for eternity?" Let heaven and Hell stand before you in all their reality: one of these must be your eternal dwelling place, and today is the time to make your choice. "Behold now is the accepted time: behold now is the day of salvation", 2 Cor. 6:2.

To try to go from the race of wealth to the realm of glory, from the scene of revelry to the bliss (joy and happiness) of the redeemed—never, Jesus said, "Except a man be born of water and of the spirit, he cannot enter the kingdom of God", and Paul said "if any man have not the Spirit of Christ he is none of His." Also, he further says, "If any man be in Christ he is a new creature", the only way we can possibly become a new creature in Christ Jesus is to be born again of water and the spirit according to John 3:3, 5, Acts 2:37-41.

Repentance is required, the apostle Peter told the People, on the day of Pentecost, definitely what to do to be saved. (1) Repent, (said he) and (2) be Baptized every one of you in the name of Jesus Christ for the remission of sins and ye (3) Shall receive the gift of the Holy Ghost, for this "Promise is unto you and to your children, and to all that are afar off." Peter further exhorts the unsaved, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of

refreshing shall come from the presence of the Lord", Acts 3:19 other gospel requirements.

Dear friend, God has said, "my spirit shall not always strive with man", that warning is still ringing out today. Will you take heed, lest you are suddenly cut off without hope. Your only hope of escape is to repent and fully obey the gospel, see 2 Thess. 1:7-10, Acts 19:1-7, Eph. 1:13, 14. So baptism, administered in the name of the Lord Jesus Christ and the receiving of the Holy Ghost, evidence by speaking with other tongues as the Spirit gave them utterance; are essential unto full New Testament salvation and are vital needs of the soul the same as repentance and faith in God. It takes obedience and compliance to every demand and process of the gospel of Jesus Christ, in order to be saved. See Mark 16:15-16.

Our daily papers and broadcasts all point to the soon coming of Jesus, as well as many scriptures tell us of His coming again and most all prophecy concerning His second advent to this earth is being fulfilled, right before us each day. Therefore, it behooves every one of us to obey the gospel message of salvation, Acts 2:38, immediately and thus prepare "to meet the Lord in the air", for today is the only day of salvation for us.

Selected Joseph P. Robbins,
Potsdam, Ohio
P. O. Box 34.

SIN OF ACHAN VERSUS MODERN SIN

If we will look back a little over 1400 years ago just as the children of Israel were passing into the promised land from the wandering in the wilderness in Joshua 7, we will find there recorded the sin of Achan. While we find the special sin there described as that of coveting by his own statement, yet we see that also it was the sin of disobedience, and pride. Achan disobeyed the command of the Lord as recorded by Joshua, that nothing should be taken or spared of the accursed city of Jericho, and that all things therein were accursed, save Rahab and her house. But when Achan saw the wedge of gold 50 shekels weight, 200 shekels of silver and the Babylonish garment probably the most beautiful garment he had ever seen he at once coveted them.

Just so today, the modern sin, the people are coveting the things of this world, wearing of gold rings, beads, fancy pins, etc., worldly amusements, shows, and the dance. We notice here that Joshua got busy at once praying to God about their trouble, but brethren notice will you, God comes on the scene and tells Joshua that it is no time for prayer (Joshua 7:10 and 11), why are you on your face praying? Get up, get busy, get sin out of the camp. Notice now what the Lord said about

the sin of Achan. Israel hath sinned, and have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have stolen, and dissembled also, and they have put it even among their own stuff; noting that the word dissemble means hiding away or covering up, then we see how the people of today try hide away their guilt from the church.

We do not wish to discourage prayer, but we are just wondering if the time isn't here when we had better take off time from prayer, to hunt up some of the sin in the camp and cast it out. Christ said through His word for the church to keep unspotted from the world, not to be proud, disobedient, boastful; and we hear said today, so often, that keeping the commandments will not save any one. But these same teachers and preachers fail to impress on the people that neither can one be saved that does not keep them; thereby instilling in them a false doctrine, and instead of teaching against the follies of the modern religions, leaders are teaching them to cover up with unbelief. The penalty that Achan paid was, he, his sons, his daughters, and all he had were burned with fire.

I am made to wonder in this day, by the older ones disregarding the commandments, and following the fashions of the world if they can expect anything else than that the

children will follow in their footsteps, and just as sure as God is true they must meet the penalty. Many leaders and people of today, that talk so much about the love of God do not know what it is. They think that it will be so great, that people can go along in sin and yet escape the punishment of God; when he plainly teaches that those who have his love will have to war continually against sin and when they find it in the church will put it out at any cost. All recognize John 2:3 to 6, and see what he said it consisted of, and follow all through his writings and on into Revelation and see what the Love of God is.

H. E. Miller in Jan. 1924,
Bible Monitor.

NEWS ITEMS

A LETTER TO THE DUNKARD BRETHREN CHURCH

June 13, 1956

Dear Brethren,

Greetings in the name of our Lord and Savior Jesus Christ.

I am thinking especially of those assembled at General Conference, this being the day of the business and the meeting being now in session.

I trust the Lord is directing all to His honour and glory and to the good of His church. May all assembled feel that, within themselves they can do nothing without power from on high, and may that power be mightily working now.

When this conference is closed, when the last song is sung, the last prayer is prayed, the last goodbye is said, may it leave the fondest memories, the greatest hopes, the sweetest assurance and the deepest love of all conferences thus far.

I so much desired to be with you, but on account of ill health was not permitted. I feel so much indebted and unworthy of your remembrance in your telephone call to my home. It was inspiration and much encouragement and I am very grateful for it.

I too want to thank all those who remembered me with cards and letters, and especially your prayers. Now may we all work harder, pray more, sacrifice more, worry less, and make greater preparation for the coming of the Lord.

Your Brother,

W. S. Reed,
Waukee, Iowa.

YORK, PENNSYLVANIA

We, the Shrewsbury congregation of the Dunkard Brethren church, held our spring Lovefeast, on May 27. Sunday school at 9:30 with 89 in attendance, preaching at 10:30.

Bro. Howard Myers read the opening scripture, I John 4. We are to try the spirits. If we are for God who can be against us. Prayer by Bro. Frank Shaffer after which, Bro. Laverne Keeney brought the forenoon sermon.

Again at 2 o'clock we assembled for preaching services. We had with us Brethren: Howard J. Surbey, John Kegerries, Earl W. Strayer, Ammon Keller, Ray S. Shank and A. G. Fahnstock. In the evening around 85 surrounded the tables with Bro. Howard Surbey officiating.

We expect if the Lord willing to begin a revival meeting at Shrewsbury on Aug. 5th. and continuing through 19th. with Bro. Repogle, of Astoria, Ill., as our evangelist. We wish to thank all who came to attend our Lovefeast services and ask them back, with others, at our revival meetings. If you cannot come remember us in your prayers.

Sister Shella Stump, Cor.

CUMBERLAND, MD.

The Broadwater Congregation plans to have their revival meeting starting, August 3 and continue through Aug. 12, with an all-day meeting on August 12. Come and it will be an encouragement for the Brethren and Sisters and an inspiration to all.

Harley Flory will be the evangelist. Pray for these series of meetings and your presence will be greatly appreciated.

Sister Viola Broadwater, Cor.

THE CHRISTIAN AND THE WORLD

This world is evil, "And we know that we are of God and the whole

world lieth in wickedness", I John 5. 19, "Who gave himself for our sins, that He might deliver us from this present evil world according to the will of God and our father", Gal. 1:4.

Satan is the God of this world. "The god of this world hath blinded the mind of them which believe not, least the light of the glorious Gospel of Christ, who is the image of God, should shine unto them", II Cor. 4:4, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience", Eph. 2:2.

Though in the world, the Christian is not of it. "I have given them thy word, and the world hath hated them, because thy are not of the world, even as I am not of the world. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil", John 17:14-15.

The Christian should keep himself separate from the world. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what hath he that believeth with an infidel? and what agreement hath the temple, with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and

walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty", II Cor. 6:14-18.

The Christian should not be conformed to the world. "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect, will of God", Rom. 12:2.

The Christian should not love the world not the things in it. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" I John 2:15-17.

The Christian who loves the Christ, and who is conformed to this world commits Spiritual adultery. "Ye adulteresses, know ye not that the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God", James 4:4. See Rev. 2:18-25.

God is greatly displeased with

His people, when they turn from Him to the world and its God. See Psalm 17:55-60. If the Christian does not keep himself separate from the world he will suffer punishment with the people of the world. "And I heard another voice from heaven, saying, Come out of her, that ye be not partakers of sin, and that ye receive not of her plagues", Rev. 18:4. See Num. 16:25-26.

There are people who call themselves followers of Christ, but are not, they are in some churches but are given to all sorts of worldiness, II Tim. 3:1-8. The Christian who lives the world and its pleasures, will eventually forsake Christ and His service. "For Demas forsook me having loved this present evil world", II Tim 4:10.

The Christians is in the world as God's messenger to it. Matt. 5:14; Phil. 2:15; Acts 1:8. Jesus plainly tells His people that it is impossible for them to live worldly lives and serve Him, Matt. 6:24; Matt. 12:30.

No Christian man who wants to serve His Master will allow himself to be mixed up with the world. No soldier on service entangleth himself in the affairs of this life, that he may please Him who enrolled him as a soldier, II Tim. 2:4, See also I Thess. 5:22.

The pleasures of this world prevent the development of the Spiritual life. The worldly Christian will not grow in grace nor will his

life tell for Jesus, Luke 8:14. The facts are, worldliness cannot but kill spirituality. Hence the more the world comes into the church the less spirituality there. The real Christian chooses the service of God, and gives up the world and its pleasures, Heb. 11:24-26. •

Living in worldly pleasures should be a thing of the past for the Christian, I Peter 4:1-5. The blessing of God is promised the man who forsakes the world and lives a consistent life, Psalm 1:3; Luke 18:29-30. Let us earnestly plead for strength to live the life of the Righteous, that we may die His happy death, and our last end be as His.

R. R. Shroyer in Jan. 1924.
Bible Monitor.

SMOKE TALK

Slow-Burning "cooler", "fewer irritants in our tobacco", are all familiar claims which are emphasized in the advertising of cigarettes.

LETS FACE THESE FACTS

The tobacco industry is well aware of the smoker's harsh and raspy throat. Some smokers will be won to a certain brand by the promise of "no coughs", or "no bite", or "harsh irritants eliminated".

Dr. Emil Bogen reported in the Journal of the American Medical Association that of the smokers he'd examined, more than a third complained of shortness of breath. Just about twice as many, however, had

been experiencing hoarseness, coughing, or an irritation of mouth or tongue.

Dr. W. L. Medenhall reports:

"Continuous smoking for several years may result in chronic irritation involving the throat and larynx, with a resultant morning cough and hoarseness".

The Boston University Pharmacologist learns that chronic bronchitis, tonsilitis and sore tongue are common results of continuous smoking.

One manufacturer of cigarettes decided that a substance added to tobacco to keep it moist might be responsible for some of the throat trouble charged to smoking. The company had many tests made, and these showed that 73 in 100 users of the cigarettes made of glycerin-treated tobacco were having congested throat, while almost as many also complained of coughs. When these smokers used tobacco that had been kept moist with another preparation, some of the throat trouble seemed to pass away.

But Dr. Herman Sharlit made his own independent studies of the same situation. He has determined that one type of tobacco is just as irritating as another.

As pointed out by Dr. Arthur H. Steinhaus, of George Williams College "Nobody claims that tobacco is not harmful: the fight seems to center around whose tobacco is less harmful".

Some of the scientists believe that the poisonous substance, acrolein, which results from the burning of cigarette paper, would be sufficient to condemn cigarettes as a menace to mental health, even if tobacco did less harm. Acrolein seriously affects the brain, which is also injured by any considerable dose of nicotine.

Dean Fiske.

MODERN GAMBLING

We stopped in a town in Kansas. The wide street had cars parked solid both along the curbs and diagonally in the center. Next to the cafe where we got a lunch was a theater. The brilliant lettering on the overhead sign read, "Work Night \$200".

Our curiosity was aroused. From the girl in the box office we inquired of the meaning of the words, "It is similar to bank night", he said. "Since it is against the law to offer money on chance for no services rendered, we ask the person with the lucky ticket to work for the \$200 prize". "And how much work is required?" "Oh, something like sweeping out an aisle, for about five minutes."

Stop where you are. Analyze this incident. Now what are your reactions? Is such a practice good or bad? For what reasons? Do you regard the theater management as clever? Do you strongly resent the

incident? Do you mildly favor the plan? Do you see inherent dangers? Would you do the work for \$200? Would you consider going to such a program in your community if conditions were similar? How does this compare with bingo, horse racing, betting, punch boards, raffle chances, penny pitching, number rackets or poker?

As I see it, this is a very subtle, contaminating and profiteering practice. The value of the movie shown is only incidental. Hundreds of people are "sucked in" to the theater with a bait. Getting something for nothing is becoming too popular in America. Evading the letter of the law but violating its spirit is often accepted by Christians without question. Hundreds of people came to town that night to gamble, not in ways of early pioneering days, but in ways which some Christians regard as decent.

How conscientiously will you fill out income-tax returns next month? Do you buy meat, tires, and soap at specically inflated prices? What is a legitimate price for any commodity? Are you attracted to visit radio programs by the offers of money and material prizes? Do you disapprove of pin-ball machines that "pay off"? If the profits of bingo revert to a charitable or religious organization, does that make the practice acceptable?

We must examine the motives of all such attractions. Kansas de-

serves credit for legislation to prevent drinking and gambling, but in the final analysis men's hearts must be changed. Changed hearts and changed minds must work toward the teachings of Christ together. What did you do yesterday to face this particular problem?

Selected.

THE JORDAN, A TYPE OF CHRIST

Probably the Jordan is the most interesting and unique of all the rivers of the world. At the north of Palestine lies Mt. Hermon of ten thousand feet elevation. The Hebrew for Hermon is Holy, and it is declared by travelers to possess much grandeur and beauty. Fringed with the cedars of Lebanon it is snow clad the entire year and is visible from practically all parts of the Holy Land.

Gushing from the very foundation of this mighty mountain spring the cool refreshing streams that form the three sources of the Jordan. The Jordan, means in Hebrew, the descender; and our purpose is to follow the course of this stream and compare it with the greatest of all Descenders, Jesus Christ, the Righteous.

These three streams are the Has-beiya, the Leddar, and the Banaia of which the latter is one of the largest springs in the world. Here we have a very striking parable suggestive of the Trinity, the Purity,

and the Mystery of our Blessed Savior. He came down from those Holy and Heavenly regions from which emanate all that is good and pure and lasting.

As the Father, The Son and The Spirit are one, so these three streams unite to form the Jordan. Many thoughts present themselves as we follow its winding and descending course. The Jordan starts at an elevation of seventeen hundred feet, and empties into the Dead Sea one hundred thirty five miles distant. Many comparisons could be made that might seem to be overdrawn. We do not want to do this, and shall point out a few of the major ones.

The Jordan at this point flows through a region that is little known. So with the early life of our Savior, little is known of the first thirty years of his life until his baptism in Jordan.

Descending through rugged hills and mountains it pauses at Lake Merom which lies seven feet above sea level. Did not our blessed Savior descend to the plane of Humanity, one common level? Here the stream is comparatively small, yet its life-giving waters are used to a small degree in this community and are diverted for man's uses. The Jordan does not stop at Lake Merom but descends still further to the Sea of Galilee which lies nearly seven hundred feet below sea level. Is not this typical of His great love

in coming down to fallen humanity and on a plane where all could avail themselves of His great benefits? We are now in a region where our Savior walked and talked with men. Here he healed and administered to their needs. Here he fed the multitudes, performed many miracles and, near here, he delivered that greatest of all sermons. He did not come to the rich or the high, but to the lowly.

The Jordan as it flows into this beautiful sea is clear and refreshing giving life to the fish which abound there. Fishing is the principal occupation of those residing near here. So he called the fishermen disciples making them "fishers of men." The Jordan's waters turn the dry and parched ground into a garden when diverted for irrigation purposes. Cannot the gospel message that Christ brought down to poor fallen humanity bring a mighty change in the penitent heart when applied? Is not it suited for the needs of the world?

It is on a *who so ever will* basis. Now since British occupancy of these regions and the "back to the land" movement among the scattered Jews, the waters of the Jordan are being harnessed for energy and power. How the soul of man is energized with the power that issues from Him who came all the way! Christ Jesus was and is the "Light of the world." This region was a place of much activity in our Sav-

ior's day. So he spent much the larger part of his active ministry in Galilee. While the Sea of Galilee is for the most part placid and calm, yet history tells us it is frequented with sudden and dangerous storms. These are dangerous to those at sea. Just so was the earthly life of our Savior. Many and abrupt were his besetments and trials. His ministry was not one of quietude by any means. In all probability when he rebuked the winds as in Mk. 8:26, it was during one of these sudden storms.

As the Jordan leaves the Sea of Galilee and descends still farther to the Dead Sea the picture grows darker. So with our Savior when he left Galilee for the last time. He knew that the time of His death was not far distant. The Jordan flows through a deep and dangerous gorge much of the way. The waters are muddy especially during the rainy season and carry much drift and dead wood upon its way to the Dead Sea. Can we picture our Lord carrying the sins of the world to the Cross? This fact probably was the reason Naaman preferred the rivers of Damascus in his day. Along its course it plunges from side to side and is ever in a turmoil. This was our Savior's experiences through these parts. He was continually and repeatedly buffeted and mocked, etc., causing His humiliation.

The trees and verdure are prolific

along the banks even though flowing through dry deserts. So with the Savior. He brought life and immortality to light through the gospel."

The Jordan before entering the Dead Sea broadens and deepens. Just so with the events in the life of our Blessed Savior. It has been said "that one-third of the gospel records events of His last week upon earth." Just note how the events and trials of His Holy Life were broadened and deepened as he neared death. Picture the Savior on the last week of his life going from Bethany to the Temple and return, to the Supper, then to Gethsemane, then to Caiaphas, then to Pilate, then to Herod, back to Pilate and last to Calvary and death. Likewise with the Jordan; it has descended still six hundred ten feet farther to the Dead Sea.

Here is the most desolate place on earth. No human, animal, marine, or vegetable life can exist in its briny bosom. Complete desolation and death. This Sea lies thirteen hundred feet below sea level and is unlike any other sea. It is the deepest depression of its kind in the world. No apparent outlet. So with death—natural death, spiritual death. What is the outlet? The grave could not hold your Savior and mine. "Now that he ascended what is it that He also descended first into the lower parts of the earth?" The intense heat of this re-

gion causes heavy evaporation. The sun's rays draw that which is unseen from the Sea back to whence it came leaving the solids or mineral substances. So with death and the resurrection, that which is unseen goes "to God who gave it."

Scientists have estimated that the immense mineral wealth in their various forms that lie here as a result of all this process over so long a period of time is equal to the wealth of the world.

Much progress is being made in commercializing them at present. Be this as it may, we know of a surety that by His death he has cancelled the debt of the world of Sin.

May His condescending love, His holy walk, His worthy examples and His sacrificing death buoy us up and be an inspiration that we may be prepared for that greatest of all events of which His Resurrection is a type.

C. J. Rumble, in the Vindicator
Sel. by A. J. Bashore.

REVEREND

"Will you please tell me why ministers have the title of Reverend attached to their name?"

Madam, that's what I'd like to know! Psalm 111:9 says, "holy and reverend is his name." The title belongs to God alone. No human being has a right to wear it. I am never quite so embarrassed as when I am addressed or referred to as Reverend Bouthey. To me it bord-

ers on blasphemy. No man, be he minister or layman is good enough to be worshipped; so let us have nothing with conferring worshipful titles. God alone is worthy.

Amen. Most of the modernist persuasion would call such reasoning "narrow", but to us it seems both reasonable and in accord with Scripture. May we look to God in faithful reverence, and with the Psalmist say, "Holy and Reverend is his name." Gospel Herald.

WHO READS YOU AND HOW?

The phrenologist looks at your head and estimates your ability by its shape.

The palmist looks at your hand and attempts to predict your future from the lines which he sees therein.

The astrologer looks at the stars and professes to predict your fate by the time of your birth.

The doctor looks at your tongue and can tell you considerable about your health therefrom.

The detective looks at your eye and finds there an index to your character.

The average person looks at your clothes and draws his conclusion from them.

"THE LORD LOOKETH ON THE HEART"

He cannot be deceived by appearances. "Neither is there any creature that is not manifest in His sight: but all things are naked and opened

unto the eyes of Him with Whom we have to do", Heb. 4:13. The Psalmist was conscious of this and said:

"O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before and laid Thine hand upon me. Such knowledge is too wonderful for me, it is high, I cannot attain unto it. Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into Heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee: but the night shineth as the day: the darkness and the light are both alike to Thee", Ps. 139:1-12.

Many persons do not care to be known so intimately. The knowledge is unpleasant to them; they wish that they were not known. And with some, the wish is "father to the thought" and they say: "How doth God know? and is there knowledge

in the Most High?", Psa. 73:11. Certainly God knows; for He would not be God if He were not omniscient. He is all wise and therefore knows all about the selfishness, pride, unbelief, unrest, yea—every form of sin existing in the heart.

He says: "The heart is deceitful above all things and desperately wicked; who can know it? I, the Lord, search the heart", Jer. 17:9, 10. He knows us infinitely better than we know ourselves. And the marvelous thing of it all is that although He knows us so thoroughly, He nevertheless loves us—not the sins—but the sinners. And He has declared and manifested that love. Hearken! "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life", John 3:16.

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son, to be the propitiation for our sins" I John 4:9,10.

God knowing all about our sins knew exactly what a sacrifice would be required to meet man's need. "He spared not His own Son, but delivered Him up for us all", Rom. 8:32. The Lord Jesus has once suffered for sins, "the Just for the unjust that He might bring us to God", 1 Pet. 3:18.

All who believe on the Lord Jesus Christ can be saved! The value of the work of Christ is put to their account by God and they are cleansed. They are put IN CHRIST and are "accepted in the Beloved", Eph. 1:6. It is a matter of great comfort to the believer to know that God sees him IN CHRIST "clean every whit," a "new creation."

HOW DOES GOD SEE YOU?

Does He see you in your sins? If so, this is a dangerous condition to be in; for to die in your sins is to perish. But you need not remain in your sins. Avail yourselves of the sacrifice of Christ. Make the Savior yours today and you too shall be "created in Christ Jesus unto good works", Eph. 2:8-10.

Tom M. Olson

WHY WAIT?

When some folks are asked, Why they will not give their heart to the Lord and come into the church, they may answer something like this, I do not want to be mixed up with people who do what some church members do or I'm just as good as some of those church members. But friends let me tell you one thing, you will never find a perfect church.

This life will be past and still you will not have found the perfect church. Each and every christian has a job to do, a goal to set, a destination to reach, and they have no time for fault finding or blaming others. Being a christian is a full time job

for anyone.

We should never say so and so, does this or that; looking how this person or that person does. We are not to follow the other person, our goal is Christ and rather than trying to be like others, we should try to be like He was. Christ will never lead us astray or into pursuits which are not for our good.

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able", Luke 13:23-24. So if we just keep going on and on year after year, in the same old rut, how do we ever expect to reach the goal?

"I tell you Nay: but except ye repent, ye shall all likewise perish", Luke 13:3. "Let the wicked forsake his ways, and the unrighteous man his thoughts", Isa. 55:7. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness", 1 John 1:9.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins: and ye shall receive the gift of the Holy Spirit", Acts 2:38. "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people", Acts 3:23. "Behold now is the accepted time; behold now is the day of salvation", 2 Cor. 6:2.

Is it because of pride that so many stay away from God? Are we afraid to humble ourselves, for fear of someone looking at us or what they may say? Christ said, "Who-soever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven", Matt. 18:4.

Again we read "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth", Rom. 1:16. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard", Heb. 2:3:

How can we wait any longer to belong to Jesus, when day by day we are one day closer to judgment day, and who knows if we even have a day. Let us give our hearts to the Master while it is still time, what is to be gained by delay? For we read, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26.

Let us all strive to give our best to the Master. Let us day by day serve Him more completely, with a greater joy; knowing we are doing our best. "And let us not be weary in well doing: for in due season we shall reap, if we faint not", Gal. 6:9.

Sister Viola Broadwater,
Cumberland, Md.

THE CHRISTIAN FATHER

"Ye fathers. Provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord", Eph. 6:4.

The oldest institution on earth is the family. Upon it society is built. The nation, church or school can rise no higher than the family whose number constitute their membership. In the realm of Christianity the father is the head of the family and as such has great responsibility. The true christian father does much to impress upon his children the blessings of fatherhood in the nature realm and thus when they are born anew into the kingdom of God the concept of the fatherhood of God is easily understood in the spiritual realm.

The christian father and his wife.

1. He is to lead his wife, for the husband is the head of the wife, As the church looks to God for guidance, wisdom, strength, and comfort so the christian wife is to look to the christian husband.

2. He is to love his wife, "Husbands love your wives, even as Christ also loved the church". The prayer for a successful home and marriage is not so much Lord help me to find the right person, but help me to be the right person.

The christian father and his worship.

1. His private worship and these words, which I command thee this day, shall be in thine heart: and

thou shalt teach them diligently unto thy children. "The christian home should be a miniature church, with the father as the spiritual leader."

2. His public worship, "Let the deacons be the husbands of one wife, ruling their children and their own houses well." The home is the training ground for the leaders of public worship.

The christian father and his witness.

1. His witness by his walk. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." The children should not only learn from the father's lips what christianity is, but they should see from his life, true christian walk.

2. His witness by his word. "my son, hear the instruction of thy father." God expects the father to be a vocal witness as well as a living walking witness.

The christian father and his work.

1. It's commanded of God. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." The duty of the father to provide for his own is not an arbitrary matter, but it is a part of the faith.

2. It complements, not contradicts his worship and witness. "And having food and raiment let us be there with content." God's commands do not contradict one another. The command to support his

own and the command to worship and witness, work harmoniously with each other done in God's will.

1. The christian father is dependent upon the heavenly father for grace and strength to do his service to his family.

2. The heavenly father is dependent upon the earthly father, in making Himself known to the children in the family.

3. The christian father has great opportunities and with these come great responsibility.

Sel. by Howard W. Broadwater.

SPEAKING OF YOUTH

Remembering his three and one-half years in a Japanese prison near Singapore, Hobart B. Amstutz writes:

The evils of alcohol were always vividly set before me in school, church and home, but tobacco was placed second and described chiefly as a filthy antisocial vice.

"Our eyes were certainly opened in our interment. Even though we had hundreds of men who had been fairly heavy constant drinkers, yet I never heard one of them in desperation desiring a drink. It would be spoken of in the same way that we talked of and longed for the good food we had always had.

"But ninety-eight per cent of the men were confirmed smokers and complete slaves to this vice. It was a strain to be with them when the tobacco supply had run out. They

would pay ridiculous prices on the black market for a smoke.

"I never realized before how much time is wasted by the smoker, apart from the money thrown away. Bakers, prominent government officials and others would prow around the drains and ashcans and corners in the morning, looking for butts of cheroots to make into cigarettes. I had never in all my previous experiences seen such pitiable slavery, nor did I realize what a terrific grip it can have on a man.

"I do not want to minimize the evils of alcohol, but simply to point out what a hold tobacco can have on a man."

To worry about tomorrow is to fail of devotion to the tasks of today, and so to spoil both days.—William Dewitt Hyde.

Covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; think seldom of your enemies, often of your friends, and every day of Christ.—Henry Van Dyke.

"Why do people spend money they haven't earned to buy things they don't need to impress people they don't like?"

The humblest citizen of all the land, when clad in the armor of a righteous cause, is stronger than all the hosts of error.—William Jennings Bryan.

NOTICE

A revival will begin at Elkins, W. Va., from Sunday evening, July 1 to Sunday evening, July 8. Eld. W. A. Taylor will be the evangelist. Anyone who can attend any of these services, is urged to do so to help the Mission work at this location.

Services are to be at the Poe Run School. Take route 219, through Elkins going south, turn left on route 4, for several miles to the school.

General Mission Board.

RELIEF BOARD

Ord L. Strayer, Chairman
P. O. Bx. 246
Vienna, Va.

Kyle T. Reed, Secretary
Minburn, Iowa

Newton Jamison, Treasurer
Quinter, Kansas

Ezra Beery
r 1, Union, Ohio

Paul Byfield
r 1, Bx 768
Modesto, Calif.

BIBLE STUDY BOARD

Ammon Keller, Chairman
R. 5, Lebanon, Pa.

Vern Hostetler, Secretary
Montpelier, Ohio.

Ben Klepinger, Treasurer
R. 2, Brookville, Ohio.

Edward Johnson
R 2, Wauseon, Ohio.

George Dorsey
Bx 58, Salisbury, Pa.

OFFICIAL DIRECTORY

Board of Publication

Harry Andrews, Chairman,
R. 1, Grandview, Mo.

Edward Johnson, Vice-Chm.
R. 2, Wauseon, Ohio.

Paul R. Myers, Secretary,
Box 117, Greentown, Ohio.

Roscoe Q. E. Reed, Treasurer,
Snowville, Va.

James Kegerreis,
Bx 84, Straoustown, Pa.

Howard J. Surbey,
R. 2, Taneytown, Md.
Ex-Officio.

Board of Trustees

Lawrence Kreider, Chairman,
9005 W. 3rd St., Dayton 7, Ohio.

A. G. Fahnestock, Secretary,
R. R. 3, Lititz, Pa.

David F. Ebling, Treasurer,
Bethel, Pa.

General Mission Board

Ammon Keller, Chairman
r 5 Lebanon, Pa.

Herbert Parker, Secretary
r 3 Arcanum, Ohio

David Ebling, Treasurer
Bx. 28 Bethel, Pa.

Harry Andrews
r 1 Grandview, Mo.

Paul R. Myers
Greentown, Ohio

W. S. Reed,
Waukee, Iowa.

Galen Harlacher,
Newberg, Ore.

W. E. Bashor,
Turlock, Calif.

All contributions to the various boards should be made out to the Treasury, but sent to the Secretary for his records.

BIBLE MONITOR

VOL. XXXIV

JULY 15, 1956

No. 14

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

HARVEST

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease", Gen. 8:22. Here we have the promise of Almighty God upon the thanks and offerings of Noah, for God's blessings and protection of them. This is a blessed and far-reaching promise of God, which we have the promise of enjoying as long as the earth remaineth.

Through these blessings of God we are now enjoying a bountiful harvest season. In our human weakness we cannot fully appreciate or give thanks for these blessings of God. God has given us the blessings of health, the soil to cultivate, a balance of plant—insect and bird life; accompanied with rainfall, sunshine and the increase of nature. How thankful and appreciative are we to our Creator?

We are given the ability and the use of many tools, to properly prepare the soil for planting. We have the opportunity to preserve and secure good seed for planting.

Through the blessings of sun, rain and pure air; God gives a bountiful increase. True, we must cultivate, rotate crops and fertilize, we must keep out the weeds and we must rid the crop of insects but usually we are bountifully blessed for our labors.

Does God shower us with all these blessings for naught? What spiritual blessings and thanks are we bestowing upon such a Creator? God has endowed us with hearts, free from sin and full of grace and truth, through the redemptive power of our Lord and Savior. God has sent us the pure and unadulterated plan of salvation and preserved it, from generation to generation, through the apostles and our faithful fore-fathers.

Christ has promised us the Holy Spirit to comfort us and to reveal the details of the plan of salvation unto us. Thus we have "power from on high" to overcome the temptations of sin and push forth among the problems of life, encountered in the Master's service. True we must use zeal, untiring efforts

and personal sacrifice to accomplish the goal, in any undertaking. When we have a promise of help from so heavenly a Messenger, from a Saviour who has promised to "never leave us or forsake us" and the gift of Eternal Life as a reward: how much we should labor and how little we should faint.

What efforts are we putting forth to keep sin out of our lives? What unchristian habits are we cultivating? Are we allowing our time and our talents to be spent in worldly amusements with only a few off-falls left for our Lord and Savior? How hungerly are we feeding upon the ordinances and commandments of God? Do we expect to receive so great a reward for little or no effort on our part? Do we want to be profitable servants? Would we appreciate so great a reward if we spent no effort for our Lord? "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens", 2 Cor. 5:1.

We greatly appreciate a bountiful harvest, how much must God appreciate of our soul? God looketh upon the heart, we have the opportunity to wholly submit our heart and soul unto His service. "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience", Luke 8:15.

FACT

The meaning of the word fact, may be an act of the present, past or future, a true happening, a truth, anything strictly true or real, a certainty, to accept a thing without doubt or question. Facts bring the truth to light. 2 Cor. 13:8, "For we can do nothing against the truth, but for the truth". We can misconstrue the truth, but the facts still remain.

Facts are stubborn things to deal with. They may be an act or deed, an event, a reality, a result. Something proven to be true. To deny a fact knowingly is a lie. Facts are things that humanity will have to meet or face at the great judgment day. For those that have not made their calling and election sure before passing from life to death, as the tree falleth so it will lay, until it is called from hence. The word fact is a far reaching word, and every soul has to meet it.

Heb. 4:12-14, "For the word of God is quick, and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discern-er of the thoughts and the intents of the heart. Neither is there any creature that is not manifested in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high

Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession". Many so-called christians confess him and believe of Him but not many believe in Him.

John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the Son." Why do men pray to the Father? Verse, 40, "Ye will not come to me that ye might have life". Jesus said unto them (the Jews) "I am the bread of life". Jesus said, "I judge no man, but the words that I have spoken they shall judge now". John 8:12, "Then Jesus spake again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life". John 8:31, "Then said Jesus to those Jews which believed on him, If ye continue in my word then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free". Today we must go to some college or university to learn the truth, quite a contrast to Jesus' teachings.

I am not of this world, where did He get His learning or education? John 12:46-48, "I am come a light into the world, that whosoever believeth on me should not abide in darkness. If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejected me, and receive not my words, hath one that judgeth him:

The word that I have spoken, the same shall judge him in the last day". These words are truth and facts, that we must meet judgment sometime and somewhere. So we better judge ourselves by the word, make restitution, and send our sins before hand to judgment, or they will follow after.

Acts, 3:19, "Repent ye therefore, and be converted, that your sins may be blotted out". For there is none other name under heaven given among men, where by we must be saved, save Jesus Christ of Nazareth, who was crucified, and raised from the dead. Neither is there salvation in any other. The Jews are praying to their God, the Heavenly Father, as are also some of the so-called Christians. They disregard the Lord Jesus, to be their Lord and master or God. As we read, the Father has turned all power and majesty and honor to the Son during this dispensation, time of grace or church age. Act. 3:21, "Until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began".

Col. 1:13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son". If so be we are in His kingdom and the kingdom is within us. The Lord Jesus did set up His kingdom here on earth and we are either in His kingdom or the kingdom of this world. It is a fact

BIBLE MONITOR

Taneytown, Md., July 15, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Otto Harris, Antioch, W. Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

we cannot be in both at once and the same time. In whom we have redemption through His blood, even the forgiveness of sins. He is before all things and by him all things consist. And he is the head of the body, the church, who is the beginning, the first born from the dead, that in all things he might have the preeminence, that in him should all fullness dwell. And having made peace through the blood of his cross, by him to reconcile all things unto himself.

Matt. 28:18, After Jesus Christ finished His mission on earth, He came and spake unto them (the eleven apostles) saying, "All power is given unto me in heaven and in earth." Matt. 25:31, 32, "When the Son of man shall come in his glory, and all the Holy angels with him,

then shall he sit upon the throne of his glory: And before shall be gathered all nations: And he shall separate them one from another". Blessed are the dead which die in the Lord. Blessed are they which are called unto the marriage supper of the Lamb. For the Lord omnipotent reigneth. Let us be glad and rejoice, and give honor to him. For the marriage of the Lamb is come and his wife or the wise virgins, hath made themselves ready.

Jude 1:14, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all". I Cor. 6:2, "Do you not know that the saints shall judge the world? and if the world shall be judged by you are ye unworthy to judge the smallest matters?" I Thess. 4:15-17, "For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. The dead in Christ shall rise first? Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: And so shall we ever be with the Lord". These are the elect, the world may not see or know when this occurs, but when He comes back with the

elect, or saints, every eye shall see Him.

Rev. 1:7, "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: And all kindreds of the earth shall wail because of him". Rev. 6: 16, Some hid themselves in dens and in the rocks of the mountains; and said to the mountains and the rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come: and who shall be able to stand? Phil. 2: 10, "That at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father", Rom. 14:11, "For it is written, as I live, saith the Lord (these are facts) every knee shall bow to me, and every tongue shall confess to God". So then every one of us shall give an account of ourselves to him.

Neither is there any creature that is not manifested in his sight: But all things are opened unto the eyes of him with whom we have to do. He is a discerner of the thoughts and the intents of the heart. For we have not an high priest which cannot be touched with the feeling of our infirmities: but was tempted in all points like as we are, yet without sin. Though he were a Son, yet learned he obedience by the things which he suffered: being made perfect, he became the author of eternal

salvation unto all them that obey him. Se we have no salvation, except to believe in Him and obey. My words, they are truth and they are life.

There are many facts established in the scriptures. I Tim. 1:15, 14, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus". He who searches our hearts knows what the Spirit means, for it pleads for God's people in accordance with His will. Nevertheless we according to His promises, look for a new heaven, and a new earth. I Tim. 3:16, without controversy great is the mystery of godliness: Their is no room of controversy in facts. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory". Be glory through Jesus Christ forever. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.

Wm. N. Kinsley,
Hartville, Ohio.

LABOR AND TRADE UNIONS

There seems to be no secret order more pernicious than the trade unions of the present day. The manner in which the unions assert them-

selves, we see more of their composition and get a fuller view of them than we do from others. The fact that these secret unions assume to monopolize labor, from the most skilled mechanic down, to the hod carrier, against the protest of the employer to enforce their demands they assault and sometimes resort to murder as has been done in the past, is a sufficient reason for their disapproval by every good citizen. As it is today, about the first question asked you when you are hired and sent to work, not by the employer but by the employe, "have you got your union ticket with your dues paid up?" If not he can't work, or in the event of the employer retaining him, every union man will lay down his tools and quite the job. The provisions of our Constitution make all men equal, with the right to follow his chosen pursuit of labor, in any occupation that is lawful for men to pursue, and that all men are equal before the law.

Objections of trade unions: Because they are unjust, they demand the same wages for all their members. This is no aid to the able and energetic but compels the employer to pay to the careless, idle, and worthless, wages they do not earn. If worthless men are discharged the union orders a strike and competent men are denied the privilege of work until they are restored. This is stealing both from the workman and the employer and is a violation

of the eighth command.

They are lawless in their doings. Nearly all strikes lead to violence and intimidation. The sixth command is certainly violated by the union. To cry "scalp" at a fellow workman has the spirit of murder in it. Labor unions are oppressive. They endeavor to compel all men in their trade to unite with their order. If they will not they endeavor to prevent them from earning their bread. They supplant the law of God and the law of the state, by their own enactments and whatever is needful to sustain their usurped power. They undertake to say how many hours you shall work, and what material you shall use, and who you shall use, and who you shall buy from, and to whom you shall sell; all this they assume to do not for themselves but for others. Christians cannot innocently be partakers of such work. An organization to be lawful must be composed of a voluntary membership. A great part of the men are gotten in and kept there by force of the union.

J. H. Beer

Sel. from Jan. 1924 Bible Monitor

THIS WORLD

"And be not conformed to this world: but be transformed by the renewing of your mind." Rom. 12:2. Pure religion before God the Father is this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from

the world." Jam. 1:27. "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among also whom we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others." Eph. 2:1, 3. Here we have two testimonies of a plain command for the guidance of the Christian believer, easy to understand, yet of extreme importance.

Paul sets forth in a brief way just what this word world means to us and what relation man has to it, so we need not be mistaken. In the first place we see that nature places us with the children of wrath into the world, although some may have a greater propensity for worldliness than others. Some grow up in worldly environment, while others in Christian homes and training may learn to find more comparative pleasure in God than in the world; but after all, that is the channel we must run in by nature. Yet to make matters worse, along with our natural evil inclinations, we find an aggravating factor, the prince of the power of the air that Paul mentions. This prince makes it his business to cultivate the vices of men, and altogether matters become so bad that

John says "the whole world lieth in wickedness", 1 John 5:19. The world is so contemptible that James says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God", Jam. 4:4.

Now Paul says, "and you hath he quickened who were dead,"—that is, come to life in Christ Jesus. Here is the great favor of God, "that now in Christ Jesus, we who sometime were afar off, are made nigh by the blood of Christ." At last, the soul that by nature is of the world, complies to the Apostle's injunction to "come out from among them and be ye separate," 2 Cor. 6:17, and turns it's back to the world and worldly things. From the foundation of this race remains the enmity of the serpent, which is the prince of this world, against the seed of the woman. However, as long as we accept the dictation of this prince, we don't suffer at his hand, but at last we have become conscious of that drawn line which marks the limit of our friendship with God, and have found that we must choose whom we will serve. The moment we make friendship with the true God, we bring into effect the enmity of the spirit that rules the world. Where there is enmity, warfare follows, and with us, this is no less the case. We surely have a wonderful God; for He has foreseen our future troubles and has revealed to us just

what moves our enemy will make, that we might be on the defensive. God, through Peter, warned us to "be sober, vigilant, for our adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour", 1 Peter 5:8. While this is the case, he also presents himself otherwise, for Paul warns us of false apostles, deceitful workers, transforming themselves into apostles of Christ, and he says, "this is no marvel, for Satan himself is transformed into an angel of light", 2 Cor. 11:14.

Now in the happiest time of life Satan gently taps a shoulder and says, "Friend, look back and see what you have left behind, and see how much you are missing." Here is the test of our transformation. Right then and there is the time to say, "Get thee behind me, Satan". But how many do? We look back, and what do we see? We see the pleasures and desires, customs and vices, that we indulged in before; but we see something else, also. Lo, here is that drawn line between the church and the world. Just on yonder side is sure enmity with God. What shall we do? Christ answers, "But rather fear him who is able to destroy both soul and body in hell", Matt. 10:28. He also says, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God", Luke 9:62. Christ was tempted of Satan in the wilderness, and he faced the

same problems that we must face. His temptations were representative of all that we must meet. Did he effect a compromise with Satan? No indeed, for He truly says, "I have overcome the world." We must do likewise, for Paul says, "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial?"

We have here enough evidence to surely set us on the right road, but Satan is not daunted. He tries to convince us that to give up these worldly things is a wonderful hardship and makes our cross unbearable, and from this standpoint he reasons with us that God's mercy will grant us a little compromise. What a delusion this is. God's mercy is not to him who goes astray, but to him, who having gone astray, returns. God's precept is, return unto me and I will return unto you. We read in Isaiah, "for all this, his anger is not turned away, but his hand is stretched out still." This portrays God's hand still stretched out to torment them who had forsaken him, and then he tells us why. "For the people turneth not unto him that smiteth them, neither do they seek the Lord of Hosts", Isa. 9:12-13. We may design to stray back to the world and then sometime to return; but why will we risk our soul?

God's beckoning hand is stretched to us but once. When once we

grieve the spirit that guides us, and forsake it's guidance, we become like a ship without a rudder, and if we have drifted back into the beggarly elements of the world we may find it doubly hard ever to return. We read in Heb. 6, how hard it shall be, when they fall away, to renew them again to repentance. There is but one safe place; so why impose on God's mercy when we already are entirely dependent upon it?

When Satan finds it useless to tempt us, he may try the roaring lion aspect and try to put fear in our hearts through scorn and hatred of the world; for it is written, "they think it strange that ye run not with them to the same excess of riot, speaking evil of you", I Peter 4:4. But Peter fortifies us against this fear for he says, "If ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled", 1 Pet. 3:14. It would be sad indeed to allow men's scorning finger to separate us from the love of God.

If Satan is unable to mislead us and draw us back into the world he will not hesitate to bring his worldly things right into the church after us. This is a sad state of affairs but so it is for Paul says, "For I know this, that after my departing shall greivous wolves enter in among you, not sparing the flock." Now Satan will come to us and say, your brother indulges in this, why not you?" Will we allow him to de-

story our own conscience, and to guide us by the conscience of another? Paul says, "They measuring themselves by themselves, and comparing themselves among themselves are not wise." If we look upon another man as our ideal and our pattern, we may soon be following him where he does not follow Christ, and as a result, we being blind are led of the blind into carnality. In the Apostle's time one said, "I am of Paul, and another, I am of Apollos, and another, I am of Cephas; and what did Paul say? Paul said, "Are ye not carnal?"

The doctrines of Balaam and of Jezebel also crept into the churches at that early time. How did those things get in? The answer is, by the evil spirit, the Prince Satan. But here is the important part, some man had to be the agency, just as Paul said, some one was a deceitful worker, or some one a false apostle, and the warning to us is that they appear as apostles of Christ and angels of light, therefore is the necessity for watchfulness. If conditions were such at that time, it can be so again; for Paul says, "evil men and seducers shall wax worse and worse, deceiving and being deceived," and also, "in the last days perilous times shall come." By this we know that we are in a time when we dare not have our eyes shut. Satan's victory over old Israel was the destruction of their separation from the world. That it is Satan's de-

sign to make this same victory over the church, is clearly seen in the scriptures from beginning to end.

Satan's first temptation to man was the offering of knowledge, and Eve thinking it desirable to be wise, accepted this everlasting curse. As Satan injected this into the seed of Adam, even so he will attempt to do to the church. Today this matter of knowledge is the fundamental curse of the world. If we could only properly separate the knowledge that the evil one gives from the knowledge that God gives, we would be in fine shape to go on. But as things are, these two sorts are jumbled together, and man calls it education, and then makes it a social sin to be uneducated. Man says we must be educated in order to make our way and living in the world. He starts educating and don't know where to stop; but there is a line that clearly marks the stopping place if we seek it. The obvious purpose of education is to fit us for getting more out of life. God gave us our life, not to see how much we could get out of it, but to see how much HE could get. Our lives should not be lived to worldly success, but to God's glory. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's", 1 Cor.

6:19. If we first seek God to do his will, we have his promise to equip us in the needs of this life. Truly if we give this a strict analysis we are almost surprised to find how little education we really need. Before Satan came along, God gave Adam and Eve the necessary knowledge to dress and keep the garden, and that was all they had need of to be supremely happy. But man was not satisfied, and likewise, man is not satisfied today, but daily tries to become more wise. While they still suffer from the acquirement of knowledge, they search for more.

Now that is the relation that knowledge has to this natural life; but let us consider it's relation to our spiritual life. First let us hear what the scripture says about it: "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness", 1 Cor. 3:19. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent", 1 Cor. 1:19. Now, how does this wisdom affect the affairs of our soul? First we see, the world by Wisdom knew not God. (1 Cor. 1:21.) Paul says, "For ye see you calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." We see here that this wisdom was a great disadvantage to some one, keeping them from the wonderful calling of God. Why is this so? Here

are the reasons. "The Lord knoweth the thoughts of the wise, that they are vain", 1 Cor. 3:20. "Knowledge puffeth up, but charity edifieth", 1 Cor. 8:1.

The Lord can use for His honorable vessels, only such as are established and humble men, and this world's wisdom ever leads men farther from these virtues. To deny this, is to deny the scripture. Men point to the apostle Paul as an example of an educated Christian, to justify worldly knowledge. Paul was indeed and truly an educated man, we freely agree. It was the spirit of that very education that led him to persecute the saints. Christ called him from this sphere in which he was educated, into another in which he was entirely ignorant. Paul was in a condition that he described later thus: "and if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." What did it take to bring Paul out of his former condition? A supernatural light, and a voice from heaven, and three days' blindness. Then he was ready to do as he admonishes us. "Let him become a fool, that he may be wise". Paul now depended on the spirit as his guide and no longer used the knowledge he obtained in his unconverted state. Here are his own words to that effect. "Which things also we speak not in the words which man's wisdom teacheth, but

which the Holy Ghost teacheth", 1 Cor. 2:13. "We speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained", 1 Cor. 2:6.

"If any other man thinketh that he hath whereof he might trust in the flesh, I more.***But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things and do count them but dung that I may win Christ", Phil. 3:4, 7, 8. In appreciation of this principle, our Savior prayed, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes", Matt. 11:25. The true wisdom is revealed to babes through Christ, in whom Paul says, are hid all the treasures of wisdom and knowledge, Col. 2:3. Here Paul makes the wonderful revelation that in Christ are hid all the treasures of wisdom and knowledge. In him alone can these treasures be found; for in him they all are hidden. Besides these treasures there are none other, and aside from Him, they can not be found elsewhere; therefore all the knowledge and wisdom that the world has to

offer is a counterfeit.

Man's first need after their fall was clothing, and God clothed them with coats of skins. For a covering and for protection, these skins were ample though simple. Man has digressed from this simplicity until they approach idolatry. They dress to please the eye and the god of Fashion. From time to time we see various changes in cut and shape of garments even among church members. We wonder if this could be a remote bow to that god, Fashion. Paul says, "in like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with braided hair, or gold, or pearls, or costly array", 1 Tim. 2:9. This applies also to men, for he says, "in like manner", meaning the men and the women also. The world abbreviates their attire to the extent of immodesty. Will church members be justified in patterning after their abbreviation? Let us notice this matter of costly array. This word, Array, means clothing (Webster): and our clothing is not to be the costly kind. Can we use the expensive and highly esteemed fabrics that the world uses, and comply with the apostle's command? Jesus says, "that which is highly esteemed among men is abomination in the sight of God", Luke 16: 15. If we clothe ourselves in a manner of sobriety as the apostle says, it will be just the opposite of the gay clothing the world wears.

Paul says, with shamefacedness." Why should we be shamefaced? Here is the reason; Christ says that when we have done all the things that are commanded, even then we are unprofitable servants. If we consider this fully, how could we face God without a trace of shame in our face?

The next need of man is a place of shelter. This we call home, though in some cases it may be only a tent. We naturally love our homes and try to make them comfortable, but the world does not stop at utility in their homes. Paul says, "mind not high things, but condescend to men of low estate." If Jesus were to come to your home and mine tonight while we are asleep, for an inspection, what would be his conclusion? Would he recognize it as the home of a Christian? Would he find there the marks of separation from the world that he has a right to expect?

God gives us many things in this life, and attends them with responsibilities, but the most important of these is, our children. We consider them as being our own, but are they? Christ says, "and call no man your father upon the earth: for one is your Father which is in Heaven." If no man is our father on the earth, neither are the children our children; but they are given us only of their Father in Heaven. They are His and not ours, and He instructs that we bring them up in the

nurture and admonition of the Lord. (Eph. 6:4.) This leaves little room for our personal wishes on the children. God's command is, "Children obey your parents in the Lord", therefore we teach our children obedience.

The Vindicator
Sel. by A. J. Bashore.

NEWS ITEMS

NOTICE

General Conference has passed the following decision, "Marriages, like other News Items, be printed in the Bible Monitor; further that this be kept brief". Therefore send these to your editor, as they are perhaps more important for the growth of the church, than some other items.

Editor.

PLEVNA, IND.

The Plevna congregation sends invitations to all, to come to the Plevna, Midway joint harvest meeting on August 5. Bro. Donald Eckler of Hartville, Ohio, will be the speaker.

Ruthanna Kintner, Cor.

ENGLEWOOD, OHIO

If the Lord wills, the Englewood Congregation will hold our revival beginning July 22 and continuing for two weeks, with Bro. Melvin Roesch as our evangelist. All are invited to come and worship with us.

Sister Sylvia Surbey, Cor.

LITITZ, PA.

On Sunday, May 20, we had our Lovefeast at Lititz with a good attendance. The ministers present throughout the day were: David Ebling, James Kegerreis, Ray Shank, Joseph Myers, Paul Weaver.

In the evening 80 surrounded the Lord's table with Eld. James Kegerreis officiating. We thank the brethren and Sisters and their families, for attending our services and invite them all back again.

Susanna B. Johns, Cor.

BRYAN, OHIO

The Pleasant Ridge congregation has decided to hold our Harvest meeting, Aug. 19. Our series of meetings starts Oct. 21 and closes Nov. 4, with Bro. William Bashor from California as our evangelist.

We are happy to report that three young souls accepted Christ on June 3. May our prayers be that many more may make this decision during the Revival meetings, if the Lord is willing. Come and enjoy these meetings with us, we send a hearty welcome to all.

Ruth St. John, Cor.

DAYTON, VA.

The Berean Dunkard Brethren met for council April 28. Opening hymn no. 201, Scripture reading from Acts 2:41-47 and prayer. Preparations were made for our Lovefeast. Everything was disposed of in

a christian manner. Our meeting closed with the Doxology and prayer, with Elder T. I. Bowman, presiding.

On May 19, we met for our Lovefeast at 4 P. M. We gathered with much anticipation, for we were expecting many Brethren and Sisters from other congregations to be with us, but for some reason several did not get here. We were glad for the presence of Bro. and Sister Melvin Roesch and Bro. and Sister Joshua Rice. Both of the Brethren talked from 1 Cor. 11 and gave us many good things to think about, admonishing us to a higher plane of living. When everything was ready we surrounded the tables, with only thirteen communicants and Bro. Roesch officiating.

We had a real spiritual Lovefeast, proving to us that where two or three are gathered together in His name, there He will be in the midst. Sunday morning we went for Sunday school at 10 a. m. Bro. Roesch taught the Sunday-school. Bro. Rice gave us a good sermon on 2 Tim. 3. We sure appreciated the presence of these Brethren and Sisters, as we are so few in number and we receive much encouragement from the visiting brethren.

We are thankful and appreciate the help the Mission Board is giving us, by sending a visiting minister every third Sunday of each month. May the Lord bless them in their work. We ask an interest

in the prayers of the brotherhood, in our behalf, that the work of the Berean church may grow and prosper for the Lord. A hearty invitation is extended to all to come and worship with us whenever they can.

Sister Josie Lam, Cor.

—o—

General Conference of 1956 will go down in history as bringing together a record breaking crowd of Brethren, Sisters, and friends. Outstanding was the number of young members who attended. Attendance and meals furnished were double that of some of our recent conferences. The expenses which will be shown in the printed minutes, will show that during the five days, 26 were lodged in private homes, and on the Camp grounds 1481 nights' lodging were furnished, 1627 breakfasts were served, 2129 dinners, and 2002 suppers.

Left on the grounds were the following: A bag with draw strings containing a coin purse. This contained thirty-three cents. Also left was a child's plaid coat, probably 4 to 6 years.

For the Committee, by the Chairman

Ray S. Shank
216 West Marble St.
Mechanicsburg, Pa.

—o—

OBITUARY

Clara Susanna Goodenberger Hines was born November 16, 1874, to Henry and Sarah Ann Click

Goodenberger in Canal Fulton, Ohio.

She departed this life to be with her Saviour June 20, 1956 at the age of 81 years, 7 months and 4 days.

She accepted Christ as her personal Saviour at the age of 12 years and lived a faithful life until death.

She has been a living example in kindness, patience and physical suffering.

She was united in marriage to John W. Hines, of Jackson, Michigan, Sept. 16, 1899 by Elder Samuel Sprankle. They celebrated their 56th anniversary in 1955.

To this union were born four children. She leaves to mourn her departure: her husband; two daughters, Mrs. Glen Workman and Mrs. Arthur Domer and two sons, William H. and Gilbert S., all residing within three miles of the homestead, 19 grandchildren and 17 great-grandchildren.

Funeral services were conducted from the home and from the Orion Church, by the home ministers assisted by Bro. Paul Byfield, of Empire, Cal., with interment in the West Nimishillen Cemetery.

In her passing, the family and friends and all who knew her will greatly miss her. The Orion Congregation has lost a loyal member and truly can profit by the example she left us.

IF I HAD

If I had Prayed perhaps the day
would not have seemed so
long.

The skies would not have seemed so
gray.

If on my knees in humble prayer I
had begun the day,

Perhaps the fight would not have
seemed so hard.

Prepared, I might have faced the
fray.

If I had been alone with Him upon
my knees, to pray.

Perhaps I might have cheered a
broken heart,

Or helped a wand'rer on the way

If I had asked to be a light to some
dark soul today.

I would remember just the pleasant
things;

The harsh words that I meant to say
I would forget, if I had prayed when
I began the day.

I think I could have met life's hard-
er trials.

With hopeful heart and a cheerful
smile,

If I had spoken with my Lord just
for a little while.

For if I pray, I find that all goes
well,

All care at His dear feet is laid;
My heart is glad—the load is light,
because I first have prayed.

Sel. by Sister Dottie Pifer

HAVE YOU SEEN THE LATEST PICTURE?

I do not know that it has been fully developed yet, but there has been on exhibition recently, a glimpse of it, at least, and it promises to be a most wonderful picture, a revelation in fact.

It has been a long time in the making—what the photographers call a “long time exposure”, but it was inevitable that sooner or later, the developing acid must be applied and that which was hidden from sight, must be clearly revealed.

I would to God that the substance,—the subject of this hideous revelation had never had cause to exist, because the recent investigations (development) reveals a social and spiritual condition, not only in our own land, but in every other so-called “Christian nation”, that is not only distressing and alarming, but that proves to me that the “worldly churches,” as the mass of the people of Europe and America see them today, have utterly failed; that they have become a stench to the masses of sinners and that they have brought reproach upon the name of our God.

It proves to me that what we need today is—not more Churches, not more so-called church members, not more church machinery, but more new creatures in the Church of Jesus Christ, which can never fail.

When, for many years, the masses

of the people have seen nothing in the “Churches”, but cold, dead formalities, hypocrisy, pride, deceit, bigotry, hatred, strife and often oppression, in and among unconverted church members, when they see church members. Professing Christians desecrate the Sabbath day, lead dissolute lives, lie by word and deed, taking advantage of their neighbor in “smart deals” and driving sharp bargains, in loving their brethren so ardently, that they “pass on the other side” with their eyes turned the other way, in profiteering on not the “saints” only, but on the sinner also.

When they see that the sermons that they live on week days, belie the sermons that they preach on Sunday’s and after being in “bondage to the Church” for generations, they see the utterly selfish nature and lives of the members of the one body in all the world, which above all others, is claimed to be built upon the foundation of love—true, unselfish love to God and man.

After the great untaught and unconverted masses of sinners see all these things for years and years, after they have felt the pressure of dishonest and Godless men who stand high in the councils of the Churches when they see the utterly vain and carnal lives of the women in high society among the “pillars of the Churches”, then can you wonder that they want to “forget that there is a God” that they lose faith in all

that is good and that they want to become atheists and destroy every vestage of the so-called civilization of today?

Can you wonder that these untaught multitudes when they estimate our God by the lives of his professors, exclaim "We want to be without society and without government"?

Oh! God, whom wilt Thou hold responsible for the souls of these people? Oh! Brethren, have you contributed to the making of this awful picture? May God help us all henceforth so to live before men and the world that our lives shall inspire sinners with faith in Him until they find the Christ, who is their life and their salvation.

Brother, Sister, shall it be said of our Church that it has failed? Shall it be said of you and me, that we have failed? Brethren, would we save their lives and our own, we must crucify these carnal lives of ours. We must show these people by lives that they can see, that the God of love and righteousness dwells within us, that we have been transformed into new creatures that personify Christ Jesus, the lover and Saviour of sinners.

If we would have the world to believe that the Church of Jesus Christ is the embodiment of "Peace on earth, good will to men, and life Eternal, and that we belong to that Church, we must prove it by our lives, so that they can see it. Oh,

let us think of what the judgment day shall reveal to us.

D. F. Lepley
Sel. 1924 Bible Monitor.

"LATER THAN YOU THINK"

Nothing could be truer,
"It is later than you think",
The sea and waves are roaring,
The sky is black as ink.

H-bombs are in the making;
A-bombs are on the shelf,
War dogs are barking nearer,
It is time to rouse yourself.

The light has flickered downward
To the dismal wick,
The clouds of tribulation,
Gather dark and thick.

The Reds are red like crimson,
With others tinged with pink,
The world is ripe for judgment,
It is later than you think.

You planned a trip to heaven,
To live forever more,
But failed to start the journey
Through Christ the open door.

And now the King is coming
The Only Potentate,
The clock is striking midnight,
It is true. The hour is late.

Rev. 6:17, "For the great day of his wrath is come; and who shall be able to stand?"

Sel. by—Sister Eileen Poorman,
Pioneer, Ohio.

THE DREAMER

They said "He is only a dreamer of dreams",

And passed him by with a smile;

But, out of his dreams he fashioned
a song

That made life more worthwhile.

And who shall say he was less a
part of the universal plan,

If, instead of building a mighty
bridge,

He molded the life of a man?

Sel.

ENTERTAINMENTS

While reading in the "Messenger" about "Those Entertainments" I was made to wonder why so many churches and Sunday-schools miss the mark, by neglecting the use of the Bible, when it seems so easy to use a good leader, a Sunday-school teacher, or pastor in such work. For home entertainment one could request a certain chapter or chapters read during the week, or ask who was a certain person in the Bible. Now I hear some one say that is not entertainment. Why not? When one sees a little eight year old boy get his Bible and read a chapter, the next thing you hear is: "Mamma, how many chapters did you read? Well, if you read five, I can, too. Which ones were they? Where do you find them? Papa, did you read that chapter we were to read?"

I once heard a Christian lady tell her audience that she had the best

time reading her Bible because she had a regular little prayer meeting all by herself.

How many of you know the books of the Bible or can sing them? How many wish they had learned them? I hear some of you say: "This is so old-fashioned and isn't entertainment." But it is just what you make it. We are living in an age when old things or fashions can be made new ways if some one presents them in the proper way.

Some will say that the young do not want this kind of entertainment, and yet, why do they so heartily respond and enjoy it? And why do churches that use this method hold their own best?

STOPPING CRIME AT HOME

What is called the crime wave is likely to go on waving until lawyers take seriously their civic responsibilities as officers of our courts and real ministers of justice; and until parents take their job seriously as teachers of thrift, morality and broad and servicable spiritual fundamentals.

Bar associations may go right on deprecating, by resolution, the failure of courts and penitentiaries to check crime. Ministerial associations may lament the labored progress of reform movements. Fathers and mothers may continue to marvel that parental indulgence, kindness and sacrifice fail to stem the tide of

youthful waste and failure. We shan't get very far until judges, relieved of the necessity of protecting their tenure of office as they administer its duties, direct jury trials in perfect freedom, and until "criminal" lawyers are under a control other than their own sense of professional morality or ethics. Nor shall we go far on the road to legal reform until parents cease to graduate from the home influence both male and female duds and criminals for want of common home discipline and right home teaching.

Parents who expect the school to instill all the patriotism, morality and love of principle their children are going to need to keep out of jail are something less than good Americans. The pampered child, if it misses being a human "dud," stands a good chance to develop into a more or less active moral degenerate and criminal.

The recent international convention of police chiefs declared that a great source of youthful crime is neglect of parental responsibility and home training. That finding and declaration is something for parents to think over.

Home discipline doesn't mean "beating children up" to make them dutiful. The parent doesn't need to turn savage to enforce discipline. Nevertheless the home without respect for authority is a nursery for failure and kindergarten of crime.

VICTORY OR DEFEAT— WHICH?

In Esther 4:14 we read these words: "If thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish; and who knoweth whether thou art not come to the kingdom for such a time as this?"

As these words to Queen Esther recurred to my mind, again and again, I thought of the great struggle between right and wrong, manifest all about us, and the part that we, as members of the church, have in this struggle.

The greatest of carnal wars is now in the past, but scarcely has the smoke of cannon ceased and the noise of battle died away, when a more formidable conflict between good and evil. There is scarcely a race or condition, in church, in state, or in nation, where it is not evident. Everywhere the struggle for wealth, power and supremacy seems to be growing stronger. In religion the tendency seems to be no less in evidence.

As a member of the church, have you ever boasted (perhaps to yourself, but boasted) that for so many years we held an enviable position on "such and such" things?

Go back with me to slavery days in our country. We maintained our position to the point of discipline,

even to the point of excommunication, in extreme cases yes, the Civil War produced martyrs among us for the cause of peace.

But so secure and self-satisfied were we, because of our past record, that in this passive attitude, as peace lovers, the Great World War found us unprepared, confused, distracted as to our duty, while we saw the friends in gray, and the Salvation Army in its familiar uniform, leading the way in relief and reconstruction whether amid the cannon's roar, or after the smoke of conflict had cleared away.

What was wrong? A failure to teach! What, if we had made our peace principles live and act during those intervening years! What, if we had thought and talked and preached peace at the fireside, through the press and from the pulpit! What, if at home and abroad, we had continually pleaded and worked for peace, universal peace and, forging ahead, had joined our forces with all peace loving churches and led the way! What might this not have meant for Leavenworth Prison or for Flanders fields, yes, and for the woe and famine that stalk today through Armenia's sickening devastation or vast Russia's barren destitution!

And, again, what if, when we took such pride in calling ourselves a temperance organization, for so many years, we had done more than to keep ourselves sober! What if,

while setting out aggressively to help make sober our neighbor across the street, across the country, across the sea, we had, from the beginning, been among the leaders, and had gone forth from our firesides, teaching and preaching Bible temperance in all things, how much greater might now be the overthrow of King Alcohol for all the world!

Are we ashamed that the Church always stood on the right side of these great conflicts? Not a bit of it! Our only regret is that we were not more aggressive and did not go out to try to win the world to our position on these questions. The church was way ahead of the times on these questions and we are glad she was.

Time was when we maintained an enviable position in keeping our young people from worldly amusement. But as we emerge from the cruel World War and brush the scales from our eyes, lo, in the aftermath, we see the indecent dance practically taking possession most everywhere. What are we doing about it? In many places we are simply folding hands and looking helplessly on.

Then there is another evil. Scarcely can we pick up a daily paper, without seeing in it accounts of the debauchery, practiced in Hollywood, the capital of Filmdom. We are told of the sins of movie actresses and actors elsewhere, and of the indecent pictures on the billboards

that advertise the movies. And what are we doing about this?

In a certain congregation of a church the movie picture man set up his plant. The usual bait of an occasional good picture was offered. Some members' children were among the patrons and the church was earnestly warned that without prompt action, the members' families would in five years' time, be paying enough in that place to support a missionary in the foreign field. The five years have passed and we learn that the prediction has more than come true.

But there is another evil in this catalog, an evil which has gone hand in hand with all the other forms mentioned. It was seen on the borders of the training camps, in close approach to the trenches, in the saloon annex, or close to the gambler's den. It was seen in the indecent dance-hall or in the immoral movie. In all these places women appeared in immodest dress (or undress) perfectly unashamed. Some of the women, in their desperation for change and attention(?) have literally begun to disrobe, until, in all grades of society, in public and private places unabashed woman's half nude form is exposed to view, as if today this fad has spread to men also, in very ridicule of the standard, set forth in the Scriptures.

A member of our State Legislature said to one of our ministers, some time ago: "What is this world

coming to? I have visited most of the large cities of our country and have seen the street woman in her immodest dress, but little did I ever think that this immodesty would be found in the church; yet last Sunday evening in my own church, a woman came out and sang a song of praise to Jehovah, dressed in a more immodest dress than I ever saw worn by the street women of our large cities."

But I need not give instance after instance of this wholesale undress for you see it on every hand on the trains, in the churches and on the streets. We need not wonder that alarm has aroused the thinking world. The first organized effort against this evil was made when the largest organization of women in the world the "General Federation of Women's Clubs" took official action. In quick succession followed the Woman's Christian Temperance union, through repeated resolutions and organized efforts. Then came the Young Women's Christian Association in constructive teaching through illustrated lectures, free literature, etc.

Various States took up the movement, headed by Texas in her Annual Clothing Contest, which last year numbered one hundred and fifty contestants and as many dollars in cash prizes. An appeal was made to shoe manufacturers, and French heels went to the losing side. Next we note that business firms and

the leading department houses are demanding sane dress to the point of standardization for their women employes in clothing and shoes. Even the wearing of the hair comes in for restrictions.

In the meantime, other educational forces, alive with interest, were forging ahead. University women deans organized for aggressive work. Restrictions took on form in high schools and in colleges. Domestic Science Departments of the universities, throughout the land, began specific teaching on the side of modest dress. This was reinforced by the circulation of free literature on the subject, aided by the United States Bureau of Education, until over thirty States are engaged in this line of work, while most of the State libraries are equipped with the free circulation of books on the subject of dress. It is possible that we owe these agencies thanks that through their effort conservative dress of today is the most simple, comfortable and beautiful that the women of our country have ever worn. There have always been those who go to the extreme in dress, and today we see the extremes in undress.

The Parent-Teacher Association of Evanston, Ill., becoming alarmed over conditions, passed resolutions in a recent meeting, touching dress, amusements, and chaperonage. Here are two of the resolutions as given in the Chicago News:

"I will aid by influence and example in establishing for girls of high-school age a simple, modest mode of dress, both at school and at social functions".

"I agree, even at the cost of personal inconvenience, to combat the moving-picture show, the ice cream parlor and the semi-public gathering places for young people, by opening my home frequently, both afternoons and evenings, for wholesome entertainment."

The Superintendent of Schools of Chicago appealed to the parents to help save the high school boys and girls from the effect of jazz music, shimmy dances, lover's lane automobile joy rides and immodest dress. But the leaders of the better class of students did not wait for the parents to act. They began at once a movement of reform, believing that the students themselves can best enforce the rules of the schools. Thus we see that the better class of our young people of today are anxious for reform, and willing to work for it.

This is quote from the Pathfinder: "Bobbed-Haired Teachers Too-bood.—Superintendent of schools in nine cities of New York State voted unanimously, in official conference at Poughkeepsie, not to engage any teacher wearing bobbed hair and they also expressed their disapproval of the teacher who follows the fads in dress. Such women, they claimed, could not teach good judgment".

A number of young business and club men of Chicago, became so disgusted with the popular styles and "undress" of the girls and women of today, that they gave vent to their opinions in the Chicago News. Among a lot of strong statements against the present day undress statements I do not care to express here I give this much, quoted from the article written:

"But the girl or woman who takes our eye and the other fellow's is the little girl or big girl be she young or middle aged, dressed in fur or a plain little tailored coat who walks down the street with a pair of low-heeled walking shoes, a pair of silk or silk and wool hose, and a skirt that comes half way between the knees and the ankle. That's the girl who is going to become the mother of our youngsters, the one we admire and the one who has the charm. The girls with the skirts to the knees don't make a hit with any man, whether he is rich or poor. He knows what the other fellow is saying about her.

"Men of today cannot persuade themselves that the girl who is most extremely dressed, or undressed, is the one he wants to show to his mother before leading her to the matrimonial altar".

The Gospel Messenger

Sel. by A. J. Bashore.

DEVOTIONAL READINGS FOR AUGUST 1956

SPIRITUAL AND NATURAL HARVESTS

Memory verse, Gal. 6:9, "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

Wed. 1—Rev. 14:13-20.

Thurs. 2—John 4:31-42.

Fri. 3—Luke 10:1-16.

Sat. 4—Mark 4:21-29.

Memory verse, Matt. 9:37, "Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few."

Sun. 5—Isa. 9:1-12.

Mon. 6—Rev. 20:6-15.

Tues. 7—1 Thess. 4.

Wed. 8—Isa. 5:1-10.

Thurs. 9—Isa. 5:18-30.

Fri. 10—Jer. 9:17-26.

Sat. 11—Matt. 25:31-46.

Memory verse, Prov. 22:8, "He that soweth iniquity shall reap vanity, and the rod of his anger shall fail."

Sun. 12—Matt. 13:1-9.

Mon. 13—Gen. 41:14-32.

Tues. 14—Prov. 6:6-15.

Wed. 15—Prov. 10:1-16.

Thurs. 16—Isa. 18.

Fri. 17—Joel 3:9-21.

Sat. 18—I Sam. 6:10-18.

Memory verse, John 4:35, "Say not ye, There are yet four months, and then cometh harvest, behold, I say unto you, Lift up

your eyes, and look on the fields, for they are white already to harvest."

Sun. 19—I Sam. 12:13-25.

Mon. 20—Gen. 8:13-22.

Tues. 21—Gen. 23:14-26.

Wed. 22—Lev. 25:1-17.

Thurs. 23—Ex. 23:14-25.

Fri. 24—Jas. 5:1-13.

Sat. 25—Psa. 126.

Memory verse, Gal. 6:7, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

Sun. 26—Matt. 9:27-38.

Mon. 27—Hosea 10.

Tues. 28—Prov. 26:1-10.

Wed. 29—Gen. 41:33-46.

Thurs. 30—Jer. 8:14-22.

Fri. 31—Matt. 13:36-43.

SUNDAY SCHOOL LESSONS FOR AUGUST

PRIMARY LESSONS

Aug. 5—Ruth who gave up Something she loved. Ruth 1:2-10, 14-17.

Aug. 12—Esther, who Risked her Life. Esther 2:15-18, 3:14, 4:7-17.

Aug. 19—Temperance—Daniel refusing the King's Food. Dan. 1:3-15.

Aug. 26—Daniel, Praying Only to God. Dan. 6:4-23.

ADULT LESSONS

Aug. 5—Be not ashamed of the Gospel of Christ. Mark 8:27-38.

1—Are we ever guilty of rebuking the Lord?

2—Would it be possible for worldly wisdom to hinder the development of our Spiritual minds?

3—Is it possible to place a value upon any one soul?

4—Did the way I accepted the last rebuke from the Lord please Him?

Aug. 12—Hear ye Him. Mark 9:1-13.

1—Were Peter, James and John any better prepared for future events in Christ's life after witnessing His transfiguration?

2—May we become so busy listening to self that we fail to hear the Son of God?

3—What does the resurrection mean to you?

Aug. 19—TEMPERANCE — by our leaders make good examples. 1 Tim. 3:1-16.

1—How may temperance influence our everyday living, if we make proper application?

2—Does the Scripture intimate that a well ruled Church begins in the home?

Aug. 2—Be not afraid to ask Jesus. Mark 9:14-32.

1—Is there still a need for the prayer, "Lord, help thou mine unbelief"?

2—Is unbelief our greatest weakness?

BIBLE STUDY BOARD

BIBLE MONITOR

VOL. XXXIV

AUGUST 1, 1956

No. 15

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

AFFECTIONS

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these," Mark 12:30-31. Here we have a general commandment, from our Lord and Saviour, stating where our affections should be centered. Affections include: fondness, kindness, love, tenderness, in general our concern for. How often do we meditate upon these commandments?

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple", sa. 27-4. We could spent days reading in the Psalms, of David's concern for God and his desire that God would remember him and lead him. Do we desire this one thing of the Lord, are we seeking after the Lord and desiring that He will remember us? Do we realize that we are actually in his pres-

ence all the days of our life? Do we so conduct ourselves that He would want to come and commune with us, as He once did with Adam and Eve? Do we enjoy the beauty and majesty of the Lord? Do we enjoy the atmosphere, the messages and the fellowship in His temple?

"Be kindly affectioned one to another with brotherly love; in honour preferring one another", Rom. 12:10. Do we have this much for our brother and sister? What is our concern for our neighbor, those with whom we associate daily? If we do not have affection for others, why not? If all lived according to some of these New Testament commandments, what difference would there be in our community? in the world? What example are we showing? "Whosoever doth not bear his cross, and come after me, cannot be my disciple", Luke 14:27.

"Many false prophets shall rise, and shall deceive many and because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved", Matt. 24:12-13. If others curse and swear,

do we need to? If others become discouraged at the progress they or the church is making, do we need to? If others forsake their former faith in the duties of Christian service, do we need to? Without question the apostle Paul labored more and sacrificed more for the service of his Lord than any of us; yet we find that he was still careful of himself, lest he should make a mistake or offend his Lord in any way. "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away", 1 Cor. 9:27.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished", 2 Pet. 2:9. Should we willingly serve the Lord with gladness? Should we submit ourselves unto His will? How thankful we should be that the Lord is a righteous judge and a judge who knows all. He never will render a onesided decision, for He knows both sides, all things, even our down-sitting, our uprising and our resting. He not only knows all the circumstances, but He knows the rewards and the punishments and He has the power and the ways to bestow them.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the

earth", Col. 3:1-2. Can we close these few remarks with a better scripture? A more thorough bit of advice to each of us. Notice, seek those things, set your affection on those things above. How little the cares, the sorrows, the trials, the labors of this earth will seem; if we carefully, prayerfully and meditatively live as new creatures in Christ Jesus.

REMEMBERING CONFERENCE SERMONS

Saturday P. M.

Homer Mellott. Subject: One Life, how are you using it? "I am so glad to see so many here that are taking advantage of the opportunity. I wonder how many are studying about their souls Salvation. They are studying and working on how to live more happily. I wonder how many times we lead ourselves into temptation. They say it doesn't make any difference to what church we belong to, as long as we belong and believe".

Joshua 7, "That little word sin kept Adam and Eve from the Garden of Eden and deprived many from souls salvation. I wonder if we don't have a little pride. Wear something that we think the world will think more of us. Some little thing, that we are deprived of, some blessing that was intended for us. Only two ways to live our lives. We can be sure it will be found out. A man says he must work on Sunday,

he has to pay for his home and buy a car. Do you not think the Lord will not provide for His own? If this man would lose everything and have his soul's salvation, how much better off he would be. I wonder how it would be if we could take our sins to Christ and tell Him, I am a sinful man. As long as the temple was free of sin, God was with them. As we travel on this road we have only one life. How are we using it?"

Bro. Paul Byfield. Subject, Mystery. Ephesians 2 and 3, "Mystery is something that Paul did not understand. Why didn't he know, he was a learned man. We hear in our day and age that we do not have miracles. True we cannot perform miracles, but we have the same God and He works through man. What was this mystery He was going to create. Paul didn't know, Romans 9:4. God was going to take the Jews and Gentiles and build a new body. A church, A Bride for His Son. The Holy Spirit is the one that moves and guides us. We can be happy and praise God. We want our friends and relatives to partake of it. Let us look and think on these thoughts, that we belong in that body and become familiar with God, the Son, and Holy Ghost."

Saturday evening.

Elder Otto Harris. Subject, What must I do to be saved? Acts 16:25-34 text the 16th verse. "I hope after conference is over, it will be said that we are filled with joy.

What must I do to be saved. I wonder if we need men of influence or position. I don't think so. We need men that are powerful in God. You can get followers by all kinds of preaching, but to be saved you must have the gospel. Are we ready to preach to Rome? Are we ashamed of the Gospel of Christ? As you and I look over the earth we see that we have lost power with God and influence with man. Today a preacher is a joke among man. Last year \$25,000,000 were paid to fortune tellers, to see what their future will be. We are afraid of this and that. Why do we come to have such ideas? Many are frantic and frightened, and never accept the plan of salvation. Why do we go out each year and kill hundreds of people. Don't hurt us a bit, just go and do it again. You can't receive salvation without going through Jesus Christ. What did they preach unto the jailer? the word of God. He rejoiced and was a changed man. Our one responsibility tonight is to teach the Word of God. If you could call back the rich man, he would have a different story. How great is the question and how great is our answer? We don't have an answer but can send them to Jesus Christ. Greater confusion around this question then any other in mankind. Jesus said, go into all the world and teach the gospel. How many people are going to be saved any other way. Where do we get a doctrine that salvation is only for a

BIBLE MONITOR

Taneytown, Md., August 1, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Otto Harris, Antioch, W. Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

special season? Does it come from God that this and that is not essential? I must some day give account of my stewardship here below. We don't have the time that we think we do to do many things. Read the gospel. There is not a modern method to gather sheaves for the Lord."

Sunday Forenoon.

Elder Edward Johnson. Subject, the Changeless Word. "Changeless word and changing world, text Psalm 119:89. I am trusting we are hungrying and thirsting after righteousness. We should be so in this world that we can stand any obstacle in our life. Stop and think what God meant when He said the sword of the word. Why doesn't it cut down into the hearts of man? Because the Word of God is not being

preached. The Word of God is not influencing the heart of man as it should, they are not reading. I believe it is here now, when men will not endure sound doctrine, Matt. 18:

11. Many who believe in baptism are getting by with it, as they don't believe it in their heart. The word is being clipped and clipped and many do not know. We didn't study enough. Some one just woke up lately. We have a form but where is the power? Someone goes here and there wearing different things but their lives don't come up to it. I believe the famine of the word of God is here. He is looking down now. Many go all directions hunting the word of God, don't that make us feel more responsibility? On the day when the Books are opened, it won't be from the translations but as God spoke it. The righteous will scarcely be saved, does that scare us? Not a bit. Men are trying hard to fit the word for the world. We don't like to be told to separate ourselves. We don't want to and many have not tried. Come and be separate. I would that these words as they leave my mouth, God would plant them in your heart His way. There would be such a thump you couldn't stand until you came out. I know it is hard but God gives us a blessing. Somewhat of this world will make us as a leper in the sight of the Lord. Rev. 3:4, I cannot change the word of God. He is protecting His Word.

The world is meddling with it, quite self-satisfied, comes pretty close does it not? We aren't so bad, look at what the world does. If we get close only, at my door quite often, has to knock pretty hard. He knocks with a little trouble and different things. Sometimes He takes our parents and still the children keep sinning. Then He stops knocking. Our brother has a very important message and it has a place right here. It has the answer to why so many of us are going to miss."

Elder Howard Surbey. Subject: The Devil Troubleth Night and Day. "Mark 5, some critics of the Holy word would say this was fantastic and never happened. How thankful we can be that God has protected us. God's Word is a reckoning and a help. Jesus came to earth to reveal to us, the Word of God and fulfill it. I wonder if we believe in the subject, the devil troubleth night and day? Did you notice on the way, any selfishness or a detriment to man. 2 Cor. 11:14, The devil began his influence many years ago back in the garden of Eden. Is anyone being troubled with the plans today? I wonder how reliable a piece of silver looks today, perhaps to the professing Christian. The Word of God would change the narcotics. I wonder if anyone has allowed the devil to take over. Perhaps we have a very dark picture of the power of satan, but yet we have many who have overcome the power

of the devil. Are we maintaining our faith? Christ was tempted more often than any of us are. He was not overcome by satan. The devil fears and trembles. There are many who don't follow Gods word, Hebrews 11:6. If you don't have faith, study, and pray over, it won't do any good. James 4:7, Are we willing to take that advice or do we want God to do all of it? Satan does not want the present of God. Wonder if we ever do ourselves harm, mentally, physically and spiritually? Do you think God can come into our hearts with the devil still in there? Christ always does good. Let us be careful that we don't blame someone else. Rev. 3:20, Are there some that don't want to open their door? Won't let Him in if they do open? 11 Peter 2:9, If we go to Him in fervent prayer, He will lead us. 1 Cor. 10:11-13, Evil spirits have great power over man and beast, but there is a greater power, how shall we obtain it? John 10:27-28. Does it trouble us, the devil troubleth night and day. The devil is destructive, he is after your soul, too".

Sunday Afternoon.

Elder James Keggerries. Subject: Meeting our challenge. "This is a glorious time when God's people can be gathered together. Let us forget the children of Israel and think of ourselves. There is a greater challenge, than there ever has been since the church was es-

tablished on the earth. There are two ways for man to travel, on the narrow way and the broad way. We see the condition the church is in today. What do we see instead of the Word of God being preached? The church is duty bound to go out and preach the gospel. We believe in the church and what it teaches, the scientists are denying God. How true are we to our Monitor motto? It is a challenge to each of us in the twentieth century. Man has wandered far from Him. The Lord has spoken, do we believe it? Who art thou that are afraid of man, that shall die. Here it is before us, that God laid the foundation.

Man is afraid of man because of the inventions of man. I have to think of what is going on in the line of Glory, Jesus has the understanding that He always had. There is none other like Him. The fiery challenge of the churches is going to be brought about by the so-called Christians. Two kingdoms on earth, the kingdom of God and the world. Of which are you? When God said come out and be a separate people. He meant what He said. How much does it mean to you?

Elder David F. Ebling. Subject: Remembering Him. "It is like a great reunion that we can all be together. How wonderful it will be to meet those of all ages. I am sure there are many in the audience that have pencil and paper. Try to make the paper do the remembering. I do

not object but want you to remember Jesus. Luke 22:15-20. Too often we fail to go to the right source for the answer. Jesus wants us to remember Him. Let us remember Jesus so He will be King and first in our lives. Jesus is the bread of life, what we are feasting on. We remember our childhood days, perhaps where father prayed and mother waved at the window. It brings joy to us to meet friends, what will it mean to meet Jesus. When the challenge comes, I hope you will remember the same Jesus that mother and Father held dear. We are so apt to forget. It means little if we forget our companion who has gone on before, or mother her baby. But matters a lot if ye forget Jesus. We must be a part of Christ. People of today can't endure sound doctrines. They want something that will tickle their ears. You and I must take in the Word of God and make it a part of our lives. You and I belong to Jesus Christ. I find the church of Christ is a separated church. Let us hold on to the old path of our forefather. May we hang on to the Word of God, teach it, preach it, live it. Do we remember Jesus and the things He told us? The praying men are on the shelf, no more use for them and young men elected. Have to have education. Do we find it in the Word of God. May we keep the path of our fathers and keep the church holy. Are we following Jesus in His footsteps. Some-

one says, you Dunkards are too strict. I am glad there is still a church that is trying to walk in the footsteps of Jesus Christ. Remember Jesus. He has given His blood. Are we willing to show the world we are willing to work for the Lord? May we remember Jesus in all that we do. Teach them not what Brother Ebling says but what Jesus says. What are you doing sitting and letting time go by and another going into eternity. There are many people hungry and wanting old time preaching. Are we going to give it to them"?

Sunday Evening.

Elder O. T. Jamison. Subject: The Tongue. "I am sure I am not able to bring this subject as I would like to. James 3. How many perfect men and women in this house that do not offend in word sometime or other. A horse can be controlled by a bridle, a ship can be guided by a small rudder too. As the tongue gathers fuel it gets larger and larger. We must be careful with our tongue. We must bridle our tongue in order to govern ourselves. We must be careful what we say, that it be edifying instead of destructive. We think we can bridle our tongue. Maybe so, but we don't. God's Word says we don't. The tongue kindles a great fire. We have experienced that it is a very dangerous time to say anything when we are angry. Very dangerous. We say things we ought not and know

we ought not. It is the weakness of the flesh. Can we control our tongue with a bridle? we don't keep our tongue, that is the reason we have so much trouble. Do we all keep our tongue from evil? I know those that get into trouble and become discouraged, they give up their religion. This old flesh comes in and we follow him awhile. A deeper wound is made by the tongue and it is much deeper than one with a knife. One with the tongue is deep and never heals over. It don't heal because we keep it on our minds. If we want a good happy life, let us bridle our tongue. If we do good, then the Lord will be with us. If we have that courage, God will help us. We see some that use their tongue more than others. Some don't say a word out of the way, while others are always talking. May each of us try hard to keep our tongues and not say things we ought not".

Elder James Swallow. Subject: the church, Matthew 16:18. "While I am speaking from the pulpit, there will be influence to last to eternity. It was through those sacred pages of the New Testament that I found the most beautiful person one can ever meet. Here is a church in which we can raise our family. The truth will never change. The powers of God are sure and will help me if I do not have the strength. Sometimes we take the Word of God lightly, too lightly. Jesus said, I will build my church upon this rock.

It was His own church, is His wife. The bride of Christ is a chaste virgin, clean and pure. Christ will not be married or live with a prostitute. As a bride of Christ we obey Him. We are the bride and He is the groom. We listen only to the Christ. There are a lot of talkers in the world. This world has much to talk about doesn't it, window shopping. The bride has only eyes for the Lord. If we are for Christ, we won't be going down the highways and streets drooling over things of the world. The first thing that belongs to a bride is a solid foundation. John 2:9-10 if we don't have Christ, we don't have God. If we don't have Christ, we don't have the church. Power belongs to my church, Matthew 28:19-20. You don't have to have numbers to get the power. We have had many missions that have ceased working. We are few in number. Fear not little flock if you are a chaste virgin of Christ. We can have power with God, it is there for us. You probably never saw where you stand. Jesus Christ would never forsake His bride. We talk about being tried and tempted, lets follow Christ for a few seconds. When bribery fails, then torture begins. Have you got bribery and temptation. My church, My Christ, My bride and my Holy Ghost".

Monday Forenoon.

Bro. Owen Mallow. Subject; Days of Noah and Christ's Second

coming. Matthew 24:37-40. "Those few verses have a wide variation and and a great lesson. 38th verse especially. We see much of this which is a curse and downfall to our Christian nation. The whole world was lying in wickedness. They gave a deaf ear and could not hear the word. Were blind and could not see the way of salvation. God says, my Spirit will not always strive with man. We find that God's word is true. We hear people say the commandments are not essential. When we come to know the way of the Lord, it makes us shriek to see things of the world. What is the cause of this matter, with so few seats filled in the church. We are going to come into a serious condition. It is not His will that we perish. Let us watch. That little bitty word, watch. Let us watch our lives. We have but one hour to live in this world according to God's Word. He is coming again to execute judgment on this earth. I do not know your soul. God knows, may we take Him into our lives. What does eternity mean. Does it mean to be gone and return again. Prepare to meet thy God."

Monday Afternoon.

Bro. Laverne Keeney. Subject; Christianity. Luke 12:20-38. "I wonder if we are aware of what Christianity really means. Surely we must associate with Christianity before we can be a Christian. To be a Christian is not to simply say we are

a Christian, there is work to be done. Is it called Christianity when one belongs to one belief and the other to the other? We find there must be a birth of water and the Spirit. John 3:5 II Peter 3:18. We also know the birth will do us no good without growth. Isaiah 61:10. Are we as near to Christ and His teachings as we can get? Sorry to say our church is not where it began. Can we bear suffering and mocking from the world? We are looked upon more by the world, than the world is looked upon. Matthew 5:16. The world is drifting far from the mark. Is it up to the Dunkard Brethren to admonish the the world against television? We must overcome evil with good. Surely those that say, it is their business if they go to hell, will find out too late and say, that brother was concerned about us. I wonder how much we fast for our Lord. We wonder at times if there aren't offences in our churches. I Cor. 8:13, "We need ever to watch that we do not offend our brother or sister. May you count the cost if you have not accepted the Lord".

Brother Emery Wertz. Subject: Marriage and the Home. "If I were to ask you if you were a Christian, what would your answer be? If we must be a Christian, we have some standards to go by. How do we get that standard? Examine the Word of God. Home and marriage affects everyone of us and we have

to observe. Gen. 2:18-25, Mark 10:8-9, I Cor. 10:11, If we examine, we will know if we are a part of it. Rom. 7:2-3, Eph. 5:22-33. Are we a Christian? Christ is making a comparison. Husbands love your wives. That is a commandment from God, Col. 3:19-25. Some people criticise Paul, say he didn't know what he was talking about. Do we go to the Word of God to find out? I Peter 3:7, Have we any power with God when our prayers are not answered I Cor. 3:19, What does in the Lord mean? I Cor. 7:39, 7:15. we have the institutions of marriage, next comes the home. When little children come into the home to be brought up, we are still a Christian? What's Christ's church for? To prepare lives for a better home. Are we comparing our lives with the Word of God? I don't care if you don't take a word of mine, if you take the Word of God. We are to bring our children up under the Word of God, not as we want to. We can't compare ourselves among ourselves. It won't stand and isn't wise. Teach the children with love and patience. Be patient, do not provoke them to anger. Are you a Christian? Titus 2:4-6. Teach your young women to be sober. Why? Because they will marry and need to be sober. Did we teach our sons and daughters the things we should? Did you teach daughters to love their husbands? Fathers, what are you doing? If there is no love in the

church, what do you run into? Division? If we don't have any respect for anyone, do we spend much time with them? A lot of responsibility is placed upon the parents. Some children accept these things a little faster than others, so parents have patience. Are you praying? Where are our children going? Where is the world going? Someone has fallen short on the job".

Monday Evening.

Elder George Replogle. Subject: Walking with God. "When we come into a place like this to worship God in song and truth, we will get a blessing. Geneses 5:24. The adversary wants us to believe Enoch did not walk with God. I would to God that there would be more Enochs in this world. There would not be so much wickedness. When we think of walking, we have to have action. If you and I walk with God do we mean to be in His presence. I believe Enoch had trials and temptations as we have today, but he served God with his whole heart. The devil is in this world, is working harder than he ever did to get you and I. It depends on whom you and I walk with whether we get a Home in Heaven. I want to believe that every word is true, No matter what any infidel will say. I dare say that we are almost ashamed of the commandments. I am thankful God gave a language we all can understand. If God was to look down upon you and

I today, upon what we said and did today, yesterday, all week, month or all our lives. How many of our cups are running over. I am afraid the luxuries of today are separating us from the Word of God. The Lord Jesus Christ will save our soul from hell. There is no man that has been saved outside of Jesus Christ. If you don't accept Jesus Christ, it will be as in Noah's time. Who are we willing to walk with? Are we going to keep on serving the Lord? I wonder if we professing Christians are one-hundred percent Christians. Are you going to walk with God and be prepared to meet Him? The pleasures of sin are only for a season. When a calamity comes upon us, we are frightened. You may walk with man and have something in your heart against a brother or a sister, God is not pleased. God knows our heart".

Elder Herbert Parker. "It is necessary to walk with God before we can accomplish anything. Our thoughts and His thoughts must be alike. You and I cannot go out and say we are a Christian when they can see in our lives we are the devil. We must have Jesus Christ in our heart before we can do His will. If you don't watch out, you will come up from the stream a sinner, a wet sinner, which has happened. Is there anything for us to be afraid of? Among the believers it is very easy to live a faithful life. We are living in a time when our lives preach a

better sermon than from the lips. The styles and fads of today are a curse in the sight of God. Sometimes we have to wade troubled waters, but the Lord will deliver us. Let us look at the church of today. Acts 16:9-10. There is much people in this world that need the gospel. Are we willing to come to the Dunkard faith and go out to the dieing world. Self is what the devil likes to work with. He don't want you and I to join church. We must be obedient to the gosepl of Jesus Christ. Jesus Christ will put us where He wants us, if we will let Him. When you and I are in every daylife, the devil wants us to not let anyone know we are a Christian. You are either in the church, or out of the church, no middle. Satan places in the heart of man, many times to be inactive. They want to be a minister but the first hour of tribulation, they fall back. Be sure you are filled with the Holy Ghost when you go out to teach men. We need not go 25 miles from home, to show we are a follower of Christ. We either fall or stand. We can manifest God right at home. The Holy Ghost will not live in an unholy heart."

Tuesday Forenoon.

Bro. Paul Reed. Text Mark 16: 16, II Tim. 2:5, 15. "I want to show by God's word that this was instituted by Jesus Christ. Man has come a long way through study and science, but this plan of salvation has

never changed. Acts 2:38; I Cor. 3: 11-13. People are not thinking on which side of the cross they are living. A will is a testament of the deceased. After his death we have a form. Christ had a perfect will to do as He pleases, with what was His own before His death. Matthew 20:15 Jesus Christ has died, the testator has died and has left His will. Who is our high priest? Jesus Christ should be the one. His word will never change nor His plan of salvation, Acts 2:38; 16:33; 8:12; 16:15; 8:38. These were not happy until they were baptized. If we do not go down in faith believing it will do no good. Rev. 1:5-6, Rom. 3:2-3. No law can work any faster. No law works backwards. We are living under the New Testament. If a wealthy man were to make a will, "I will give \$10,000 if someone will come and be baptized". It would be a sight to see them come out. We would dip seven times to be sure. That is the way people work. I cannot understand why people are so reluctant about understanding God's Word. Oh sinner friend, do not tarry. Do not put it off until the eleventh hour or minute. Often they bring them in on death bed. Did they not have the opportunity before. Is it their fault or is it God's?"

Tuesday Afternoon.

Brother Eldon Flory. Subject: Fulfillment Matthew 25:31-46. "Are we patterning our lives after the world? Our lives are drifting away

and the church is drifting away. Pattern our lives in the pattern of the sheep. We are conceived in sin. If we keep in the position in which we were born, we will be as the goats. Doesn't make any difference what we say, if you are patterned after the goats or sheep. You will still be that".

Brother Howard Myers. Subject: The Christian and the world. "Are we truly His sheep? I hope to God this afternoon we are. There is going to be a day of permanent separation. It is coming whether we are prepared or not. The Word of God will never change. Are we going to live our life the way we are living it? Do we love to go to church? If we don't we don't live right. Search the scriptures and see what it says for us to do. I John 5:19-21. If we do not have the spirit of Christ, we are not of Him. Are we a Christian? Matt. 23:24. We know a thief and a robber will not enter into the kingdom of Heaven. God wants us to be a true Christian. Let's not forget we are in the world but not of the world. We must believe from the heart. Christ wants the whole heart, not a half way Christian. We have many tongues in the world of today. Obedience is better than sacrifice. A Christian should not be conformed to this world. The Christian should not know the world nor the things that are in it. We have something here that will last

forever. How can a Christian conformed to the world, commit spiritual adultery? Lets keep ourselves unspotted from the world. People of to-day are calling themselves children of God and they are not. We have an all seeing God. We may think we are fooling God but it is only ourselves. We have many so-called followers of Christ but they are following the world. Let us keep the church unspotted from the world. Let us not bring the world into the church. We are either carrying the devil or God, which is it? We want to be in the church and do as we please. You don't have to be in the church to do as you please. A man that wants to be a Christian will not get mixed up with the world. Are we true to God? A worldly Christian will not grow in grace. How is our life? A real Christian will choose to serve God. Can we say no to things of this world? Let us draw closer, God said he would draw nigh unto us. Do we believe it"?

Tuesday Evening.

Elder George Dorsey. Subject: Daniel's Firmness, Daniel 1:8. "Daniel was determined and was going to obey God no matter what man said. Psalms 141:4. The devil troubleth night and day, sometimes in our dreams. Shun evil companions. The world is trying to get the church to walk with the world. Lets practice what we believe in the Lord. God doesn't give us the promise that

everyone will be healed in the body. The devil is trying to get the church to compromise with the world. Daniel would not compromise his religion. Did God let Daniel down? Will He let us down? When we are young is when we ought to accept Jesus. Daniel received many blessings. Let us keep our children continually guarded. The persecution that Daniel had was with the approval of God. God permitted persecution to come unto Daniel, not because He didn't trust him, but to prove there was a living God. People in this day and age say Daniel was a very poor business man. Moses was willing to do everything the Lord commanded. I hope our minds are narrow enough to stay on the way. We are never too young to die, we should always be ready. God has never let anyone down that was willing to make an effort. The devil is putting up all the blockades to keep us from Heaven, wants us to compromise. Let us not believe everything we hear on the radio, let us study".

There is nothing that will stir our minds more than being at General Conference. If we are too busy to give attention to God's Word, we are coming short. We are going to make a change if we have a clear vision. How to be lost? Do nothing. Not one of us, no matter what our position in life, is too close to God. We all have room for improvement. How far have we gone

to prove that, we love Christ more than the material things? Would we give all we had for Him? He knows how great our love is. Salvation is not man's work for God, but God's work for man. Man has learned to fly but lost the art to walk with God. When we come to the place when we recognize how little we are, God can use us. How thankful we ought to be that the Word is not changeable. The devil is changeable, if he can't us one method he will use another. What is lacking in our lives? One elder from the first conference on the grounds, the work of the church has changed hands. Only what we remember will bring us joy or sadness. Did you see a meek and quiet spirit that never had the tongue under control? The church is not a permanent place, we are only traveling through. The Lord leads me through the wilderness, all I have to do is follow. I wonder how many fence straddlers we have, not for Jesus completely. The churches of today are troubled more with the sheepishness of the sheep, rather than the wolfishness of the wolves. I hope we don't always have to be reminded to give unto the Lord. Your actions speak so loud, I can't hear what you are saying. He who cannot stand alone, cannot lead. I hope this isn't the end of the sermons but the beginning.

Martha I. Harman,
Industry, Illinois.

CONVERSION

Matt. 18:2-3. "And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven". The subject of Conversion which we have under consideration, I feel is one of the greatest subjects that there is in the Bible, because of the great importance in life to know if we are really converted to the Lord.

A number of years ago, one of our Elders, which has been gone to his reward for some time, explained it this way to me: "Conversion is a change of heart; Repentance is a change of life; Baptism is a change of relationship." I have often thought this a very good explanation and it certainly takes all three, working together to bring about a consecrated life to the Lord.

I have often thought of the life of Judas, after he had betrayed his Lord, and the scripture tells us, that he, in Matt. 27:3 "repented himself". Certainly there was something that lacked, for he later went out and hanged himself. Could it be? that he lacked a change of heart.

Fallows' Bible Encyclopaedia has to say on Conversion, "Conversion evidences itself by ardent love to God, Psalms 73:25 delight in His people John 13:35; attendance on His ordinances Psalms 27:4 confidence in

His promises Psalms 9:10, abhorrence of self, and renunciation of the world, Job 42:6; James 4:4; submission to His authority, and uniform obedience to His Word as in Matt. 7:20."

Almost two thousand years ago when our Saviour was here in person, and traveled the shores of Galilee. He came in contact with people who were making a very loud profession. Our Lord defined it this way, "They honour me with their lips, but their heart is far from me". Could it not be? that they lacked a change of heart.

Now as we are living to-day, (those people lived their day, and are answering for their offences) we have our own lives to contend with, and the Adversary of our Soul to battle with, and we feel content in life to want to compromise on the teachings of scripture so that it might not be quite so hard. Just a little slipping here, and a little slipping some place else, has in time past evidenced itself, by a falling away from the Word of God. Possibly the situation is a something like this: We feel like we should repent and be saved, but we do not feel that we want it to be TOO DEEP, not deep enough to cause us to be truly converted, by a CHANGE OF HEART.

Now, under that feeling, we still want to dress like the world, and try to convince ourselves that modest apparel is man made. Also in the

teaching on long hair for the sisters, some one says, it don't say just how long it should be, so we cut it off a little; pretty soon it gets some shorter. It seems to be so much easier to follow MADAM FASHION, than it is to love the commandments of the Lord.

Could it not be? that we lack being fully converted; yes we can repent, but there seems to be something wrong, we just don't get very well acquainted with the Word of God, and it's teachings; in fact, maybe we don't know it is in the Word of God, for we know so little of it. Conversion evidences itself, by ardent love to God putting Him foremost in our lives. He is the One we want to follow.

By a delight in His people, if that be true? which we believe it is; we will be found at the sanctuary on the Lord's day, and at other services we will try and live peacefully with those in the Church, and without also. We will enjoy our sacrifice in the Christian life, feeling we are sitting together in Heavenly places in Christ Jesus. We will be obedient to the Church, and teach our children to reverence the house of God. By attendance on His ordinances; a truly converted person will not find it a hardship to delight in trying to carry out the teachings of the Word.

Confidence: A complete trust and faith in God, if we want to be of the family of Abraham, we must have

faith and confidence, yes Abraham was ready to sacrifice his only son. We, to-day, would say that is not necessary. Do we think we carry out too many of God's commandments? No verily no. If any thing? not enough of them.

Abhorrence of self, and renunciation of the world these work hand in hand. I don't believe we will ever get to abhor self unless we get quite close to the Saviour, enough so that we might in some way feel how much greater He is than we are. Submission to His authority, and obedience to His word. Hard, yes, if we are not truly converted. I sincerely feel that the thing that would cure a lot of our common ills today in the Church, is genuine CONVERSION to the Lord Jesus Christ.

Melvin C. Roesch,
Paw Paw, W. Va.

WHAT IS THE DIFFERENCE BETWEEN THE UN-GODLY MAN AND THE SINNER?

The writer was requested by the editor of the Bible Monitor, that we meditate upon and then write an article on the above named subject. After prayerful meditation, we submit the following, although we feel our incompetence to point out all the characteristics of the two classes who are mentioned above.

Nevertheless we do have both classes revealed to us in the holy

Scriptures. We trust that we by the help of God may be able to bring to the mind of the reader something which will help to reveal the difference between the characters mentioned above, if there is a difference.

First: Let us discuss the ungodly man, then have a look at the sinner. We are sure they are, both classes, revealed to us in the Word of God. The apostle Peter says, I Pet. 4:18, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear."

These words might seem to indicate that there may be a distinction made between the two classes. Let us first compare this text with other texts, then come to our conclusion. Jesus said, "I came not to call the righteous, but sinner to repentance."

We believe the ungodly man is a man entirely without righteousness, therefore he would be classed a wicked man. In Jno. 5:17, we read, "All unrighteousness is sin: and there is a sin not unto death".

The ungodly man then if without righteousness is unrighteous and is a sinner. We have much teaching in Holy Writ concerning the wicked of which we hope to reveal to the reader by the holy Scriptures.

Certainly an ungodly man is one who rejects God, perhaps would deny the very existence of God; in our way of expressing such an one, we would call them an infidel. An infidel is one who professes that

there is no God.

We find also that the sinner rejects God. It was the case with king Saul. 1 Sam. 15:22-24, "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice." John says, 1 Jno. 3:4, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

Let us now sum up. We have said that the ungodly man rejects God, so also the sinner rejects God through rebellion and transgression. We believe that the ungodly man is entirely lost in his ungodliness, until he forsake his wickedness and turn to God, on the terms of the Gospel. Such are worthless chaff, in their wicked state. Such are wholly classed as unrighteous, without righteousness.

It is in the gospel that the righteousness of God is revealed. God is righteous. Rom. 1:16-17, "For I am not ashamed of the gospel of

Christ: for it is the power of God unto salvation to every one that believeth to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

The ungodly are without righteousness, because they have no faith in God, God's righteousness has not been revealed to them through the Gospel. What about the sinner? what about the unbeliever? There is the sin of unbelief. Rom. 14:23, "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin". The Psalmist David says, "Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful," Psa. 1:1.

In this text one might get the thought that there is a distinction between the two classes, but is there? Let us look at this text this way. The man is blessed who walks not with nor takes council from the ungodly. Likewise the man is blessed who standeth not in the way of sinners. Also the man is blessed who sits not with scorners.

The fourth verse of Psalms, one says, "The ungodly are not so: but are like the chaff which the wind driveth away." "The ungodly are not like the man that is blessed. The one who is like the tree that is root-

ed deep, the man who has such vigorous life from the waters. The man who bears fruit, the one who has eternal life in him and cannot die.

Again the sinner, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." Psa. 1:5-6.

Again, We can not find any distinction in the eyes of God between the ungodly man and the sinner in His judgment, as revealed to the writer thus far in our study of this question. The ungodly will not stand in the judgment, neither will the sinner stand with the righteous. "All unrighteousness is sin". "The wicked shall be turned into hell and all the nations that forget God.

So the ungodly are like the "chaff which the wind driveth away", they bear no fruit for God, they have no deep root, no faith, no living water to help them bear fruit. He is not like the righteous man who is like the tree planted by the rivers of water. The ungodly man has no nourishment from God, therefore his leaf shall wither, his life is wasted, he is like the chaff, he shall be cast away, he is lost.

Let us now notice more Scripture which points out the ungodly or

wicked. The ungodly man has the wrath of God upon him. Rom. 1:18, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

What about the sinner, the unbeliever who rejects everlasting life? Jno. 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him." Do we not firmly believe now that in the eyes of God there is no difference between the ungodly man and the sinner?

Job 36:7, "He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them forever, and they are exalted." Psal. 34:15, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." Psal. 37:25, "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Let us not forget that both the ungodly and the sinner are unrighteous. There the many more Scriptures that could be brought, in making the comparison of these two classes, many articles could be written on the subject. We will bring one more which to your unworthy servant proves that in the day of judgment there will be no distinction made between the ungodly man and the sinner. •

Jude 14:15, "And Enoch also, the

seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." We note the writer Jude makes no distinction between the ungodly and sinners.

Wm. Root.

Great Bend, Kansas.

NEWS ITEMS

NOTICE

Please note the following changes in the Official Directory of this issue. A change in the Secretary of the Trustee Board and also a change in the Treasurer of The General Mission Board. Please mail your funds for these Boards accordingly.

OAKLAND, MD.

The Swallow Falls Congregation expects to begin their revival Aug. 17 and close with a Lovefeast Aug. 25 and all-day services on Sunday, Aug. 26. Eld. Ammon Keller has consented to be our evangelist. Services will begin each evening at 7:45 and 2 p. m., DST, for Lovefeast services. Come and bring others. We appreciate your presence and your prayers.

Ruth M. Snyder, Cor.

ELDORADO, OHIO

The Eldorado Congregation met in regular quarterly council, June 30. Hymn no. 64 was sung, our Elder, Herbert Parker read Eph. 4, commented on the same and led in prayer.

The joint harvest meeting of the Englewood and Eldorado Congregations will be held at the Eldorado churchhouse, on the afternoon of August 26. Bro. James Kegerreis will begin a one-week revival meeting, starting Sunday morning, Aug. 26. We invite all who can to be with us for any of these meetings.

Sister Mary Gibbel, Cor.

GOSHEN, IND.

We met in quarterly council on Friday evening June 22. The meeting was opened by singing the hymn "God leads His dear children along", Bro. Harry Gunderman read Rom. 5 and led in prayer.

It was decided to send a contribution from our Mission fund on hand, to the Navajo Mission and to take the Sunday-school offering, the first Sunday of each month for the Mission. Bro. Paul Myers will hold our revival this fall, from Oct. 28 to Nov. 11, closing with a Lovefeast. Our harvest meeting will be Aug. 26, an all-day meeting. We expect Bro. Dean St. John, from the Pleasant Ridge Congregation, to bring us the messages.

Bro. and Sister Swallow came in to our midst, enroute to their home,

and he gave us two messages in the mid-week, which were very much appreciated. We recently were made very happy to have with us Bro. and Sister Paul Reed and sons. Bro. Reed gave the messages on Sunday, both morning and evening, which were enjoyed very much.

It has been encouraging to us who were not privileged to be at General Conference, to hear of the interest shown and the good fellowship which was enjoyed by those attending. We hope and pray that throughout the year, the rich experiences enjoyed will be passed on to others, that much good may be accomplished for the Lord and the strengthening of the faith of each of us. We cordially invite all who can to come and worship with us anytime. Do not forget the harvest meeting Aug. 26 and the Lovefeast Nov. 10.

Sister Maurine Carpenter, Cor.

REPORTED REVIVAL
MEETINGS

Aug. 5-19, Shrewsbury, Pa.
Aug. 3-12, Broadwater, Md.
Aug. 17-25, Swallow Falls, Md.
Aug. 26-Sept. 2, Eldorado, Ohio
Sept. 24-Oct. 7, Walnut Grove, Md.
Oct. 21-Nov. 4, Pleasant Ridge, O.
Oct. 28-Nov. 14, Goshen, Ind.

LOVEFEAST DATES

Swallow Falls, Md.—Aug. 25
Midway, Ind.—Sept. 15
Mt. Dale, Md.—Sept. 30
Walnut Grove, Md.—Oct. 7
Mechanicsburg, Pa.—Oct. 13

OBITUARY

David Clarence Wolf, son of John C. and Barbra Flora Wolf, was born June 22, 1887, near Bringhurst, Ind. He departed this life July 7, 1956 at the age of 69 years, 15 days. He was baptized in the Dunkard faith in 1907 and remained a faithful member till death.

On December 22, 1908 he was united in marriage to Flossie L. Brower. To this union three sons and one daughter were born: Paul B., McGrawsville, Ind.; Esther Lois (wife of Delmar Boyd), R. R. 4, Peru, Ind.; Richard R., Taylor Center, Mich.; and L. D., Medway, Ohio.

He also leaves to mourn his passing two brothers and two sisters: Albert M., Glendora, Calif. Howard R., address unknown; Mrs. Tom Jones, Glendora, Calif. and Mrs. Percy Zug, San Dimas, California; 12 grandchildren and several nieces, nephews, and cousins, a host of friends and brethren and sisters of like precious faith.

His father and mother and sister, Rosa and an infant grandson preceded him in death. He was a devoted husband and father, and will be sadly missed by his families and the community.

Funeral services were held in the afternoon of July 10. Bro. Paul Morpew conducted a brief service at the Drake-Flowers Mortuary in Peru, following which the main ser-

vice was at the Old German Baptist Pipe Creek Church southeast of Peru, with Bro. Floyd Swihart in charge and Bro. Harley Rush assisting. Burial was in the Metzger cemetery two miles southwest of the church.

TORREON NAVAJO MISSION

Last February a preliminary investigation of the possibilities of doing mission and relief work among the Navajo Indians, was made by members of the Relief board, after they had met with the mission board and had received their encouragement and approval.

Their report was given and in April a second trip was made by members of both boards. The location was investigated and an option to secure the Torreon Mission site, subject to the approval of General Conference, was gotten.

At General Conference the mission was approved and a board of directors was elected to be responsible for the administration of the mission. Their names and addresses are as follows:

Chairman	Paul R. Myers
	Box 117
	Greentown, Ohio.
Secretary	Kyle T. Reed
	Minburn, Iowa
Treasurer	Newton T. Jamison
	Quinter, Kansas

There is already on the property a rock church which is complete, ex-

cept of placing the covering over the sheathing for the roof and finishing the interior and windows. There are also two indian type dwellings which are called hogans. Besides these there is a house trailer where our indian interpreter, Sister Lillian Deshnod, lives. Those of you who were at General Conference will remember her and that she came forward there and expressed her desire to become a member of our church.

The greatest need of this mission, as it is getting started, is the prayers of the brotherhood and this need will be a continuing one. The board of directors earnestly solicit your prayers both for the success of the work at the mission and for the guidance of the directors in their responsibility to it.

As this work is being started there are several major items that are most essential to it. Probably the most important is the procurement of a good well. In this part of the country it may be necessary to go to a depth of 500 or 600 feet to get water. This will make the well quite expensive but it will not only serve the mission but also the indians in this community. At the present time the closest pond is 15 miles away and that is where the Indians have to go for their supply. In this area they use horses and wagons or go horseback for their water, so it is very needful that they be able to get water much closer home, in order that they may have

enough to keep themselves clean and to water the sheep.

Also needed are the following:

A pickup truck with a four speed transmission, a good typewriter, filing cabinet, desk, bedding (colored sheets preferred), tea towels, hand towels, bath towels, wash cloths, carpenter tools, plumbing tools, mechanics tools, and stone mason's tools.

Those wishing to contribute money to the work at Torreon should make the checks payable to Bro. Harry Andrews who is the treasurer of the mission board, and send them to Bro. Herbert Parker RFD #1 Arcanum, Ohio who is the secretary of the mission board.

Food and other supplies which are to be sent directly to the mission, might be collected in each district at a centrally located church and from there the mission can accept the responsibility for getting them to the mission, if it is too inconvenient for the district to get them there.

Brethren who wish to go to the mission to assist with the construction of the buildings and so on should write to:

Bro. Floyd Haldeman, Business Manager.

Torreon Navajo Mission
Star Route
Cuba, New Mexico.

Each one who volunteers for this work should state the kinds of work he is capable of doing and the length

of time that he can help. The number of workers and the amount of work that can be done will depend to a certain extent, upon the availability of water and the housing facilities. It is hoped that the church building can be completed and that a fruit and vegetable cellar and a dwelling house built yet this fall.

Brethren and Sisters who are interested in offering their time for a term of service as a mission worker should contact the secretary of the board of directors.

Anyone wishing to visit the mission will travel northwest from Bernalillo, N. Mex. on highway 44 or southeast from Bloomfield on highway 44. Those coming in from the south will find a sign about 20 miles south of Cuba indicating the road to turn off to go to the mission. It will be marked all the way to the mission. Those coming in from the north will find a sign in Cuba near the south end of town indicating the road to turn off to go to the mission. It likewise will be marked all the way to the mission. If a truck is used in making the trip it should go in from the town of Cuba and not use the road twenty miles south.

On July 18 the second Navajo Indian gave her heart to the Lord and was baptized into the Dunkard Brethren Church. Her name is Ida Toledo. Her sincerity and devotion are really an inspiration to

anyone who can share a time of worship with her.

Kyle T. Reed, Sec.

THE SPIRITUAL RAILROAD

The line to heaven by Christ was made.

With heavenly truth the rails are laid;

From earth to heaven the line extends

To life eternal, where it ends.

Chorus — We're going home, we're going home;;

We're going home to die no more,

To die no more, to die no more;

We are going home to die no more.

Repentance is the station then,

Where passengers are taken in;

No fee for them is there to pay,

For Jesus is himself the way.

Chorus—We're going home, &c.

The Bible then, is engineer;

It points the way to heaven so clear;

Through tunnels dark and dreary

here,

It does the way to glory steer.

Chorus—We're going home, &c.

God's love's the fire, His truth the steam;

Which drives the engine and the train;

All you who would to glory ride,

Must come to Christ, in Him abide.

Chorus—We're going home, &c.

In first and second and third class—
Repentance, faith and holiness—
You must the way to glory gain,
Or you with Christ can never reign.

Chorus—We're going home, &c.

Come, then, poor sinner, now is the
time ;

At any place along the line,
If you repent and turn from sin,
The train will stop and take you in.

Chorus—We're going home, &c.

The depot's built on solid ground ;
No earthly power can tear it down ;
When the whistle blows we under-
stand

The train is coming right at hand.

Chorus—We're going home, &c.

No switches there for us to tend ;
There's but one track from end to
end ;

When the alarm bell rings to tell,
Look out and all things will be well.

Chorus—We're going home, &c.

No curves on this celestial way,
'Tis safe to run by night or day.
Are you in haste bright heaven to
gain ?

Be sure and take the express train !

Chorus—We're going home, &c.

When we get to our final home,
The track is left and more can come,
And that is sound and won't decay,
And will be to the judgment day.

Chorus—We're going home, &c.

WHAT I OWE MY MINIS- TER AS A MEMBER OF THE CONGREGATION

I owe my minister :

Reverence—I owe my minister
reverent attention as the ambassador
of God, sent to teach me a better
way of living.

Affection—I owe my minister
christian affection, that he may be
strengthened by the knowledge, that
the members of the church are with
him in the bonds of holy love and
unity.

Trust—I owe my minister trust,
that he may be free to serve the
church unhampered by fault finding.

Prayer—I owe it to my minister
to pray for him each day that God
may bless him and make his service
a blessing.

Protection—I owe to my minister
the protection of kindly silence by
refraining from repeating in his
presence, the slander or unkind
gossip that would burden him and
prevent him from doing his best
work.

Time—I owe my minister enough
time to help in his work, when and
where he needs me.

Encouragement—I owe my min-
ister encouragement when vexations
and annoyances make his work dif-
ficult, or when he feels discouraged.

Appreciation—I owe my minister
a kindly word of appreciation when
his ministry is especially helpful to
me.

Sel. by A. J. Bashore

Attention—I owe my minister the courtesy of attention when I go to church, that he may not be annoyed by my careless actions.

Charity—I owe it to my minister to overlook any trivial flaw or personal peculiarity such as a mannerism of speech or action, which in no way hinders his work.

Sel. by Sister Dottie Pifer.

RELIEF BOARD

Ord L. Strayer, Chairman
P. O. Bx. 246
Vienna, Va.
Kyle T. Reed, Secretary
Minburn, Iowa
Newton Jamison, Treasurer
Quinter, Kansas
Ezra Beery
r 1, Union, Ohio
Paul Byfield
r 1, Bx 763
Modesto, Calif.

BIBLE STUDY BOARD

Ammon Keller, Chairman
R. 5, Lebanon, Pa.
Vern Hostetler, Secretary
Montpelier, Ohio.
Ben Klepinger, Treasurer
R. 2, Brookville, Ohio.
Edward Johnson
R 2, Wauseon, Ohio.
George Dorsey
Bx 58, Salisbury, Pa.

OFFICIAL DIRECTORY

Board of Publication

Harry Andrews, Chairman,
R. 1, Grandview, Mo.
Edward Johnson, Vice-Chm.
R. 2, Wauseon, Ohio.
Paul R. Myers, Secretary,
Box 117, Greentown, Ohio.
Roscoe Q. E. Reed, Treasurer,
Snowville, Va.
James Kegerreis,
Bx 84, Strausstown, Pa.
Howard J. Surbey,
R. 2, Taneytown, Md.
Ex-Officio.

Board of Trustees

A. G. Fahnestock, Chairman
R. R. 3, Lititz, Pa.
Ray S. Shank, Secretary
216 W Marble St.,
Mechanicsburg, Pa.
David F. Ebling, Treasurer,
Bethel, Pa.

General Mission Board

Ammon Keller, Chairman
r 5 Lebanon, Pa.
Herbert Parker, Secretary
r 3 Arcanum, Ohio
Harry Andrews, Treasurer
R. 1 Grandview, Missouri
David Ebling
Bx. 28 Bethel, Pa.
Paul R. Myers
Greentown, Ohio
W. S. Reed,
Waukee, Iowa.
Galen Harlacher,
Newberg, Ore.
W. E. Bashor,
Turlock, Calif.

All contributions to the various boards should be made out to the Treasury, but sent to the Secretary for his records.

BIBLE MONITOR

VOL. XXXIV

AUGUST 15, 1956

No. 16

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

STEWARDSHIP

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them, and if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants". Luke 12:35-38.

Perhaps the most important thing in life is, what kind of stewards we have been. Yes, the things we have in life, the talents and abilities we have and the freedom to go to and fro, as we wished, have all been loaned to us by our Creator; for our use while here upon the earth. True, the increase may have been according to our labors and our applications thereof, but the increase has actually come from our God. God has highly trusted us, not as

slaves or servants but as worthy stewards. What have we gained for His honor and glory?

Our carnal nature is endowed with a longing for the joys and adventures of life. God wisely advises us, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you", Matt. 6:33. Are we following His advice? How faithfully? "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God", I Pet. 4:10. How much better is our community, our church, through our being here for our short lifetime? Have we wasted the gifts of God or have they multiplied through our efforts?

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants", Matt. 18:23. Does God have a right to take account of His servants? Has God given you much to give account of? Of which are you most concerned, the various accounts upon this earth or the account of Jesus when He comes in His Kingdom? "For the Son of man

shall come in the glory of his Father with his angels: and then he shall reward every man according to his works", Matt. 1:27. Are you getting ready for that glorious day with all your talents? Is that day a day of longed for joy, or do you fear that day? Dear reader, that will not be a day of guess-work or hearsay, but He will have true record of your stewardship. That will be a day of unspeakable reward, how much sacrifice are you making for it?

"Moreover it is required in stewards, that a man be found faithful", 1 Cor. 4:2. Do you require any less of those, who may be stewards of your things, be they small or great? Is anything more disgusting than someone who does not do what you say, what you know he or she easily can, or what they have promised you to do? "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward", Luke 16:1-2. Enumerate a few of the blessings which you have received from your Lord, have you wasted any? My, what a sad notice, too late for repentance and forgiveness. Thou mayest be no longer steward. It is not too late now but it may be too late tomorrow or next year?

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul: having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation". 1 Pet. 1:11-12. It may be possible for this to happen to you every hour, every day and every week of your life.

—o— **WHAT CONSTITUTES THE CHURCH OF JESUS CHRIST?**

The time is come, the day is here when men and women should be concerned about this great question. For the religious world are not in unity, as to what constitutes the Church of Jesus Christ?

We will endeavor, with a heart of love and great concern for our beloved fraternity, to state, not only our views, but our deep convictions, which I believe to be based upon the authority of God's holy Word and to discuss this great question, through the columns of the Bible Monitor.

First:

- (a) The Church of Jesus Christ is an "ORGANISM". Such an organism which is of God, only comes from God. There is only one authority for this organism.
- (b) The Church of Christ is also

a n "ORGANIZATION". Christ Himself being the first organizer. Christ being the only authority for the organization, by the Holy Spirit, through the Gospel. His organization consists of local Congregations, (groups) all governed by one Head, which is Christ.

- (c) We firmly believe that there is only one Church of Jesus Christ, there is only one "Spiritual BODY" of Christ, which is composed, not of organized bodies, plural, but is composed of many members of the one "BODY." These members are united together, as one body. This will not permit other bodies, such as groups of the religious world.

Local groups, (congregation) of the one body make up her membership of many members. The body of Christ then may be compared to our own physical bodies, made up of many members.

- (d) There is but one "LORD", consisting of three persons in the God-head, (the Trinity) Father, Son and Holy Spirit.

- (e) There is but one "FAITH", that is of the faith which was once delivered unto the saints. This one faith demands loving works of obedience, through "GRACE."

- (f) There is but one "BAPTISM", which is an ordinance, ordained of God, is composed of

three dips, dipping into each name of the "HOLY TRINITY", namely, Father, Son and Holy Ghost. This baptism is a "NEW BIRTH", is a being born of water and of the Spirit. Holy Spirit baptism is then of the one "BAPTISM", and of the Holy Ghost", Matt. 28:19.

- (g) There is but one "FOUNDATION", for the Church of Jesus Christ, which is Christ Himself the "ROCK", who is the chief "Corner Stone" in its foundation.

- (h) There is but one "KINGDOM OF GOD", on earth throughout the "CHURCH AGE". Which is the "KINGDOM OF HEAVEN", that was preached by John the Baptist and Christ, as being at hand. Christ seems to have applied the name Church, (my church) to this "KINGDOM OF HEAVEN", Matt. 16:18-19.

- (i) There is only one "KINGDOM OF HEAVEN", on earth, of which Christ delivered the "keys" to His apostle, for the purpose of Church Government. This kingdom is the same kingdom which Paul and the other apostles preached after Pentecost.

We find only one "PRIESTHOOD", of which He Christ is the High Priest of the Christian Profes-

BIBLE MONITOR

Taneytown, Md., August 15, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Otto Harris, Antioch, W. Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

sion. Christ is the "BRIDE-GROOM" and His Church is His "Bride".

The above statements contain the position of the writer, in regard to the true Church of Jesus Christ. Let us now go to God's Word to see if we can substantiate our position.

We have said that the Church is an organism. It is the one, only one, organism of the many organisms, which has Jesus Christ for its authority.

What is the meaning of the word "Organism"?

Mr. Webster says that organism: first is, "Any organized body or living economy; any individual animal or plant". Hence we say the Church is an organization, or consists of organization. Christ Himself organized it and set it into operation.

Although it is an organism it cannot be just any and every organized body or group, who do not have the authority of Christ for its organization. God's Word will not permit such groups, who do not the "WILL" of the Father.

The writer does not believe that the Word of God teaches that the Church of Jesus Christ is an invisible, spiritual organism, which would include, or is made up of all men and women, who profess to be followers of Christ, regardless of their Church organization.

Webster's second definition of the word organism is—"The state of being organized. (Rare.)

This definition coupled with the teachings of God's Word, teaches the writer that the one organism that is of God, (the Church) will not permit re-organization of the one body, but only re-organization of the members of the one body. It is unchangeable, (rare).

Third:—Mr. Webster says, organism is—"An organized body of people; an organization. And fourth: "Any organ of a living body". These definitions should in their true meaning help us, as we study God's Word throughout the New Testament, to see that Christ's Church was and is, made up of our organization.

We come now to "ORGANIZATION". What is organization? It is the act or process of arranging and getting into proper working order.

This is exactly what Christ did Himself, in organizing the work, the Church, giving authority to the apostles, organizing and putting into operation the Kingdom or Church.

Organization is the state of being organized; that which is organized; an organized body. It is organic structure the disposition or arrangement of the organs for the performance of vital functions.

It is the arrangement of the parts of an aggregate or body for work or action; systematic preparation for action. In our next article we will by the help of God shew to the reader Christ's authority for this organism. He formed the organization and set it to work.

Wm. Root,

Great Bend, Kansas.

(To be continued.)

IN DEFENSE OF THE GOSPEL Part 2

By the help of God, the help of writer and through the guidance of the holy spirit, we will try and add a few thoughts to the above subject. I have said in the former writing, that the gospel is much denied by most all sects of religious people, I also said that Paul told us that he marveled at the Galatians, why you was soon moved from the gospel which I have spoken unto you, unto another gospel.

Paul told them that there was no other gospel but one, he also told

them there is but spirit, one body, one church, one faith, one Lord and one baptism. One God and Father of all, through you and in you all. Do we marvel today how the church has drifted in the last 50 years? We are told the church started here in America 236 years ago. We find these brethren held the rein tightly for many years.

If their brother was found committing offense he was dealt with according to Matthew 18. No matter what the offense was, even though it may be small, it may be only a finger ring, he was told to remove it.

About 36 years ago the church committed a great sin by allowing women to cut off their hair, her glory. Paul said it is a shame for a woman to be shaven or shorn. Do the people see any shame in it today? The Lord asked Jeremiah, was it a shame when they had committed abomination? Jeremiah said, No they are not ashamed, neither did they blush. The Lord said, when I visit them I will cut them down. Paul tells us in 1 Cor. 5:8, speaking of the condition of the church at Corinth, "I wrote unto you an epistle not to company with fornicators of this world, or with the covetous, or extortioners or with idolators; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covet-

ous, or an idolator, or a railer, or a drunkard or an extortioner; with such a one not to eat. For what have have I to do to Judge them also that are without? Do not ye Judge them that are within? But them that are without God Judgeth. Therefore put away from among yourselves that wicked person".

Now here we find at Corinth, Paul was speaking expressly to the church, not to the world, what they should do and what they should not do. Paul was teaching them to observe all things. He told them not to eat with wicked persons, which takes in all things which^r are ungodly. Paul tells us to deny ourselves of all ungodliness, that takes in worldly amusements. David tells us, the Lord knoweth the way of the righteous but the ways of the ungodly shall perish.

Paul tells us not to company no not to eat with those wicked persons, he is referring here to the supper which is connected with the communion. Paul tells us not to Judge them that are without, meaning those who are in the world, those who are without the church God judgeth. Paul tells them, Put out from among yourselves that wicked person. In another scripture, he tells us not to fellowship in the churches, with those unfruitful workers of darkness, but rather reprove them.

John the revelator tells us, that

he saw, another angel coming down from heaven saying, come out of her my people, come out of bondage, come out of Babylon, out from among the world, lest ye consumed with the wicked. Here we find as Paul has said, not to set or drink with the ungodly. Paul tells us to come out from among the world and touch not the unclean thing and I will receive you and I will be a father unto you, and ye shall be my sons and daughters sayeth the Lord.

We are told many times not to love the world. For he that loveth the world or the things of the world, the love of the father is not in him. We are also told he that is a friend of the world, is the enemy of God. Christ tells us, If ye love me keep my commandments. Christ tells them, He that sayeth that he loves me and keepeth not my commandments is a liar.

Christ tells us, He that heareth these saying of mine and doeth them not, I will liken him to a foolish man who built his house upon the sand, and when the storms came and the winds blew and beat upon that house and it fell and great was the fall of it. Do we have any such people to day? Who hear the word of God, and do not observe it. Such as we already have stated above, eating and drinking with those ungodly people.

I have heard, but I cannot see, that many of our sisters are cutting their dress sleeves, to the elbow and

soon I fear, they will have no sleeves at all. I also hear that many sisters are going to church bareheaded. If such is not corrected at once, we will go the way of many other denominations and soon no longer be separate from the world.

Thornton Mellott, Needmore, Pa.

GOOD FOR 1924, ALSO, 1956

I have been thinking; I am still thinking: Spiritual in life, and spiritual in life, practice, I began reading the Bible Monitor, 1924. I was made glad for it, that we could have such paper, for the encouragement and spiritual leading of those who wanted to maintain the truth. I still like the Monitor. When I get it, I often read it through at one setting. I like to read the thoughts of my Brethren and Sisters. I like to see the old land marks kept in sight.

But in some things I am grieved, to see the great changes coming in our custom or habits. In so many cases the neglect of the family altar, which was so precious in our young days. Which each morning our parents would conduct before breakfast. I have not forgotten, although I am 91 years old, how my parents used to pour out their souls to God in prayer, for their children and the church. As long as I had a home, we maintained a morning worship service, the children all taking part in the service.

Also another thing was our habit, to lay aside all play stuff from Saturday until Monday. I have known of late years, even preachers and deacons, taking part in games Sunday after dinner, which called to my attention 1 Cor. 10:7, "Neither be ye idolators, as were some of them: as it is written, the people sat down to eat and to drink, and rose up to play", which surely does not minister to edification. That time had better been spent in a song service. If we are here to honor, and glorify God, and we are, can we do it by Sunday games? I trow not.

Let us learn "To lay aside every weight, and the sin which doeth so easily beset us, and let run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God". What a wonderful privilege we have to serve the Lord, when He has made the way to plain, The Holy Spirit will not lead us in the wrong way. But it is the Devils trick to blind our eyes, and cause us to go astray. For that cause we are commanded to watch, Mark 13:33, "Take ye heed, watch and pray: for ye know not when the time is". Mark 13:37, "And what I say unto you, I say unto all, Watch".

Your Brother, A. B. Van Dyke
N. Industry, Ohio B. 153.

MOUNTAIN TOP EXPERIENCES

It seems to the writer there are times when it is a season for rejoicing, sometimes for regret and remorse, and still others for weeping and sorrow.

At this time it seems to me that the Dunkard Brethren church should be rejoicing. First I wish to mention is, of our General Conference. The number that were present was indeed encouraging, especially of the young people who attended in the spirit of Christ, who show that they are not ashamed to acknowledge Christ before men, rather than follow the sinful pleasures of sin and fashion for a season. For the spirit directed sermons and the speeches that were made not for self esteem or desires, were encouraging and show that many stand for the good of Christ's kingdom on earth.

Another highlight is that of the christian zeal of our dear Navajo Indian sister who has shown such a zealous concern for her people and has devoted her life and talents to the work of bringing the gospel to her people, who are still in darkness to the cause of Christ and His salvation. We are grateful that her people are so eager to learn of Christ. Dear fellow Christian Brethren and Sisters are we putting forth as much effort to learn and do Christ's will as these people who have not had

the opportunity? Are you letting your light shine to your friends, neighbors, and relatives in work, word, and conduct, that you are happy in your Saviour and striving to please Him in every act?

Another high light is that of our mission points here in the east. It makes me feel good to meet the Brethren and Sisters from Wards. We feel they are fighting the good fight of faith by their conduct and appearance on all occasions. That they are carrying out the mission "Go" that has so recently been given them.

The writer and family had the happy experience of attending the recent revival and baptizing at Elkins, W. Va. It made one feel that souls were hungering and thirsting after righteousness and crying "What must I do to be saved?" It certainly was a mountain top experience to witness 17 souls baptized and one received who decided to walk a closer walk with Him, besides the 5 who had been received previously. The earnest desire expressed in the faces of so many, mostly young people, was one long to be remembered. Our earnest desire and prayer is, that each name will be written in the Lamb's Book of Life and that each life will be so lived for Christ that none need ever be erased; but will grow brighter until a joyous eternity claims them one by one for that home where fears, toils, cares, pain, and sorrow

never enter. Trials and temptations will come to tempt you to turn to the sin, lust, and pride of the world, but dear ones, through Him who loves and watches over all we, can overcome and be victorious. No, we cannot be perfect—we all make mistakes, but we can forsake those evil things and hold to the good. It seemed to the writer that the words of the wise man were being heeded: "Therefore remove sorrow from thy heart, and put away evil from thy flesh; for childhood and youth are vanity", Eccl. 11:10.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them", Eccl. 12:1. Perhaps some of you will be called as ministers, deacons, teachers, etc. But, whatever your station, be never afraid or ashamed to let the Christ light shine through you, and never give up the Christian fight, for not he who quits in the beginning, or middle of the race wins, but he that endures to the end. "Be thou faithful until death and I will give thee a crown of life", Rev. 2:10 is a lasting, encouraging, and sure promise of God that will never be broken.

Now to those who have been in Christ's service in years past, what can we do? What are some of our opportunities to help these babes in Christ. First of all I believe our encouragement is most needed—a Christian influence, our appearance

is their services occasionally, our prayers in their behalf, letters of encouragement. Ministerial and financial help to the mission board are also a necessity to carry on the work. Are we willingly going to put our shoulders to the wheel and help not only to the ones mentioned but in all places where attempts are being made to lead souls to Christ and in places yet to be opened as mission fields?

I trust these few lines will help to pass on to others some of the joy of the mountain top experiences that have been felt by the writer, and to encourage more effort to be put forth for the saving of souls while it is yet day.

Sister Ruth M. Snyder,

Oakland, Md.

BOASTFUL

Eph. 2:8-9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast". If we could be saved by the works of the law, then Christ died in vain. No man is justified by the law in the sight of God. Gal. 3:13, 14, "Christ hath redeemed us from the curse of the law, being made a curse for us. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

Rom. 10:4, "For Christ is the end of the law for righteousness to

every one that believeth. For ye are not under the law, but under grace. For ye are the children of God by faith in Christ Jesus. Now if any man have not the Spirit of Christ, he is none of His. Phil. 2:5, 7-9. "Let this mind be in you, which was also in Christ Jesus. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him and giveth him a name which is above every name". We cannot read that Jesus at any time boasted or exalted Himself. But served humanity healing the sick, and relieving them that were in distress, ever doing good.

The word boast meaning: to speak boastfully or to pride oneself. To brag, Glory in oneself. A proud speech. To speak vainly. Always the best, an exalted ambition. Great in ones own opinion. Is this manifesting the Spirit of Christ? Isa. 14: 12, 13, "How art thou fallen from heaven, O, Lucifer, son of the morning: how art thou cut down to the ground. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God". Satan got to be a rebellious character or being, challenging God. I will be like the most high. Thou shalt be brought down to hell. He abode not in the truth, because there is no truth in him (the

devil). How many of our so-called great men of today challenge what we read in the New Testament.

Luke, 10:18, "AND Jesus said unto them (the seventy) I behold Satan as lightning fall from heaven". Job 1:7, "The Lord said unto Satan, whence, cometh thou? Then Satan answered the Lord, and said, from going to and fro in the earth, and from walking up and down in it". 1 Peter 5:5-8, "For God resisteth the proud and giveth grace to the humble. Be sober, Be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour". Those who persist in sin, and take their stand in open revolt or rebellion against God, and the government of heaven, were finally cast down out of heaven. 2 Peter, 2:4, "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment", Jude 1:6, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day". Rev. 12-9, "Satan, that old serpent which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him". Neither was their place found any more in heaven. Rev. 20:4, 2, 3, I saw an angel come down from heaven, having the key of the bottomless pit and a great

chain in his hand, and laid hold on the dragon, that old serpent, which is the Devil, and Satan, . . . and cast him into the pit, and shut him up and set a seal upon him, that he should deceive the nations no more".

The books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works. Every man according to their works, and whosoever was not found written in the book of life was cast into the lake of fire. Matt. 25:41, "Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels". Inasmuch as God is love, who delights in mercy. John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him (Jesus) should not perish, but have everlasting life".

2 Chron. 25:19, Thine heart lifteth thee up to boast. By the abundance of the heart the mouth speaketh. The pride that is in thine heart maketh thee to boast. Prov. 27:1, "Boast not of tomorrow; For thou knowest not what a day may bring forth". Psa. 49:6, "They that trust in their wealth, and boast themselves in the multitude of their riches. Jas. 4:16, "Now ye rejoice in your boastings: all such rejoicing is evil". Ye know not what shall be on the morrow, for what is

your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. Jas. 3:5, "Even so the tongue is a little member, and boasteth great "things".

If ye have bitter envying, strife in your hearts, glory not, and lie not against the truth. For all flesh is as grass, and all the glory of man as the flower of grass, the grass withereth, and the flower falleth away. 2 Cor. 10:17, "He that glorieth, let him glory in the Lord". Gal. 6:14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ". The carnal mind is desirous of glory or praise of men. Because the carnal mind is enmity against God: So then they that are in the flesh cannot please God. For to be carnally minded is death: But to be Spiritually minded is life and peace. If so be that the Spirit of God dwell in you. For as many as are led by the Spirit of God, they are the sons of God.

In Philippians, Paul the servant of Jesus Christ to all the saints in Christ Jesus. In Eppesians, Paul an apostle of Jesus Christ by commandment of God our Saviour, and the Lord Jesus Christ. Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus. In Philemon, Paul, a prisoner of Jesus Christ, Timothy and Philemon, our dearly beloved, and fellow laborer. So we understand that the apostles were servants following the foot-

steps of our Lord, and Saviour Jesus Christ. So we become servants and hope to be faithful while our stay here on earth lasts. We have many lords, because of positions or high office.

Luke 17:10, "So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: We have done that which was our duty to do". How then have we become lords? On what grounds have we room or authority to boast of our good works, can works save us? Not of works that some might boast. For we are his workmanship, created in Christ Jesus unto good works, how? which God hath before ordained that we should walk in them. Which was unmerited favor grace. That Jesus offered His precious blood to redeem us, and made reconciliation for our sins, sins of the world by His blood. Rev. 1:5, "Jesus Christ, who is the faithful witness, and the first begotten of the dead, . . . Unto him that loved us and washed us from our sins in his own blood". The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Hymn.

'Twas grace that quickened me
when dead,

And grace my soul to Jesus led:
Grace brought me pardon for my
sin,

And grace subdues my bust with-

in,

This grace that sweetens every
cross,

And grace supports in every loss:

This grace divine all-conquering
free

Or it had never rescued me

This grace constrains my soul to
love

And grace will bear me safe above.

Wm. N. Kinsley,

Hartville, Ohio.

NEWS ITEMS

SANTA ROSA, CALIF.

We wish to thank those in the brotherhood for remembering our Sister Jeanette Main with many cards and letters cheering her in her sickness. They have been a means of enriching her lonely hours in the Hospital. She is in no condition to reply to the letters and we hope she will not be forgotten now, as they mean so much to her.

She enjoyed the privilege of the anointing service and seemed very much uplifted in spirit immediately following. We hope and pray that prayers in her behalf will continue to be as fervent as they were on Tuesday evening at Conference. Through her faith in the Master she can continue to be an inspiration to many, by her suffering.

We hope and pray that the verdict of the doctors will be changed by the Dear Lord and that she will remain with us.

Her address is: Jeanette Main,

1133½ Shotwell St., San Francisco, Calif.

Sister Martha Skiles, Cor.

ANTIOCH, W. VA.

The Lord willing, the Ridge Congregation will hold a Revival from August 31 to September 9, with Bro. Melvin Roesch as evangelist. Our Lovefeast will be on Sept. 8. All are invited to come and worship with us.

Sister Irene Harris, Cor.

WAUESON, OHIO

The Lord willing, the revival meetings at the West Fulton church will begin on Sunday, Sept. 16, and continue for two weeks. Bro. Donald Ecker, of Hartville, Ohio, will be the evangelist. We extend a hearty invitation to all, to come and enjoy these meetings with us.

Leola Beck, Cor.

SANTA ROSA, CALIF.

We, the Sonoma Mountain Congregation, met in Council meeting for the purpose of organizing a Dunkard Brethren Church in this community.

All decisions we have made were unanimous in our group. Our elections are as follows: Elder James F. Swallow, Elder; Brother Daniel C. Skiles and his wife, elected to the Ministry and installed. We also elected and installed a Deacon. We have elected all other necessary Officers.

Our group enjoyed a very spirit-

ual Lovefeast on May the 19th.

We accept the challenge to serve this community, pray for us.

Sister Martha Skiles, Cor.

NORTH CANTON, OHIO

We the Orion Congregation held our spring Lovefeast on Saturday, May 20, with sixty surrounding the tables. We were glad for the visitors who came among us, especially the Ministering Brethren, who gave us inspiring messages throughout the day.

Among the ministering brethren were two Elders from the District, who took the voice of the Church for the selection of a Minister and a Deacon. This resulted in Bro. Lester Senften as a Minister and Bro. Lowell Kreiner as a Deacon, which were installed into their respective offices on Sunday afternoon. May the Lord bless them in their work.

Our Revival meetings will be from Aug. 5 to Aug. 19, with Bro. Dale Jamison as Evangelist. We hope many have been praying for these meetings and will continue to pray for the meetings and for the Evangelist and his family: that much good may be done through the saving of souls and the building us up spiritually. We are planning to hold our fall Lovefeast on Oct. 13. All are invited to come and enjoy these meetings with us.

Bro. Alvin Silknitter, Cor.

McCLAVE, COLORADO

The Cloverleaf congregation met

Sunday afternoon, June 25 and received into the church, Sister Lilian Deshnod.

The Lord willing we will begin a revival meeting, September 11, with Bro. W. S. Reed as evangelist. The lovefeast will be September 22 beginning at 10:30; and meeting to close on Sunday evening. We invite all to come and worship with us. May our prayers all be for a heart full of faith in a living Christ.

Sister Rozella Kasza, Cor.

CLEARVILLE, PA.

On June 15 Bro. James Kegerreis from Straustown, Pa., came into our midst to begin a ten-day revival meeting at Wards Church. These meeting were fairly well attended. Bro. Kegerreis brought us many soul lifting messages from God's Holy Word, although no souls decided to foresake this sinful world and accept Christ as their personal Savior. We feel that each of us should be much stronger now since hearing these sermons and having Christian fellowship so often.

Sister Retha Mallow.

CLEAVILLE, PA.

The members of Ward's Church do rejoice for the great work that was accomplished at Elkins, W. Va, through Bro. W. A. Taylor and Bro. Owen Mallow both of the Waynesboro Congregation. We do thank our Heavenly Father for the love and tender messages God has delivered through His servant, Bro.

Taylor. The Gospel surely was not shunned. The Word of truth was brought forth to all, who came to hear the Gospel. God's Holy Spirit went forth as a two-edged sword piercing in such a way, that many people decided to forsake satan and sin to live a new life.

In the two-weeks series of meetings eighteen new converts were received into church fellowship by Christian baptism, three were redeemed back being members before, and one was received on former baptism. We are trusting our Heavenly Father that a church can be established there and that much good work can be done in the future.

The help of all was appreciated, who came and helped out in the services. We know that each one will be rewarded for it. We ask an interest from all our Brotherhood, to pray for the new ones, who have left satan and sin and have accepted Jesus as their personal Saviour. May God bless them and guide them in the path of duty, is my prayer.

Sister Retha Mallow.

THE PRAYER COVERING

'But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

"Every man praying or prophesying, having his head covered, dishonoreth his head. "But every woman that prayeth or prophesieth with her head uncovered dishonor-

eth her head: for that is even all one as if she were shaven".

The above comprises the third, fourth and fifth verses of 1 Cor., chapter 11, Authorized Version. The inspired writer herein states definitely, first, that Christ is the head or superior of man and that man is the head or superior of woman. Second, He declared as a fact that men should have their heads uncovered and women should have their heads covered when praying or prophesying. There is no room here for controversy. But when it comes to the question as to what kind of covering the apostle meant for the woman to wear, it is well known that there is disagreement among the professed followers of Christ.

Some hold that the woman's long hair is the only covering Paul had in mind, basing their claim upon the 15th verse of the chapter we are considering, which read thus, "But is a glory to her; for her hair is given her for a covering".

One critic has said, 'If an artificial covering is necessary, then the 15th verse is nullified'. He reaches this conclusion from the standpoint that Paul was pleading for one covering only.

Taking the same standpoint, for the sake of the argument, it can be said with equal propriety that if an artificial covering is unnecessary then the 5th and 6th verses are nullified.

Assuming that long hair is the only covering required in the passage, let us examine the 6th verse: "For if a woman be not covered (by her hair) let her also be shorn". The hair being absent, what please, should "also be shorn"?

But we cannot admit the nullification of any part of this passage. We hold the 5th and 6th verses as of equal authority with the 15th.

Accepting the entire passage as of equal authority, we take the position that the apostle alludes to two distinct coverings. First. An artificial covering (a veil) in verses 5, 6, 7 and 13. Second. A natural covering (the hair) in verses 14 and 15.

The fifth and sixth verses in the R. V. read, "But every woman praying or prophesying with her head unveiled dishonoreth her head: for it is one and the same thing as if she were shaven. "For if a woman is not veiled, let her also be shorn: but if it is a shame for a woman to be shorn or shaven, let her be veiled".

The terms veiled and unveiled here without question have reference to an artificial covering. Professor Goodspeed's American translation is in agreement with the Revised Version in rendering the Greek word veil instead of covering. Goodspeed's translation is so explicit that I will quote verses 4 to 6 for the benefit of the reader who may not have access to it:

"Any man who offers prayer or

explains the will of God with anything on his head disgraces his head, and any woman who offers prayer or explains the will of God bare-headed disgraces her head, for it is just as though she had her head shaved. For if a woman will not wear a veil, let her cut off her hair too. But if it is a disgrace for a woman to have her hair cut off or her head shaved, let her wear a veil".

It appears to be the united testimony of Greek scholars that veil, veiled, unveiled in these verses is the correct rendering which, of course must mean something artificial, and not the hair.

From an article by James M. Moore, entitled "The Prayer Veil", I copy the following: "Verse 4 would be more nearly a literal translation if it were to read, 'Every man praying or prophesying, having anything on his head dishonoreth his head'. The word 'covered' is not in the original Greek. The expression means that anything upon a man's head during prayer or prophecy is entirely out of place. The natural conclusion would be that at other times he may wear something or not, just as he chooses. In the same way the conclusion is reached that as for woman she is to have her head veiled during prayer or prophecy".

Trusting it may be further helpful in the study of this subject, I here transcribe from the same article, the following note relative to verses 14

and 15: "In the original Greek the word for 'covering' here (*peribolaiou*) is entirely different from the word (*katakaluptomai*) from which we get 'veiled' and 'unveiled' in verses 5, 6, 7 and 13".

It is clear that the word "covering" in the 15th verse (Authorized Version) does mean long hair "For her hair is given her for covering". But we have seen that the original Greek word in this verse, according to our authority, is an entirely different term from the Greek word in the other verses rendered covering.

The testimonies and reasoning cited above certainly warrant the conclusion, that Paul alludes to two distinct and different coverings which are expressed by two entirely different Greek terms, the first meaning an artificial covering—a veil for the woman to wear upon her head when praying or prophesying, and the second, a natural covering—long hair—the literal sense of which is said to be "to put or throw about or around one as a garment or mantle around the body meaning to cover or envelope the whole body. This same Greek word is translated *vesture* in Heb. 1:12. A later exponent of this subject writes:

"In all the orient the veil played a part in characterizing adult women as socially pure, and was worn whenever they appeared in public. 'The custom of branding a woman as impure because she does not wear a veil when in public does not main-

tain now. Paul was requesting women to live according to the strict standards of social usage at that time. The principle obtains still".

Without attempting to question the correctness of any of the statements in the foregoing extract, it is to be hoped never the less that the reader will observe, that Paul makes no allusion in this connection to any transient social custom or usage of women appearing covered in public. He speaks specifically of their praying and prophesying. If it was the commonly recognized custom of that period to brand a woman as socially impure if she appeared in public uncovered and if Paul was pleading for the maintenance of this custom, why did he not tell them that it was dishonorable for a woman to appear in public uncovered? Why did he confine it to praying and prophesying?

The fact is the apostle was not predicating his instructions upon a custom or usage of the time. He was reasoning from a different premise. He says "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God"—not because it is the custom for men to go bareheaded. "But the woman is the glory of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power (a sign of authority) on her head because of the angels". We may not comprehend fully Paul's logic

here but evidently it is not based upon social usage merely.

Apparently in recent years some women professing godliness, who hold that long hair is the only head covering that Paul required for Christian women, have even divested themselves of this token of their glory in compliance with the dictates of the goddess of fashion.

In conclusion permit me to exhort that all who name the name of Christ, accept and observe this divinely appointed order of headship in the worship and service of God, not only outwardly or formally but also in spirit and in truth.

J. M. Kimmel,
in the Vindicator.

THE BIBLE IS

The charter of all true liberty.
The forerunner of all civilization.
The moulder of institutions and governments.
The fashion of law.
The secret of national progress.
The guide of history.
The ornament and mainspring of Literature.
The inspiration of Philosophies.
The textbook of ethics.
The light of the intellect.
The soul of all strong heart life.
The illuminator of darkness.
The foe of superstition.
The enemy of oppression.
The uprooter of sin.
The comfort of sorrow.
The strength in weakness.

The pathway when perplexed.
 The escape from temptation.
 The steadier in the day of power.
 The embodiment of all lofty ideals.
 The begetter of life.
 The promise of the future.
 The star of death's night.
 The revealer of God.

Sel. by Sister Dottie Pifer.

ONE DAY AT A TIME

One day at a time, with its failures
 and fear.
 With its hurts and mistakes, with its
 weakness and tears,
 With its portion of pain and its bur-
 dens of care
 One day at a time we must meet and
 must bear.

One day at a time to be patient and
 strong,

To be calm under trial and sweet
 under wrong;

Then its toiling shall pass and its
 sorrow shall cease;

It shall darken and die, and the
 night shall bring peace.

One day at a time—but the day is so
 long,

And the heart is not brave and the
 soul is not strong.

O Thou pitying Christ, be Thou
 near all the way

Give courage and patience and
 strength for the day.

Swift cometh His answer, so clear
 and so sweet;

"Yea, I will be with thee, thy trou-
 bles to meet;

I will not forget thee, nor fail thee,
 nor grieve;

I will not forsake thee; I never will
 leave."

Not yesterday's load we are called
 on to bear,

Nor the morrow's uncertain and
 shadowy care

Why should we look forward or
 back with dismay?

Our needs, as our mercies, are but
 for the day.

One day at a time, and the day is
 His day;

He hath numbered its hours, though
 they haste or delay.

His grace is sufficient; we walk not
 alone;

As the day, so the strength, that He
 giveth His own.

—Gospel Banner.

Sel. by Sister Sidebottom.

YES, WE PRAYED

We sat by our board and asked
 God's blessing

On the food before us, and then
 Remembered the starving through-
 out the nations.

Women, and children, and men—
 Remembered them in a deep peti-
 tion,

And felt that our words rang true
 As we prayed for the Lord to feed
 the hungry—

Yes, we prayed—but what did we
 do?

We drew our garments a little
closer

As the whistling wind swept by,
And we thought of the thin-clad, suffer-
ing million

With no help or succor nigh.
We also wept as we thought of
children

In tatters, with shoes worn
through,

We prayed that the Lord would
clothe these naked—

Yes, we prayed—but what did we
do?

We knelt in church, and we heard
the message

Of the wonderful Savior of men,
We praised His name for His blest
salvation

That had saved our souls, and
then

We thought of the millions in heath-
en darkness—

How it stirred our hearts anew!
We prayed for the Lord to send
forth his reapers—

Yes, we prayed—but what did
we do?

God, has no other hands to feed the
hungry

Than these hands of ours to-day
If the naked are clothed, their sor-
rows lifted,

We must work the while we pray.
If souls are reached with this bless-
ed Gospel,

Our feet must carry it through,
At the last, He will not ask the pe-
titions

We prayed—but—What did you
do?"

Christian Life.

Sel. by Sister Jeannette Poorman.

WHAT CONSTITUTES THE CHURCH OF JESUS CHRIST?

Part Two

We have said in part one that such an organism as the Church of Jesus Christ comes only from God. Also our understanding is that the church grew out of the kingdom of heaven. It was the kingdom of God on earth, was of Divine origin, was originated by God.

In our discussion of Christ's Church, we take the position that His Church, which He said "I will build" Matt. 16:18, was and is the continuation or the extension of the kingdom of God. The Word of God teaches us that He would build, or use human instrumentalities, (human beings) in the process of its building, Matt. 16:19. The kingdom of God was at the time the Master spake those words to the apostle Peter, in existence, had originated by God Himself.

Jesus Himself, as well as John the Baptist had preached the Gospel of the kingdom, then later Jesus used His disciples, human instrumentalities, whom He named apostles, to preach that same Gospel. The Gospel according to Mark 1:14-15 declares, "Now after that John was put in prison, Jesus came into Gali-

lee, preaching the gospel of the kingdom of God. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

Also Matt. 4:23 "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease among the people. And in Luke 4:43-44, "And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee."

He, Christ later sent the apostles to preach the same gospel, Matt. 10:7, "and told them to go and preach and not go in the way of the Gentiles but go preach, saying, The kingdom of heaven is at hand." Mark 3:14 gives the same, where the seventy were sent out, they preached an existing kingdom. Jesus in the sermon on the Mount, as also in His many parables, preached precepts and rules to govern in the coming dispensation. The dispensation of the Church, likenings of the kingdom of heaven.

How do we know those principles were for the church, of which He said, "I will build?" Because He bound them upon His disciples, Matt. 28:20, "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world. Amen'." Let us again no-

tice Christ's authority, for the building of His Church. Matt. 16:18-19, "And I say also unto thee, That thou art Peter, and upon this rock. I will build my church and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

From these scriptures we take the position that Christ in person is the builder of His Church, and upon the foundation or basis of the Holy Scriptures. He had previously been laid in the foundation of the building. He Himself being the "Rock" on which He would build the holy structure. In other words the church is built on the Word of God, upon Christ Himself. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth," Jno. 1:14.

The church of Jesus Christ, which he said "I will build" as according to the word of the prophets, originated in the mind of God. Isa. 35:8-10, "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall

not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away".

The church of Jesus Christ is God's Spiritual temple, a place of worship, it is the house of God. It is also a system of faith and practice. Christ, according to the Prophetic Scriptures, was the one to build the temple of the Lord. Zech. 6:12-13, "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is THE BRANCH; and he shall grow up out of his place, (his place was in heaven) and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the council of peace shall be between them both."

The prophet Daniel tells us, Dan. 2:44, "In the days of these kings shall the God of heaven set up a kingdom, and it shall not be left to other people, but it shall break in pieces and consume these kingdoms and stand forever." To the writer this means that in the days of Gentile dominion, God would (through Christ His Son) set up His kingdom the Church, and that it would

not be left to the people of the world, but would be victorious over them and stand forever.

Isaiah again gives us understanding of Christ's authority for government in His kingdom. Isa. 9:6-7. "Unto us a child is born; unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, The Mighty God, the everlasting Father, The Prince of Peace, and of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to establish it with judgment and with justice from henceforth forever." We find that these prophesies came to pass in essence, will fully come to pass in their fullness, were mostly fulfilled in the days of John the Baptist, then Christ came upon the scene.

Christ Himself and His apostles preached the Gospel of the kingdom, and neither said it was to come to pass in the future, but was nigh at hand. And as I believe, was at hand in both point of time and place, it was an existing kingdom.

Let us now note the Church of Jesus Christ in its establishment. The kingdom or church of Christ, as we have stated originated in the mind of God. (see quotations above). Its establishment was a gradual work. It was first manifested in the world under the ministry of John the Baptist. It was

formally built and organized by Christ. Luke 6:12-13, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." See also Matt. 20:1-8.

Let us not overlook the fact that Jesus was selecting human beings to be placed into the foundation of the church. Paul says, we are, "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Corner Stone". Paul was speaking of the church as one body. Christ ordained preachers in the establishment of His Church. Mark 3:13-15, "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils":

We find that under Christ's personal ministry was gradually developed a working body of believers. That is the way to start a church. The prophet said the Branch, and he is often referred to thus. He shall build the temple of the Lord. (Shewing the church to be a Spiritual temple of the Lord). He shall build it and be a Priest upon his throne, and the council of peace shall

be between them both and he shall bear glory of that kingdom.

I think He ought to bear the glory of it, don't you? Nobody else should bear the glory, if He is to build it. The man that built it should have the glory of it. What man, except the Son of Man would try to claim the glory for building the Church of Jesus Christ? Would you? It is positively certain that the Branch means Christ, who was to build the temple, the church.

Some would have us believe that the apostles built the church on the day of Pentecost. Our position is that, Pentecost meeting was the working of the body, under the power and direction of the Holy Spirit. After the assembling of the body in the upper room, waiting the command and promise of the builder, (re-organized members of the body, church) the Holy Spirit their leader impowers them for the work of the kingdom.

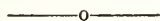
So we see the prophet limits the building of the temple to the Branch. And Daniel said the "God of heaven shall set up the kingdom," and the kingdom was built and established just as the prophets say, by Him. Jesus said to the first preachers in His church, John 15:16, "You have not chosen me, but I have chosen you and ordained you to go and bring forth fruit."

We find the first work of establishing a church was that of creating the first office of the church ever

had and filling that office with officers, the apostles, and second, by assigning them work. When Christ organized them into a body they then belonged to the kingdom, or church, general and local. So we when organized, upon the authority of Christ according to his Word, and have been born into His kingdom by way of the New Birth became members of the church general, and when grouped together and organized as members of the one body become members of the church local.

In article three we wish to point out more of the characteristics of the institution or Church of Jesus Christ.

Wm. Root,
Great Bend, Kansas.
(To be continued.)



SUNDAY SCHOOL LESSONS FOR SEPTEMBER

PRIMARY LESSONS

Sept. 2—(Review) Doing Right Things. Psa. 1; Rom. 12:20-21.

Sept. 9—People Building a Wall Together. Neh. 4:6-23.

Sept. 16—Ezra, Teaching the Law. Neh. 8:1-9.

Sept. 23—(Review) Learning to Please God. Psa. 8:19, 24:3-5.

Sept. 30—The Creation. Gen. 1:1-27, Psa. 104:1-7.

ADULT LESSONS

Sept. 2—The Lord Heareth Every Dispute. Mark 9:33-50.

1—Do we err in the sight of the Lord if we have a desire to gain a higher position in the Church?

2—How does this teaching on humility apply to me?

3—Will Spiritual surgery performed on the body, ward off future punishment? What should be cut off?

Sept. 9—The Sacredness of Marriage. Mark 10:1-16.

1—Has God ever sanctioned divorce and remarriage?

2—Can the rules concerning marriage be applied to a Christian and his relationship with the Church?

Sept. 16—What Lackest Thou. Mark 10:17-31.

1—Just how perilous are earthly wealth and riches to our entrance into the kingdom of heaven?

2—Is the lack of sacrifice the main cause for lack of Christian growth?

Sept. 23—Ye know not what ye ask. Mark 10:32-52.

1—Are there ever any selfish ambitions manifested among professing Christians today?

2—Do most of us realize how much more like a servant we become, when we take on responsibility?

Sept. 30—Jesus looks the Temple Over. Mark 11:1-14.

1—Do we have to bear fruit, at all times, to be of value to our neighbors?

2—Should we be prepared at all times with an answer from the Lord, when man calls us in question today?

3—Does my foliage betray my fruitfulness?

DAILY DEVOTIONS FOR SEPT. 1956

GOD'S FAITHFULNESS

Memory verse, II Peter 3:9, "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

Sat. 1—Gen. 8:15-22.

Memory verse, Psal. 36:5, "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds".

Sun. 2—Deut. 7:1-10.

Mon. 3—Psal. 119:89-97.

Tues. 4—Psal. 40:1-12.

Wed. 5—Psal. 111.

Thurs. 6—Deut. 9:1-7.

Fri. 7—I Cor. 1:1-10.

Sat. 8—Heb. 2:9-18.

Memory verse, Luke 21:33, "Heaven and earth shall pass away; but my words shall not pass away".

Sun. 9—Jer. 5:10-20.

Mon. 10—I Kings 8:54-62.

Tues. 11—Heb. 6:1-20.

Wed. 12—Psal. 92.

Thurs. 13—Jer. 23:1-9.

Fri. 14—Psal. 36.

Sat. 15—I Peter 4.

Memory verse, Psal. 119:75, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me".

Sun. 16—Rev. 1:1-18.

Mon. 17—Eze. 37:1-11.

Tues. 18—Psal. 143.

Wed. 19—I Sam. 26:21-25.

Thurs. 20—I Thess. 5.

Fri. 21—Rev. 19:9-17.

Sat. 22—Rom. 1:1-17.

Memory verse, II Thess. 3:3, "But the Lord is faithful, who shall establish you, and keep you from evil".

Sun. 23—Psal. 89:1-15.

Mon. 24—II Tim. 2:7-20.

Tues. 25—Eze. 12:21-28.

Wed. 26—Eph. 6:1-19.

Thurs. 27—Dan. 9:11-20.

Fri. 28—Gen. 22:1-19.

Sat. 29—Heb. 4.

Memory verse, Heb. 10:23, "Let us hold fast the profession of our faith without wavering: (for he is faithful that promised.)"

Sun. 30—Heb. 13:1-10.

BIBLE MONITOR

VOL. XXXIV

SEPTEMBER 1, 1956

Lorenz Geo 2 Jan 57

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

REGENERATION

This is a term which we often hear of and wonder just what is meant by its use. As we study this subject we feel that many long for a regenerated life, but soon fall so short of it that they give up in despair and never realize the joys and blessings of it. Regeneration is a reforming, a spiritual renewing, a control of one's desires and effort toward a different purpose. Regeneration is perhaps best understood naturally, by our present use and changing of Electricity; where men controls and changes electricity into a capacity or potential best suited to a certain purpose.

Since human beings are born with a human, sinful nature regeneration can only be brought about through a Divine being, our Lord and Saviour, Jesus Christ. "In him was life; and the life was the light of men. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And of his fulness have all we received," John 1:4, 13, 16. Naturally we are doomed to sin and death but through Christ's cleansing blood and the will of God,

which He delivered unto man, each individual has an opportunity of regeneration and eternal life.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord", Acts 3:19. One of the examples of regeneration in the New Testament is, that of the Demoniac from the country of the Gadarenes. He could not be associated with or even tied, but lived naked among the tombs and even injured himself often. "Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid", Luke 8:35. I wonder if any of our lives are just as offensive and useless unto God, as this man's life was to those of that city?

Paul and many others gave their lives that some men might be regenerated unto some usefulness for Almighty God. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive

forgiveness of sins, and and inheritance among them which are sanctified by faith that is in me", Acts 26:18. Have we allowed the Gospel of Christ to open our eyes, that we may see and shun sin and darkness. Or do we still long for, follow after and seek the sins and desires of the world? The regenerated individual enjoys and rejoices in those things which are pleasing unto God. How thankful we should be that Jesus came to earth, that we may have our sins forgiven and labor towards an inheritance with those who are sanctified, set apart for the honor and glory of God.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them", Eph. 2:10. Do we realize how nobly we were created and the valuable purpose for which we were placed upon this earth? "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. And ye shall know the truth and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed", John 8:12, 32,36. Are we using this light of life? What are our aims in life, what do we use our strength and efforts for? To what end do we exercise in this freedom which we enjoy?

"Likewise reckon ye also your-

selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God", Rom. 6:11-13. Dear reader, have you seriously meditated upon this Scripture just quoted? What purpose and trend is ruling, controlling and occupying your talents, time, words and efforts from day to day? The New Testament contains more deeds than we can possibly accomplish in our short lifetime, what zeal are you using to accomplish the items which God has directed for us?

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light", I Pet. 2:9. Do those with whom you come in contact with, from day to day, know you as one of the people who are peculiar unto the directions of God? How does God know you? Without question we have a high calling, through the high calling of the light of the glorious Gospel of Christ, are we filling that calling as an honor and glory unto Christ?

"He shall go before him in the

spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord". Luke 1:17. True John is dead long ago, but his influence lives on and the example of the obedient children of Israel is a memorial unto us. Yes we are doubly responsible through Christ's many miracles, examples and teaching. With what effort are we making ready a people for God? Even just on Sunday, one-seventh of our time, to what extent are our efforts, words and actions Christ-like?

BELIEVE

"For God so loved the world, that he gave his only begotten Son, that whatsoever believeth in him should not perish, but have everlasting life", John 3:16. "Whosoever believeth that Jesus is the Christ is born of God; and everyone that loveth him that begot loveth him also that is begotten of him", I John 5:1.

Since the beginning of creation, God in divers manners has tried to get the people, whom He has created, to serve and obey Him. He sent prophets, famine, pestilence, but still the people did not heed. God was grieved and so sorry, for He loved this people so very much, that He gave His only begotten son, that whosoever believeth in Him should not perish, but have life everlasting. Every true child knows

this to be truth, but the false teacher is deceiving millions, by using this same scripture. He (the false teacher) is telling the people that when Jesus gave his life on the cross, that finished everything. All we must do, is say we believe, and go to the church of our choice, and God will save us. My friend, believe not this untruth, search the scriptures. I fear millions will perish by believing, these false prophets.

"Thou believest that there is one God thou doest well: the devils also believe, and tremble". Jas. 2:19. Believe means to exercise, so when we believe, we have something to do. We cannot exercise, by doing nothing. Now if we say we believe in God, we also believe in His son Jesus Christ, and in the commandments He instituted, and said for us to do. Hence is where we begin to exercise our belief. For if we believe Him, we will also love Him, and do His will. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man", Ecc. 12:13. If ye love me keep my commandments, John 14:15.

If we would be saved, our whole duty is to serve God, through Jesus Christ His son, and our Saviour. To serve God we must also follow Him: "If any man serve me, let him follow me; and where I am, there shall also my servants be: If any man serve me, him will my

BIBLE MONITOR

Taneytown, Md., September 1, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Otto Harris, Antioch, W. Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

father honor". John 12:26. It is no burden to follow Jesus. He himself tells us so. My yoke is easy, and my burden is light. Now to prove our sincere love for Jesus and exercise our belief, we will begin to keep His commandments. Since we believe, we will now repent, of our evil deeds, else we perish.

"I tell you, Nay: but, except ye repent, ye shall all likewise perish". Luke 13:3. To repent is to be sorry, to regret from the heart, not just with the lips. After we have done this we are ready to exercise the next step, which is Baptism. For without Baptism our repentance is in vain. Here many stumble, and do not believe, but let us search the scriptures. Acts 2:38, "Then Peter said unto them, Repent, and be baptized everyone of you in the

name of Jesus Christ for the remission of sins, and ye shall receive the Gift of the Holy Ghost."

Now, do we believe? If still in doubt let us search some more. John 3:3, 5. Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God. Jesus answered, Verily, Verily, I say unto thee, Except a man be born of water, and of the spirit he cannot enter into the Kingdom of God". Jesus himself said born of water, meaning baptism, and of the spirit, the gift of the Holy Ghost. Nowhere does Jesus tell us that we can receive this Holy Spirit any other way. If being baptized wasn't so important, why did Jesus again command his disciples, before ascending up to heaven, to go into all nations baptizing those who repent?

Matt. 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, the Son and the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world". What a wonderful promise from one who cannot lie, and yet, so many do not believe. How then can men call themselves ministers of Jesus Christ, and then teach men that these things need not be. Beware of the false prophet. Jesus not only taught men to observe these things, but he practiced

them himself; being baptized in the river Jordan, by John the Baptist.

Why did John Baptize in the river Jordan? Because there was much water there, John 3:23. So many teach men that it does not take that much water, just a little sprinkle, or a pitcher full. How could one come up out of the water if he was not in water, and how could you get in a pitcher of water? Matt. 3:16-17, "Jesus, when he was baptized, went up straightway out of the water: and, lo, the Heavens were opened unto him, and he (John) saw the spirit of God descending like a dove, and lighting upon him. (Jesus). And lo a voice from heaven, saying, This is my beloved son, in whom I am well pleased". In Luke 9:35, we have this same voice saying, "This is my beloved Son: hear him".

Let us reason together. We know, and have seen, that which is born is much smaller, then that which brought it forth, and how can we come forth unless we are first within? And if we are not born unless we are first within? And if we are not born of water, we cannot receive the spirit, if you do not believe this, you have already forgotten what Peter said in Acts 2:38. There are still others who teach men, that since Jesus shed His Blood for the remission of our sins; that finished everything, we need do nothing else, except say we believe, and go to the church of our choice, and we are saved. My friend, believe not the

teaching of man, but search the scriptures. It is true that without the shedding of blood there is no remission of sins, but if we do not accept all the other commandments God instituted, this blood Jesus shed, availeth us nothing.

1 John 5:6-7, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the spirit that beareth witness, because the Spirit is truth, and there are three that bear record in heaven, the Father, the word and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one". Is there any more disagreeing about the blood, or water? I say Verily, no. The only reason men disagree, is because they do not accept Jesus as He commands them too.

Rev. 22:19, "And if any man shall take away from the words of the book of the prophecy, God shall take away his part out of the book of life, and out of the Holy city, and from the things which are written in this book". Who will you believe, God or man?

Bro. Paul Stuber,
22 Locust Bend Road
Ephrata, Pa.

—o— THY FAITH HATH SAVED THEE

Luke 7:48, 50, "And he (Jesus)

said, unto her, thy sins are forgiven. And he said to the woman, thy faith hath saved thee; go in peace". Luke 8: 48, 50, "And he said unto her, Daughter, he of good comfort, thy faith hath made thee whole; go in peace. Fear not: believe only, and she shall be made whole".

Luke 18:42 A certain blind man, cried saying, Jesus of Nazareth thou son of David have mercy on me. And Jesus commanded him to be brought unto him, and he ask him saying what wilt thou that I shall so unto thee? And he said Lord, that I may receive my sight. And Jesus said unto him, receive thy sight: thy faith hath saved thee. Acts 16:31, Sirs, what must I do to be saved, and they, (Paul and Silas) said believe on the Lord Jesus Christ, and thou shalt be saved. Luke 19:10, "For the Son of man is come to seek and to save that which was lost".

2 Peter 3:9, "He is long suffering to us-ward, not willing that any should perish, but that all should come to repentance". Beware of the error of the wicked, fall not from your steadfastness, but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 1 Tim. 2: 4, "Who will have all men to be saved, and to come unto the knowledge of the truth". This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.

Heb. 11:1, "Now faith is the substance of things hoped for, the evi-

dence of things not seen". Now the just shall live by faith: And we are not of them who draw back unto perdition: But of them that believe to the saving of the souls. Cast not away therefore your confidence, which hath great recompense of reward. So then faith cometh by hearing, and hearing by the word of God. For the Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. Only Jesus Christ the Lord can or will save. Neither is there salvation in any other: Acts, 4-12. For there is none other name given under heaven among men, whereby we can or must be saved. Hebrew 11-6. Without faith it is impossible to please God. Acts 13:39, 48. And by him (Jesus Christ). All that believe are justified from which ye could not be justified by the law of Moses. Some people of today tell us, They believe nothing, but what they can see with their own eyes. We also have so-called Christians that are under the mosaic law and are trying to keep the law and the ten commandments, that were given under the dispensation of the law. They cannot rely or believe on the Lord Jesus Christ. For ye are not under the law but under grace, that we should serve in newness of the Spirit, and not in the oldness of the letter. Today some think we must repeat ceremonial prayers, which were commanded under the law.

Christ is the end of the law, to every one that believeth. Gal. 3:27. "For as many of you as have been baptized into Christ have put on Christ". So then the kingdom or Spirit of Christ is, or should be, within us and we in him. Rom 8:9. "Now if any man have not the Spirit of Christ, he is none of his". If so be the Spirit of God dwell in you. Who is he that overcometh the world. 1 John 5:4-5. For whosoever is born of God overcometh the world: even our faith. He that believeth that Jesus the Son of God hath witness in himself. He that hath the Son hath life: And he that hath not the Son of God hath not (eternal) life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

2 Thess. 2:13. "Brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Where unto he called you by our gospel, (not by the law) to the obtaining of the glory of our Lord Jesus Christ". The meaning of the word believe to determine a thing to be true, confidence, trust, faith, conviction, to be sure of an existing truth, the reliance or dependence on others, an assurance of loyalty. Matt. 8:13. "Jesus said unto the centurion, Go thy way; and so thou hast

believed, so it be done unto thee".

Matt. 9:28, 29. "The blind man came to Jesus, and Jesus saith unto them, believe ye that I am able to do this? They say unto him, yea Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened". Matt. 21:22. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive". Jesus saith unto the ruler of the synagouge, be not afraid, only believe. Mark 5:34. "Jesus said unto her, daughter, Thy faith hath made thee whole: go in peace, and be whole of thy plague".

Luke 24: 25, 26. "Then Jesus said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory"? He said unto them thus it is written, and thus it behoved Christ to suffer and rise the third day, as the women went to the sepulchre, they talked how the chief priests and rulers condemned and delivered Him to death and have crucified Him, and beside all this, today is the third day since these things were done. Yet some men say he arose the second day. How many so-called Christians believe the scriptures. John 1:6-7. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light that all men through him might believe".

John 2:22, "When Jesus was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said". Mark 1:15, "Jesus came into Galilee, preaching the gospel of the kingdom, saying, The time is fulfilled, and the kingdom of God is at hand: Repent ye and believe the gospel". John 8:23, 24, "Ye are of this world, I am not of this world. If ye believe not that I am he (the Son of God) ye shall die in your sins". How about the people of to-day that believe not in the Lord Jesus Christ, but worship man or God the Father and by-pass the Lord Jesus, even praying to the Father?

John 6:53, "Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you". Whoso eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. The Father hath committed all unto the Son, that all men should honour the Son. He that honoureth not the Son, honoureth not the Father, which hath sent him. I Peter 2:6. "Wherefore also it is contained in the scripture, Behold, I lay in Sion a Chief cornerstone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: But how unto them which believe not and be disobedient?

1 Peter 2:9, 21-24, "Ye are a chosen generation. . . . that ye should show forth the praises of him who hath called you out of darkness into his marvellous light. For even here unto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bear our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed". Romans 8:24, "For we are saved by hope. But if we hope for that we see not, then do we with patience wait for it", which takes faith. So faith and hope is closely related or interwoven.

Luke 1:45, "Blessed is she that believed". John 1:11-12, "He (Jesus) came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name". John seeth Jesus, coming unto him saith, behold the Son of God which taketh away the sin of the world. John 2:5, 9, 11, Jesus' Mother saith unto the servants, whatsoever he saith unto you, do it. This was the first miracle Jesus did in Cana of Galilee manifested His glory: and

His disciples believed on Him. As Moses lifted up the serpent in the wilderness, (to receive healing) even so must the Son of man be lifted up. That whosoever believeth in him should not perish, but have eternal life.

Mark 16:15-16, "And Jesus said unto them (the eleven), Go ye in all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned". The disciples, when they had heard that he was alive and had been seen of her, Mary Magdalene, they believed not. And they went and told it unto the residue, neither believed they. Afterward He appeared unto the eleven as they sat at meat, and He upbraided them for their unbelief and hardness of heart because they believed not them which had seen Him after he was risen. He that believeth on him is not condemned, but he that believeth not is condemned already because, he hath not believed in the name of the only begotten Son of God. For God sent not His Son into the world to condemn the world but that the world through him might be saved.

Hymn.

Oh for a faith that will not shrink,
Though pressed by every foe.
That will not trample on the brink,
Of any earthly woe.
A faith that shines more bright and
clear.

When tempests rage without,
And when in danger knows no fear,
In darkness feels no doubt.
Lord give us such a faith as this,
And then whatever may come,
We'll taste even here the hallow bliss
Which only the Lord can give.
A faith that keeps the narrow way,
Till life's last hour is fled;
And with a pure and heavenly ray,
Of an eternal home.

William N. Kinsley,
Hartville, Ohio.

WHAT CONSTITUTES THE CHURCH OF JESUS CHRIST?

Part Three

In the original church, which Jesus built we find they had elders. We have said that Christ is the only one authority for this organism or organization, and that He works with the Holy Spirit through the gospel. In Acts 2:28, we find the apostles were "exhorted to feed the flock over the which the Holy Ghost made you overseers." This shows they had elders, Christ had placed them in the church as preachers, officers to carry on the work. Then in their re-organization as a working group of the one body, after Pentecost, (the apostolic church) we find some were officered as elders, overseers of the flock.

In 1 Pet. 5:1, we find where Peter exhorted the elders, and says, "I am also an elder", just as we have pointed out Christ had placed

him in the body, the church, when He organized it. God placed the first officers in the Church of Jesus Christ. Peter was not only an elder but he was an apostle. We read in 1 Cor. 12:28, "And God has set some in the church", first apostles, as we have shown you Christ built and organized the church. "First apostles and prophets pastors and teachers", and finally "tongues."

The tongues were not in the church until the day of Pentecost, and since all the other officers were in before the tongues, we find the apostles were set in the church as He, Christ, built and established it before the day of Pentecost. Eph. 4:11-13, "And he gave some, apostles; and some, prophets; and some, evangelists and some, pastors and teachers: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ".

We find in the original institution, which was organized by Christ, and the work that was carried on in the body of Christ by the apostles, they had "deacons", 1 Tim. 3:8, "Likewise must the deacons be grave, not double tongued, not given to much wine, nor greedy of filthy lucre," etc. So much for the organization of the Church of Jesus

Christ, more could be written about the same.

Let us pass on to the "Foundation". We have said there is only one foundation for this structure. We take the position that Christ is the foundation of His church. All churches in the religious world, who do not have the authority of Christ and His Word, for their faith, who are not obedient to His commands, who have not accepted the full plan of "Redemption", for salvation, we firmly believe are building on another foundation. Are building on the sand. They have not heard the sayings of Jesus and kept them. We are not judging them, but they are judged of God's Word, by their fruits we shall know them.

First Jesus is the foundation of His church. Matt. 16:18, quoted above, or in the preceeding article. He is the "ROCK" on which He said I will build. This is confirmed by the apostle Paul. 1 Cor. 3-11, "For other foundation can no man lay than that is laid, which is Jesus Christ." Eph. 2:20, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Paul makes it so plain in the preceding verses. He is shewing the oneness of both the Jew and the Gentile, the reconciliation of both through Christ "Unto God in one body" by the cross, having slain the enmity thereby." He is shewing the church a spiritual temple, just as

we have been shewing you. The Branch was to build this "spiritual Temple."

So we find the church was built on the foundation in which Christ was laid, the foundation of the apostles and prophets. This foundation was revealed by the prophets. Isa. 28:16, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." We are sure that this chief Corner Stone was Christ, for it was confirmed by the apostles, so we have both the word of the apostles and prophets.

Acts 4:10-12, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved". This Scripture plainly shews Christ to be the head stone of the corner, in the foundation of the temple of the Lord.

Christ is also the authority for the foundation of faith and the practice of His church, the system of faith and practice. Matt. 7:24, "Therefore whosoever heareth these

sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock". The faith and practice of the Church of Jesus Christ is built upon the sayings of Christ, which is His Word, which is solid, which is the Rock Himself.

Can we build as a church with those who do not heed the sayings of Christ? Would such a building stand the storm and tempest? The Lord knoweth them that are his, by the foundation in which they are building. "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life," 1 Tim. 6:19. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity," 2 Tim. 2:19.

The apostle Peter confirms the word of the prophet. 1 Pet. 2:6, "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded". May God help us to know what it is to believe on Him.

Jesus himself confirms this Gospel, which is our position for the foundation of the Church of Jesus Christ. When He said, Matt. 21:42, "Jesus saith unto them, Did ye never read in the Scriptures, The Stone which the builders rejected,

the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?"

We wish to emphasize again, the church that is built on Christ will obey Him. See-again Matt. 7:24. This will apply to the Church general and also it will apply to Congregation's who are the Church local. So again we say Christ is the foundation, only, of the church whose faith and practice is of that which He is the author.

Then beloved: Look to Jesus as the author and finisher of your faith. Heb. 5:9, "And being made perfect, he became the author of eternal salvation unto all them that obey him." We find here that final salvation is conditioned on obedience to God's Word. Matt. 4:4, "Man shall not live by bread alone, but by every word." Mark 16:16, "He that believeth and is baptized shall be saved." Acts 2:37, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Rev. 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life."

As we close this part of our subject, will the reader pay strict attention to Acts 3:22, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you; him shall you hear in all things whatsoever He shall say unto you, and it shall come to pass, that

every soul which will not hear that prophet shall be destroyed from among the people."

Dear brethren and sisters do we hear His Word? "Faith cometh by hearing and hearing by the word of God.

Wm. Root,
Great Bend, Kansas.
(To be continued.)

NEWS ITEMS

WAUSEON, OHIO

The West Fulton Congregation met in Council Saturday night, August 11. Hymn No. 237 was sung after which Bro. Charles Leatherman read Hebrews 13:1-5 and led in prayer.

We decided to have our Harvest meeting on Sunday, Sept. 16. Come and enjoy these services with us. Our Revival meetings were changed to Sept. 2 to 16.

Leola Beck, Cor.

REPORTED REVIVAL MEETINGS

Ridge, W. Va., Aug. 31-Sept. 9
West Fulton, Ohio, Sept 2-16.
McClave, Colo., Sept. 11-22.
Walnut Grove, Md., Sept. 23-Oct. 7.
Pleasant Ridge, O., Oct. 21-Nov. 4.
Goshen, Ind., Oct. 28-Nov. 11.

LOVEFEAST SERVICES

Ridge, W. Va., Sept. 8.
Midway, Ind., Sept. 15.
McClave, Colo., Sept 22.
Mt. Dale, Md., Sept. 30.
Walnut Grove, Md., Oct. 7.

Mechanicsburg, Pa., Oct. 13.
 Orion, Ohio, Oct. 13.
 Plevna, Ind., Oct. 20.
 Berean, Va., Oct. 20.
 N. Lancaster, Pa., Oct. 21.
 Englewood, Ohio, Oct. 27.
 Bethel, Pa., Oct. 28.
 Shrewsbury, Pa., Nov. 4.
 Goshen, Ind., Nov. 10.

ETERNITY IS TAKEN TOO LIGHTLY

There is evidence everywhere that we take eternity too lightly. Go with me to the market place, where men ply their trade and strive for gain by lies, cheating, and camouflage.

They worship the little yellow god called gold, with hearts full of greed and wits that are sharpened with the wisdom of hell. Yet while they stretch forth hands filled with offerings to our golden gods, their fingers stiffen, and they tremble, with nothing but a naked soul, into eternity. Think of it; Into eternity, where God waits and cannot be scorned or spurned, where a man can neither deny his sin nor escape the effects of it! What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Turn to the places of evil pleasure, the places where youth flames in unholy passion fed by poisoned smoke, poisoned spirits, poisoned music—and poisoned minds are behind it all. These are the places where men and women get carelessly drunk, where with evil desire the

godless destroys his neighbor, where marriage vows are laughed to scorn and snapped with the ease of a spider's web, and king sex rules with undisputed sway. Yet in a few short years this old king, with his powers spent, slips from the throne, and his fawning subjects grow weary with age, linger, die, and face an eternity where lust is judged as lust, and men, mad with their follies must face an angry God.

Look at our homes, where so often men and women fritter away their time in senseless or vicious gossip, or with jeweled fingers play cards for the gamblers, reward, while the world bleeds and children are raised in prayerlessness and with less care than is given a good breed of dogs! There are homes where Father is well-read and can argue politics, social problems, moral reform and religion, but his home knows not God, and peace is nowhere to be found. He raises his brood, crowds them from the home, and with a sentimental wave wishes them good luck, shuts the door with his tired old hand, and drops into eternity. In eternity fathers must answer for their flock. Mothers' hearts will be read by the God who gave them the great privilege of motherhood, and they will be checked to see if the hands that rocked the cradle were clean.

Look at our churches, where to-day do you hear a voice raised in warning about eternity? Where do

you hear a trumpet sound telling of what is ahead? We talk loosely of the life to come, and we speak of crossing the dark river of death; but where, oh, where, is the warning raised by prophets of God that men should prepare here to meet Him? How sober we should be!

Ord. L. Morrow,

Sel. by Sister Jeannette Poorman

HOW TO USE THE BIBLE

The original manuscripts in Hebrew and Greek are supposed to have perished, but translations were made into various languages at an early date.

Jerome translated the New Testament into Latin about A. D. 385. Caedmon sang his Anglo-Saxon paraphrases about 670 and Bede translated a part of the Bible into Anglo-Saxon, his work ending with his death in 735. King Alfred (848-901) embodied the Ten Commandments in his national code and translated portions of the Scriptures.

Wycliff's Bible came out in 1392. He was called "a pestilent wretch", and forty years after his death his bones were dug up, burned and thrown into the river Swift.

Tyndale issued the first printed English New Testament in 1525. He was strangled and burned at the stake, praying, "Lord open the King of England's eyes". Then followed Coverdale's Bible in 1535; Matthews in 1537; the Great Bible in 1539; the Genevan in 1560; and the

Bishop's Bible in 1568.

The King James or Authorized Version, the work of forty-seven translators who spent about seven years on it, came out in 1611. The Alexandrian manuscript reached England in 1627; the Sinaitic was taken from Mt. Sinai to Petrograd in 1859; and the Vatican manuscript was published in fac-simile in 1889-90.

In 1870 a company of English scholars began another revision. An American company was organized in 1871. The English Revised Bible appeared in 1885 and shortly after this the English company disbanded. The American, however, continued their work and on August 26, 1901, the American Revised Version was published.

To serve its purpose the Bible must be used. It is not a charm nor should it be treated merely as a centerpiece for the parlor table. The Bible should be read and read every day, consecutively and continuously. Read the whole book through at least once a year. Do this in addition to such special reading as you may have occasion to do.

But reading the Bible is not enough. It should be studied. Know the meaning of each word. Even the proper names are significant. Use your dictionary. Consider the meaning of the sentence and of the paragraph. Get the gist of the chapter and the main purpose of each book. Trace the references. Compare

Scripture with Scripture. Give it a chance to explain itself. Examine the foot notes. Use the maps in the back of the book.

The Bible was not given all at once, but was produced by about forty men who, under the influence of the Holy Spirit, wrote at various times through a period of about 1600 years from Moses to John on the Isle of Patmos. It was not all written for a single purpose, but reveals the will of God in three great dispensation, the patriarchal, the Jewish and the Christian. It cannot be grasped in its entirety. Understanding the Bible comes through understanding its parts. Hebrews 1:1 makes two grand divisions of the Word of God worthy of remembrance by every truth seeker. Very briefly, the history of the Old Testament may be outlined as follows: The period before the flood; from the flood to the call of Abraham; the patriarchs the bondage in Egypt; the wanderings in the wilderness; the conquest of Palestine; the judges; the united kingdom; Judah alone; the exile; and the period after the exile.

The first four books of the New Testament are biographies of Christ by different authors. John says specifically that he wrote "That ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name", John 20:30, 31. Luke continued his narrative in the Book of Acts which is

an inspired church history in which are contained records of apostolic sermons, how people became Christians, persecutions of the primitive church, etc. Note in the following places how people were converted: Chapters 2:37-41; 8:4-13; 10:17-48; 16:11-15; 19-34; and 22:1-16. (Have you done as they did? Please read these citations with care). Observe the unparalleled success of the gospel when those faithful men proclaimed it without any of the modern adjuncts of religion in the way of societies, etc.

Romans and the next twenty books are letters addressed to individuals (as Corinthians), and general (as Jude). These are followed by "The Revelation of Jesus Christ which God gave him to show unto his servants", closing the precious volume. In the biographies, we have the life of Christ from four angles; in Acts, we read of the wonderful success of the gospel and have revealed Jehovah's way of saving the lost; in the epistles is to be found much teaching on the conduct of God's children; and, in Revelation, there is a picture of the Christian's home in glory, etc.

Joining dissimilar passages will likely give an unscriptural conclusion and may make nonsense. For example: "All the days of Methuselah were nine hundred sixty and nine year" "and he took with him Peter and the two sons of Zebedee" "and he went away and hanged him-

self" "on the willows" "in a dry and thirsty land". Did Methuselah really do this? Separating vitally connected words results in misrepresenting the teaching of God's word. As a test, take the first five words in Phil. 4:13 away from those Paul put in immediate connection with them and what results. Note the words that are joined by "and" in Acts 2:38 and in Mark 16:16. By omitting even a small word (as "not" in Psa. 37:1) we can seriously change the expressions of the Holy Spirit, and the addition of one small word may result in a fearful lie. See what Satan did with a little word in Gen. 3:4. Observe that Rom. 5:1 is absolutely correct, but when the word "alone" is inserted after "faith", several other Scriptures (as Jas. 2:24; Rom. 5:9; Tit. 3:7) are nullified. If justification is by a number of things (as the Bible says it is), then it cannot possible be by any one thing "along". Beware of an interpretation of one portion of the Word which involves a contradiction of any other portion. Avoid isolating a passage from its context and magnifying it out of proportion.

If you want to read of the creation, the flood, or the conquest of Canaan, go to the Old Testament; if you want to read of the life of Jesus, turn to the gospels; if you wish to know how people are saved in this age, study Acts; if you want instruction in Christian living, much

can be found in the epistles; and there are beautiful things in Revelation on the destiny of the redeemed. The Bible is not all on one theme. It contains instructions to Noah (Gen. 6:14) and Abraham (Gen. 22:2) that are not applicable to us. In it are God's laws for the Jews before Christ came and also His present way of making men righteous (Rom. 3:21) in the Christian age. The Bible contains words of good men and of bad men, of God, of Angels and of the devil. It is well to consider whether given language was addressed to the ante-diluvians, to the patriarchs, to the Jews under Moses, to aliens in the gospel age, to faithful Christians or to Christians in error. "Handling aright (or rightly dividing) the word of truth" 2 Tim. 2:15 is of much importance.

Study the Bible with a heart to learn. Consider who speaks, to whom he speaks, and for what purpose. Take it for what it says (interpret literally) unless there is necessity for regarding portions of it as figurative, and do not regard the figurative expressions as meaning nothing or meaning something not in harmony with the context. Accept it all; believe it fully; practice it faithfully; enjoy it richly; and let it lead you surely and safely into the haven of eternal rest.

Sel. by A. J. Bashore

STRENGTH OF MANHOOD AND WOMANHOOD

Prov. 16:32, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 19:11, "The discretion of a man deferreth his anger; and it is his glory to pass over a transgression".

The strength of manhood lies in self-control. No one thing is more certain in life than that every young man and woman, who desires to build up a strong character and keep himself or herself unspotted from the world, meets with strong opposition in the world. Deep down in the heart are two natures, one good and the other evil, making the heart a perpetual battleground. Paul said, when I would do good, evil is present. There is no moral achievement without severe conflict. He who feels no war against evil in his soul, is already conquered, has lost out in the great battle of life, your life and mine. Happiness, usefulness, influence well-being, in this life and in the life to come, depends upon the outcome of this ceaseless conflict. Is he to be a weakling, a slave to appetite, a victim of passion, a creature or slave to habit, or is his life to have in it the ring of triumph and splendid victory? If so, he must master self. Thus, self control is the basic principle, the very essence of true manhood and true womanhood. If he is to be a true man, he must

train himself to bring every fiber and tissue of his being under control, so that he can constantly resist evil, and stand amidst the hottest flames of temptation, clad in the steel armor of a pure, clean life.

Thomas A. Kemphis said, "no conflict is so severe, as he who labors to subdue self". Cannon Farrar, a brilliant writer and master of logic said, "the secret of all happiness, of all nobleness, of all true success, is self control. All low and unworthy conduct unfolds where resistance is least. The higher and nobler life develops where resistance is the most vigorous, and sympathetic". We must resist evil, evil society, drinking, smoking, and kindred evils.

The strength of manhood is manifested in the choice of right, rather than through force. The world has even paid peculiar homage to the warrior, the military hero, the brave fighter, the leader of triumph and hosts of soldiers. But military genius does not indicate strength of manhood. "Peace hath higher tests of manhood, than battle ever knew." (Whitier). The angels sang peace on earth. The man who sacrificed his life for peace is an example of true manhood.

Alexander was a great soldier but a poor man. He conquered the world, but failed to conquer self (33 years old when he died). At the sound of his footsteps, all Europe trembled like a leaf. He bathed a continent in blood and tears and so

paved his way to military glory. But he lacked the essence of real manhood, was ruled by selfishness, unworthy ambition and his life was void of real greatness. Physical strength is no indication of manhood, e. g., Sullivan, Dempsey, Gibbons are samples. Develop the physical only and one becomes brutish. Develop the intellectual and he becomes skeptical. Develop the spiritual only and he becomes fanatical. A rounded out life is needed. Intellectual genius does not indicate strength of manhood. Byron had a brilliant mind but it was debased, and he lacked balance and manly restraint. Burns was a gifted man. He could touch every chord of the human heart, by sweet strains of his songs, but his life was shattered through lack of self control, failed to master appetite.

Material accomplishments do not show strength of manhood. No doubt you have heard of the man who had these words placed on his tombstone, "Born a man, died a wholesale grocer. He sank his manhood in his business". Why does self mastery excel force or genius? Because the strength of manhood, as God has decreed lies in something nobler.

All these great victories in commercial, military, industrial, intellectual life may be achieved by mere force of nerve, and courage, but in the great struggle between right and wrong in the heart, mere force does-

n't count. The element of manhood lies in the choice of right. With out the capacity to choose rightly, the charm of life is gone. (Adam and Eve).

In working out this principle we see the real beauty of the earthly life of Christ. His greatest deeds were not those in which He manifested power, but those in which He exercised choice.

Example: One night walking on the stormy sea, at the sound of his voice all was calm, Power. But think of Him alone in the wilderness hungered by choice. Again, feeding the multitude, power. But just after that they would make him king, Choice. The last dreadful night of His life on earth, when the soldiers came, Power. But a little earlier in the night alone in the garden—Choice.

The Strength of Manhood is acquired through the personality of Christ. This will give one power to do what he knows to be right. We certainly must put our life into companionship with Christ, have Him as our friend and closest counselor, let Him reinforce our will in crushing our pride, anger, jealousy, restrain appetite, passion and temper. True manhood also consists in self direction. We are what we want to be. Sure we are the architects of our own futures.

Reuben Shroyer in
1925 Bible Monitor.

BLASPHEMY AGAINST THE HOLY SPIRIT

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come", Matt. 12:31, 32.

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit", Mark 3:28-30.

The above subject seems to be differently understood, which should not be so. We should all be of the same mind and all speak the same thing; therefore, I feel to try and give my views on the subject, from a Bible standpoint the best I can; and if any one has a better understanding of the subject, we hope he will let us hear it, as I feel quite willing to change my view for a better one.

First, what is it that shall not be forgiven unto men? Answer: It is blasphemy against the Holy Ghost. As the Savior says, "All manner of

sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men", Matt. 12:31. This is a clear manner and I think not disputed by any one.

Next question. How is this blasphemy done? Matt. 12:22, "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw". Now the Savior did this healing by the spirit and power of the Holy Ghost, which I think is admitted by all. Twenty-fourth verse: "But when the Pharisees heard it they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils". Now, this is very clear, that those Pharisees did blaspheme against the Holy Ghost, "because they said He hath an unclean spirit", Mark 3:30. They have accused the Savior of being in league with the spirit of the devil, when he did it with the power of the Holy Ghost. This, I think, is admitted by all.

We sometimes hear the idea that this casting out devils can not be done in our day and time. But let us hear what the Savior says Mark 16:17, "These things shall follow them that believe: in my name shall they cast out devils; etc". Here it is very clear believers shall cast out devils. Now I understand that this casting out the evil spirits which are in man, and every true believer will

cast the evil spirit out of himself and also out of others. The question may be asked, How is this done? Answer: First, "Let your light so shine before men, that they may see your works, and glorify your Father which is in heaven". Now, in letting our light shine bright, we believe is to be separate from the world in our dress and all in uniform alike, and in our conduct and conversation and all our doing here in this life and show to the world that there is a reality in the Christian religion, and by so doing we may be the cause of the sinner to see the evil spirit which he may be in possession of and have the evil spirit cast out. Now, if a man of a rational, intelligent, and sound mind will see this done, and know it is done by the assistance of the Holy Ghost, and then say, as the Pharisees said, that this is all done by the powers and spirit of the evil one, they are certainly blaspheming the Holy Ghost.

(The definition of the word blasphemy is, language uttered impiously against God and sacred things). Now, I believe there are yet men in the world that are in possession of the Holy Ghost, and are led by the same (and none other ought to preach) and preaches powerfully; he may be the cause of sinners seeing their condition; which perhaps they never saw before, and their spiritual eyes are opened, and will become Christians. Now, in this

way, crediting evil spirit, it is blasphemy against the Holy Ghost, and any person saying so, who is of a sound and intelligent mind will be responsible for the same, whether he is in possession of the Holy Ghost or not. A person not having a sound mind may not have to be responsible, but it is still blaspheming the Holy Ghost.

But a preacher may cast out devils and do wonderful things, and not be in possession of the Holy Ghost, (Matt. 7:21, 22). In such work the Holy Ghost cannot be blasphemed against, for, where there is no Holy Ghost we cannot blaspheme it.

We think we have now said enough on this subject; we might bring up more cases in which this blasphemy might be done, but let this suffice for the present.

While this subject is differently understood, there are also other things differently understood, wherein it is thought this unpardonable sin is committed (as it is often called.) Heb. 10:26, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins". This is thought by some to come under that head, and I was one of them at one time, but my mind has changed, and I will try and give my reasons for making the change. It says, "For if we sin wilfully, etc". We understand that this means any sin that we may wilfully commit. But the Savior says all manner of

sin shall be forgiven unto men except blasphemy against the Holy Ghost. (Matt. 12:31). Paul says nothing about blasphemy, but says, if we sin, etc. This comes under the head of sin and may be forgiven, and blasphemy is not to be forgiven. This seems to me a very clear case. (Heb. 10:27).

We see the adversaries are devoured or may be devoured, and I believe the sins may be atoned for, but not by the application of the blood of Christ, because that has been applied to him that received the knowledge of the truth. I believe that is the sacrifice Paul had reference to, which Christ made on the cross, and that is only once for each person, and therefore no more sacrifice for sins, I said this sin may be atoned for, but it must be through the suffering and destruction of the flesh.

I Cor. 5:5, "Deliver such an one unto Satan for the destruction of the flesh, that the spirit may still be saved, and I understand (Heb. 6:6) to come under the same head, while nothing is said about blaspheming against the Holy Ghost. We think this may suffice on this part of the subject.

A caution to all who have received the knowledge of the truth—do not sin wilfully, for if we do, we will certainly place ourselves in a very bad condition. I will say to whom I think they are like. They are like the proselyte - Matt. 23:15 -

two-fold more like the child of hell than the scribes, Pharisees, and hypocrites. I will say why I think they are in a worse condition. A proselyte is one who is converted from one faith to another by the persuasion of another person. I believe the proselyte has left the faith of Christ and accepted the Jewish faith, and did it wilfully, hence no more sacrifice for sins, because he had received the knowledge of the truth, and afterward left it wilfully.

Now, this sacrifice as we have said before, Christ made on the cross, but only once for each person, and no more, and this sacrifice is in reservation for the scribe, the pharisee, and for the hypocrite, but not for the proselyte that, like Esau who sold his birthright and afterwards would have gladly received it, even sought it with tears, but could not get it because it was gone. This places the proselyte and all who will sin wilfully after they have received the knowledge of the truth in a bad condition.

Before I close I will yet say the difference between blaspheming against the Holy Ghost and any other bad sin, may not be as great as some might suppose. All the difference I see is, the one may be repented for and be forgiven, and the other can not. But if this repentance is neglected, it will be carried over to judgment, and there all fare alike, all receive a just recompense of

reward, when justice will take place and no forgiveness.

Emanuel Hoover,
in the Vindicator
Sel. by A. J. Bashor.

AS HOMES GO OUT CRIME COMES IN

There has been repeated reference to the increase of crime, especially crime committed by boys and men young in years. Recently Judge W. C. Harris, president of the Kansas State Bar Association, said: "The majority of crimes of today are committed by boys under twenty-one—seventy-five percent by youths under twenty-five. The average home is nothing more than a place to eat and sleep. It has ceased to be a shrine for moral and religious training. Jazz life, cheap reading and cheap thinking are the chief characteristics of modern people."

THE LORD'S SUPPER AND COMMUNION

As the season of the fall Communion is drawing near, over the brotherhood, the question of the preparation each member will make, to present themselves as fit subjects to partake of the sacred Emblems of Jesus' broken body and shed blood. In remembrance of the great sacrifice He made for us, in His death and resurrection, making it possible for our redemption. Do we realize what it will mean to us, if we fail to

hold the Lord's ordinances in sacred sincerity.

In preparation for the communion services, the annual visit is made to set the church in proper order, by settling any differences which may exist. To follow the Lord's example, the admonitions of the examination service are given by the ministering brethren. To examine ourselves whether we are in the faith of the Gospel, by believing and observing all the commandments of the Lord and by them adjusting our lives.

"Examine yourselves, whether ye be in the faith; prove your own selves, know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13:5. "For if we would judge ourselves, we should not be judged", 1 Cor. 11:31. Thus we can be worthy servants to partake of the sacred consecrated emblems of His broken body and shed blood. "But let a man examine himself, and so let him eat of that bread, and drink of that cup", 1 Cor. 11:28.

Jesus instituted the Lords' supper the evening of His betrayal. In the evening He cometh with the twelve, and assembled around the Lord's table. "And supper being ended (prepared), He riseth from supper, and laid aside his garments and took a towel, and girded himself. After that He poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel

wherewith He was girded", John 13:2, 45.

But Peter refused to let the Lord wash his feet. "Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me", John 13:6-8. Peter realized how dreadful it would be to have no part with his Saviour.

Feetwashing is an act of humility. Humbling ourselves to the Lord and to one another. It is essential to salvation, without feetwashing we come short of the redemption of the Lord's broken body and shed blood. The Lord's supper is a meal eaten together for closer fellowship with our Lord and each other. The salutation of the Holy kiss manifests the tie of christian love and friendship.

The communion is the emblems of the bread and the cup. "He took bread, and gave thanks, and break it, and gave unto them, saying. This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you", Luke 22:19-20. Partaking of the emblems, of His broken body and shed blood on the cross of Calvary. For us, it unites Christ and the church in one body, in unity of christian relationship and love.

"For as often as ye eat this bread,

and drink this cup, ye do shew the Lord's death till he come", 1 Cor. 11:26. The oftener we properly partake of the Lord's supper and communion, of the bread and wine, we witness to His suffering and death, looking forth towards His second coming. "For I have given you an example, that ye should do as I have done to you. If ye know these things, happy are ye if ye do them", John 13:15, 17. The Lord's supper is a figure of the marriage supper of the Lamb of God.

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and His wife has made herself ready. And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And He saith unto me these are true sayings of God", Rev. 19:7,9. May we all strive earnestly to be present there.

Bro. C. M. Kintner,
Converse, Indiana.

ASHAMED?

Norman Lewis

Ashamed! Of what?
Ashamed to tell the story
Of my Lord who left His glory,
Stooped from Heaven's realm above,
Came to earth to prove God's love?

Ashamed! Of what?
Ashamed of Calvary's Cross
Where Christ suffered awful loss,
Where He died upon the tree,
Thus redeeming fools like me?

Ashamed! Of what?
 Ashamed of how He rose,
 Thus defeating all His foes,
 Proved from sin I could be free,
 Lives in Heaven to plead for me?

Ashamed! Of what?
 Ashamed to own my King,
 Day by day His praises sing,
 Walking ever at His side
 Ere eternal gates swing wide?

Ashamed! Of what?
 To tell earth's brightest story:
 Christ in us the Hope of glory?
 Oh, let me never shrink to tell
 The earth, of God's great miracle.

Sel. by Sister Sidebottom.

* * * * *

RELIEF BOARD

Ord L. Strayer, Chairman
 P. O. Bx. 246
 Vienna, Va.
 Kyle T. Reed, Secretary
 Minburn, Iowa
 Newton Jamison, Treasurer
 Quinter, Kansas
 Ezra Beery
 r 1, Union, Ohio
 Paul Byfield
 r 1, Bx 768
 Modesto, Calif.

* * * * *

BIBLE STUDY BOARD

Ammon Keller, Chairman
 R. 5, Lebanon, Pa.
 Vern Hostetler, Secretary
 Montpelier, Ohio.
 Ben Klepinger, Treasurer
 R. 2, Brookville, Ohio.
 Edward Johnson
 R 2, Wauseon, Ohio.
 George Dorsey
 Bx 58, Salisbury, Pa.

* * * * *

* * * * *

OFFICIAL DIRECTORY

Board of Publication

Harry Andrews, Chairman,
 R. 1, Grandview, Mo.
 Edward Johnson, Vice-Chm.
 R. 2, Wauseon, Ohio.
 Paul R. Myers, Secretary,
 Box 117, Greentown, Ohio.
 Roscoe Q. E. Reed, Treasurer,
 Snowville, Va.
 James Kegerreis,
 Bx 84, Strausstown, Pa.
 Howard J. Surbey,
 R. 2, Taneytown, Md.
 Ex-Officio.

Board of Trustees

A. G. Fahnestock, Chairman
 R. R. 3, Lititz, Pa.

Ray S. Shank, Secretary
 216 W Marble St.,
 Mechanicsburg, Pa.

David F. Ebling, Treasurer,
 Bethel, Pa.

General Mission Board

Ammon Keller, Chairman
 r 5 Lebanon, Pa.

Herbert Parker, Secretary
 r 3 Arcanum, Ohio

Harry Andrews, Treasurer
 R. 1 Grandview, Missouri

David Ebling
 Bx. 28 Bethel, Pa.

Paul R. Myers
 Greentown, Ohio

W. S. Reed,
 Waukee, Iowa.

Galen Harlacher,
 Newberg, Ore.

W. E. Bashor,
 Turlock, Calif.

All contributions to the various boards should be made out to the Treasury, but sent to the Secretary for his records.

* * * * *

BIBLE MONITOR

VOL. XXXIV

SEPTEMBER 15, 1956

No. 18

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

EVERYONE WILL BE SAVED?

"The Lord is not slack concerning his promise, as some men count slackness but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance," 2 Pet. 3:9. Many believe and teach as our subject expresses and it indeed would be a comfort to many if such was the fact of life. Our text implies that it is the wish of God that all would be saved and He is slow to judge and punish, so that everyone may have the chance of ample opportunities to receive Eternal Life. However this same text states that all may come to repentance, implying that repentance is needed. There definitely must be guilt before repentance, also guilt is not repentance but when we have a consciousness of guilt, feel sorry for it and wish to make amends for it; than we are ready to repent.

"For yet a little while, and he that shall come will come, and will not tarry", Heb. 10:37. We should not think that the Lord is slack and that His promises of punishment will not come, but He is merciful

and longsuffering so each one may have time to correct his evil ways. As time goes it will be only a little while, until He will come and execute justice according to His Holy Word. We could give numerous references to prove, that all will not be saved and that the Lord will punish man for his evil deeds as well as for failing to do as Jesus told us we should do.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God", 1 Cor. 6:9-10. Here we have a very definite statement of those who will not inherit the kingdom of God and also very definite examples of that which is not righteousness. Webster tells us that unrighteousness is: not conforming the heart and life according to the divine law. It does not depend upon what someone else thinks, or what someone else tells us but the Divine Law, God's

Holy Bible, will be fulfilled to the letter. How careful we should be to know and fulfill all the Word of God.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it", Matt. 7:13-14. Again we have similar warning in different terms, for our understanding, to prove there is a way other than the strait, limited heavenly way. Also this reference goes so far as to say that the way of sin and punishment is wide and many go in it. Also just the opposite that the heavenly way is limited and few find it; Why? So many do not believe God's Word, do not feel sorry for sin, do not fall upon their knees in repentance and will not do, act and serve according to Christ's teachings.

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen", Matt. 22:13-14. We find that God's mercy will not always chide with sinful man but when His time comes God will come to earth with judgment and then the time of mercy will be past. Even though it means binding, even though it means casting into outer darkness, where there

is no glorious gospel of Christ; even though it means extreme suffering, weeping and gnashing of teeth, God's promises will be met.

Even though it was many, many years ago, the psalmist unquestionably answers our question "The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish" Psa. 1:4-6. Beware dear reader, one of satan's greatest tools is to get you to not believe the saving Gospel of our Lord Jesus. Let us reason with you a moment, suppose the Gospel teachings are misunderstood and all will be saved: if you accepted Christ's teachings, repented and served His teachings to the best of your ability unnecessarily: if all are saved you still will be saved. However if we do understand Christ's teachings correctly and only the few faithful will be saved; Where will you find Eternity if you never attempted to obey the New Testament teachings?

WHAT CONSTITUTES THE CHURCH OF JESUS CHRIST?

Part Four

Leaving the question, or proposition, "There is only one Church of Jesus Christ", as stated under (c),

in our articles, part one, we pass on to the other propositions, leaving this question for our summary.

There is but one Lord, consisting of three persons in the God-Head, the Trinity; Father, Son and Holy Spirit. Paul says, Eph. 4:4-6, "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."

Let us now look into the Word of God and see what we can learn about the one Lord, one God. Moses in exhortation to the Children of Israel points out to them that they had seen the mighty hand of God. Deut. 4:35, "Unto thee it was shewed, that thou mightest know the Lord he is God; there is none else beside him". In Deut. 6:4, "Hear, O Israel: the Lord our God is one Lord:" It is also recorded in the song of Moses, Deut. 32:39-40, "See now that I, even I, am he, and there is no god with me: I kill, and I make alive: I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven and say, I live for ever."

The fact that there is only one Lord was taught in olden times, in the days of Israel. 2 Sam. 7:22, "Wherefor thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears." O, that the people

of this world in these days, in which you and I live, would hear the Word of God, would recognize His power and wisdom, would accept Him as the ruler of the universe and the Saviour of all men.

1 Chron. 17:20, "O Lord, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears." The Psalmist David in his prayer of complaint against the enemies of God's people, those who take crafty council against the hidden ones, and this may apply to those of today, who oppress the Church of Jesus Christ, cries out, Psal. 83:15-18, "So persecute them with thy tempest and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O Lord. Let them be confounded and troubled for ever, yea, let them be put to shame, and perish: That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."

Also in Psal. 86:10, "For thou art great, and doest wondrous things: thou art God alone." God Himself declares through Isaiah the prophet, Isa. 43:10-11, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour."

BIBLE MONITOR

Taneytown, Md., September 15, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Otto Harris, Antioch, W. Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

"Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts I am the first, and I am the last and beside me there is no God." Isa. 44:6. This one Lord is the Creator of heaven and earth. Isa. 45:18 "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

Let us now notice the testimony of Jesus Himself to a certain scribe. "And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord:" May we hear Paul's testimony. 1 Cor. 8:4, "As concerning therefore the eating of those things that are offered in sacrifice unto

idols, we know that an idol is nothing in the world, and that there is none other God but one." Also, 1 Tim. 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus."

We have now shown that there is one God and one Lord, now let us harmonize Scripture, which shows that the one Lord consists of three or the God-head. 1 Jno. 5:7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." All Bible students will know at once that the Word is the Eternal Son. We turn now to John 1:1-3, "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."

When we come to the fourteenth verse of this chapter we are told, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." These verses leave no doubt that the Word, mentioned in 1 Jno. 5:7, is Jesus Christ the Son of God, who is one with the Father. "John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fullness have all we received, and grace for

grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him", Jno. 1: 15-18.

We have shown that the three persons of the one Lord, bear record in heaven. Also they are recognized in the plan of Redemption. In baptism, Matt. 28:19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you". Jno. 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Jno. 15:26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

These Scriptures show the oneness and work of the Holy Trinity. The writers of the New Testament also recognized this Trinity. The apostle Paul in closing his letter to the Corinthians, 2 Cor. 13:14, says "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." Likewise the apostle Peter in addressing the Church,

recognizes the Trinity. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."

Since Christ is of the One Lord, we wish now to show to the reader His authority for organizing and building the kingdom or Church. There are some folk, you know, who take the position that Christ didn't have authority while he was on earth, not until he rose from the dead. We say Christ always had authority. His Father gave him this authority. Jno. 3:35, "The Father loveth the Son and hath given all things in his hand." "The Father hath life, so has he given his Son to have life in himself also."

In Jno. 13:3, "Jesus, knowing the Father had given all things into his hands", and in Jno. 5:27 and had "given him authority to execute judgment also, because he is the Son of man." You will find he gave him this authority in the beginning of His ministry. He had the authority to introduce and set up the principles of the kingdom, and His Father gave him that authority in the beginning.

He retained this power. Matt. 11: 27, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the

Son will reveal him." Also in Matt. 28:18, "And Jesus came and spake unto them, saying, All power (authority) is given unto me in heaven and in earth."

He retained the power His Father gave Him. Jno. 13:3; "Jesus knowing the Father had given all things into his hands", He had given Him the power and authority to establish the principles of the kingdom and set it to work, so to speak, right from the beginning. He taught with authority. Matt. 7:28-29, "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes."

In Luke 4:31, and again in Acts 10:37-38, "That word I say ye know which was published throughout all Judea and began from the baptism which John preached, how God anointed Jesus Christ with the Holy Ghost and with power." Dear reader, you will find from this argument that Jesus always had power after baptism, and these Scriptures develop this fact that His Spirit was not limited in the first place. The Father gave him this authority and He retained the power, and then finally Paul comes upon the scene and says, God anointed Him with the Holy Ghost and with power at His baptism.

Hence He was anointed High Priest and King. The Father clothed the Son with all necessary authority

to execute His will, a part of which was to build a temple of God and organize the kingdom. In our next article we wish to present, "There is but one faith, that is of the faith, which was once delivered unto the saints". May we all retain that faith.

To be continued.

Wm. Root,
Great Bend, Kansas.

BE YE SEPARATE

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new", 2 Cor. 5:17. Here we have separation needed, before God will accept us as His sons and daughters. To be separated is to be disunited or disconnected from something. Unless we do this, we have not accepted Jesus as our Saviour, but are just trying to make ourselves believe so. There are so many things we could name that we, who have accepted Jesus as our Saviour, must be separate from.

Let us just take one thing, the radio, and reason out its dangers. Many might say, Why not T.V.? The reason, our elders and ministers are still preaching against T.V., but radio has been accepted among many. Will T.V. be so accepted in year's to come? A question, I wonder if a sin in 1956 will no longer be a sin 25 or 30 years hence?

Let all who proclaim Jesus as their Saviour, ask these questions on ra-

radio: 1. Is the presence of the radio in my home the result of prayer and spiritual convictions, or was it a desire to be as rest of the times and for entertainment? 2. Do I tune in on plays, ball games, races, etc., which I would deem improper to attend? 3. Did the radio help me or my children to walk a closer walk with God? Or if my children do not yet walk with God, do I think it will have such an influence upon them, that it will lead them to Christ? 4. Do I listen to programs that I hastily would turn off, if a brother or sister should unexpectedly stop at my house? 5. Did I ever stay away from church and think, I can get just as good a blessing from listening to my radio? 6. How often would I tune on the radio if Jesus were to visit my house in person? We know if we are His, Christ will never leave or forsake His own, Is Jesus living at my House?

Now before you call the writer a critic or an old foggie, let us see how the radio can bring things into our home before we are aware of it. Without question radio brings many things into our homes, just by turning a knob, that God's children cannot abide in or by, such as dance and hill-billy music even some of which is forbidden in public places.

You or I, as head of the house, might not listen to some of these things mentioned, which we feel are not upbuilding for God's children, but how about our children, do

they know what to listen to and what not? One may say, I get such wonderful sermons over my radio. This may be well and good, but if you were to use your radio for this purpose only, how often would you listen to it? Others may say I see no harm in it. If it is used right and I turn such things off what about those who do not have an understanding as you do?

Paul the apostle said, If the meat I eat offend my brother, I shall not eat meat as long as the world standeth. Do I want to set a stumbling block for someone? I know our answer will be verily no. Then let us be a separate people, as God has directed us; not only in radio, T.V., but in dress, pure speech, homes, cars and our everyday life: that the world can see that God's people are still separate and peculiar as God directs.

Bro. Paul Stuber,
26 Locust Bend Rd.
Ephrata, Pa.

OBEDIENCE

Behold, to obey is better than sacrifice. This is the counsel that the prophet Samuel gave to Saul. I Sam. 15:11, 23. He repented (was made sorry) that he had made Saul king over Israel. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the Word of the Lord. Saul said, I have transgressed the commandments of

the Lord, and thy words: because I feared the people, and obeyed their voice. We wonder how this is today? We just heard a minister over the radio saying, there is nothing in this non-conformity to the world, the women could cut or bob their hair and wear what they pleased, and be sanctified. Altogether disregarding the scripture of I Cor. 11, Rom. 12, I Peter 3:3-4, I Tim 2:9 and James 1:27.

The people's church, like one of the prophets said, because the people wanted it so. On this ground ministers would preach what the people want, being a servant of the people therefore no longer a servant of the Lord. We cannot serve two masters at one time. I John 2:15, 17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world". What is the lust of the eye? and the pride of life? How about the customs and fashions of the world? The world passeth away and the lusts thereof: but he that doeth the will of God abideth forever. What is the will of God? Can we do his will without being obedience to His word?

Titus 2:11-15, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and world-

ly lusts we should live soberly, righteously, and godly in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority". Do you think we can be pure and holy by the putting on our body apparel just to look like the world? Things not for comfort but for display? Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love. Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever. Where is our hope without obeying the truth! How can you become pure, justified? sanctified without obedience? If stubbornness is as iniquity and idolatry, and rebellious is a sin of witchcraft, how can we be pure and holy or sanctified? How can we be in favor and in fellowship with the Lord?

Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord". Where do we stand? There are two kinds of sin or disobedience, by omission and commission. King Saul sinned by omission and also by commission, he neglected to do what he was commanded to do, and did do what he should not of done. Repent ye

therefore, and be converted, that your sins may be blotted out. Also 17:30, Commandeth all men everywhere to repent. Does this mean we have something to do, or do we expect the Lord to do all? Did not God give the first man Adam something to do? And also commanded what he should not do? Did not Adam have a guilty conscience when he disobeyed God's command? Why did they hide themselves from the presence of the Lord, amongst the trees of the garden? The Lord God, called unto Adam, and said unto him, where art thou? I was afraid, because I was naked, and hid myself. Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? Then Adam tried to shift it on his wife Eve. I wonder whether this has not become man's carnal nature on down the generations? Through Adam's disobedience, it became sin, which all men are subject to. So Adam sinned by commission. Many people sin by omission, not heeding the Lord's call. And also many doing things they better not do. Many people using profanity, using the Lord's name in vain, etc. which is sin by commission.

The word omission meaning: To neglect to do, to disregard, discard without effort. Commission meaning: To do something for good or evil, to commit an error. The word obedience meaning: To yield to the influence of right or truths, submis-

sive to commands, to comply to authority, to be subject to, to obey, to yield to superior power. A thing into effect of the wish, etc. Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.

Rom. 12:11, Teaching us to be fervent in spirit, serving the Lord. Acts 18:24-25, A certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures. This man was instructed in the way of the Lord, and being fervent in the spirit, he spake, and taught diligently the things of the Lord whom Aquila and Priscilla expounded and taught him the way of God more perfectly, for he (Apollos) mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was the Christ. The word fervent meaning Very eager and earnest, of strong feeling, jealous, enthusiastic, putting forth great effort. It is high time to awake out of Spiritual slumber. Will you fold your faith clad arms in lazy lock? Up oh up! Thou drowsy soldier, worlds are charging to the shock. Let every nerve and sinew, for the truth's sake go abroad: on right onward for the right, the time is come that we should earnestly contend for the faith which was once delivered unto the saints.

Jesus spake these words. Matt. 24:11-13, "Many false prophets shall

rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end shall be saved". Some people think once saved always saved. It is possible we can be safe, or in other words on safe terms or condition, but not yet saved. If we are obedient and bare fruit there should be no question of salvation. 2 Tim. 3:13, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived". From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God and is profitable for doctrine, etc. So it behooves us to accept all the words of Christ and the Apostles.

I tell you the truth: It is expedient for you that I go, and send the comforter unto you, when He, the Spirit of Truth is come. He will guide you into all truth. When the comforter is come whom I will send unto you, even the Spirit of truth, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. John 17:17, "Sanctify them (The eleven apostles) through thy truth: thy word is truth". I have given them thy word. I pray not that thou shouldest take them out of the world but that thou shouldest keep them

from the evil. Jesus said to His apostles, Be of good cheer: I have overcome the world. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith.

Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedience of children, not fashioning your selves according to the former lusts in your ignorance. It is ignorance for Christians to fashion after the world and turn their back to Jesus' words, and thereby grieve the Holy Spirit whereby ye were sealed unto the day of your redemption. Rom. 5:19, "For as by one man's disobedience many were made sinners so by the obedience of one shall many be made righteous". Paul writes, to this end did I write that I might know the proof of you, whether ye be obedient in all things. Jesus humbled himself, and became obedient unto death, even the death of the cross.

Heb. 5:6, 8, 9, "Though he (Jesus) were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation, unto all that obey him". How about those who do not obey him? If the words spoken by angels were stedfast, and every transgression and disobedience received a just recom-

pense of reward. How shall we escape, if we neglect so great salvation? Spoken by the Lord and confirmed unto us by them that heard him, this would imply the sin of omission. 2 Sam. 22:45, Submit themselves unto me, as soon as they hear they shall be obedient unto me. Exalted by the rock of my salvation. I will give them as unto thee O Lord. I will sing praises unto thy name.

Hymn—The finest flower that ever bloomed.

Opened on Calvary's cross
When Jesus' blood so freely flowed
For the love of all humanity.
Love is the sweetest bud that blooms
It's beauty never dies.
On earth among the saints it grows
And ripens in the skies.

Wm. M. Kinsley,
Hartville, Ohio.

TOMORROW

"Tomorrow" has caused more sighs, blighted more hopes, hung more crepe and dug more graves than any word in the vocabulary. Today and tomorrow are always at war, and tomorrow usually wins. The shadows of uncertainty engulf tomorrow. Today is mine by the gift of God by deeds of kindness this day may be enshrined in the memory of that which is Eternal, but beyond this short day I cannot be sure.

Tomorrow may be thought of and

planned for, but as to the certainty of it, who can say? Therefore if we are to be sure, the things of importance must be done today. This day our path may be along the way of joy and gladness; tomorrow we may trudge the road of heartaches and sorrow. The cruel and heartless thrust of the now, may bring bitter gall of remorse—tomorrow. Today's opportunities represent today's responsibilities.

The prayers that may ascend today may not be needed tomorrow. The deed of kindness that today would lift a burden, may find no place tomorrow. Today may be the only day to offer the cup of salvation to that thirsty soul.

The wise man said, that the fool's eyes are in the ends of the earth. It is the ancient way of saying that the surest way to waste tomorrow, is too waste today. The fool is so busy looking at the far, that he cannot see the near. With him it is always the future and never the now. Do what needs to be done? Of course he means to, but not now—tomorrow. The young man will apply himself and thus improve his mind, but not today—tomorrow. Thus for him the end of life is worse than the beginning. The girl will build character and develop womanhood, but not today—tomorrow. Today she will have her fling. But when the morrow comes, she finds that when the moth flies into the flame it does get burned. However it is too late

and life can never be what it might have been.

The heart meant to respond to the call of better and higher things; but not today—tomorrow. When the morrow came the hinges of the heart were rusted by neglect and the door would not open. The sinner hears the divine summons to surrender unto salvation, heed it he will—tomorrow. But today he will live for time and enjoy his sin. In an unexpected moment the brittle thread of life is snapped and eternity becomes real. The believer senses the Spirits' urge, to the high life of holiness. He purposes to know the secret of the purified—tomorrow. But time sinks into the man of the past and the urge is lost. Having settled for less than the best, all subsequent experience is shadowed and shallowed.

The maturing Saint is offered the priceless privilege of supreme devoutness, in hitherto unchallenged areas of life. By this he could help fill up that which is behind in the sufferings of his Lord. Do it he would—tomorrow. But because today is drugged by the opiate of unfulfilled intention, the saint-hood of tomorrow is stiffed. When it is added up the answer is simple: If today does not count, tomorrow cannot. Today brings it's own duties, privileges and responsibilities. Tomorrow will do the same. To waste one day is to lose it forever. Killing time is a murderous business and he who

kills time, will find at last that he has killed himself.

Sel. by Sister Jeannette Poorman.

NEWS ITEMS

MARRIAGE

Sister Hallie Mize, of the Vienna Congregation, and Brother Dwight Snyder, of the Swallow Falls Congregation, were married on Sunday, Aug. 12, at the Swallow Falls Congregation near Oakland, Md., by Eld. Zenas L. Mellott. They expect to make their home near Oakland, Maryland.

CUMBERLAND, MD.

The Broadwater congregation enjoyed a series of meetings, which began on Aug. 3 and ended Aug. 12, with an all-day meeting. Our evangelist, Bro. Harley Flory, of Pioneer, Ohio, brought us many soul lifting messages from God's Holy Word. Although no souls decided to forsake this sinful world and accept Christ as their personal Savior, one member was reclaimed and we feel that each of us should be much stronger, since hearing these sermons and having Christian fellowship so often.

On Saturday, Aug. 11, we had our Lovefeast following our examination services, with fifty-seven surrounding the Lord's table and Bro. Harley Flory officiating. The help of all was appreciated, who came and worshipped with us during these services and we feel that each

one will be rewarded for their efforts.

We pray that the good fellowship, which was enjoyed, will be passed on to others and for the strengthening of the faith of each of us. We cordially invite all who can, to come and worship with us anytime, our services being the first and third Sunday of each month. We appreciate your presence and your prayers.

Sister Viola Broadwater, Cor.

BRYAN, OHIO

The Pleasant Ridge Congregation held their quarterly council July 17. It was decided to hold our Communion services at the close of our revival. The Lord willing these services will be Nov. 3-4. All-day service Saturday beginning at 10 a. m., Communion Saturday evening. We send a hearty welcome to all, come and enjoy these meetings with us.

Sister Ruth St. John, Cor.

ASTORIA, ILL.

The Lord willing, the South Fulton Congregation will hold their Communion, Sept. 29-30. Saturday afternoon services at 2 P. M., with communion at 7:30 C.S.T. All-day services on Sunday. Pray that each soul present will be rekindled with fire from Above.

Martha I. Harman, Cor.

WAYNESBORO, PA.

The Waynesboro Congregation met in council on July 28. Hymn

544 was sung, after which Bro. Norman King read Isa. 42 and led in prayer. Our Elder W. H. Demuth then took charge of the meeting. Church officers were elected and several other items of business were taken care of in a christian manner. Bro. Charles Sowers led in closing prayer.

The Waynesboro Congregation expects to begin a two-week revival meeting, the Lord willing, on Nov. 5 and close with a Lovefeast on Nov. 18, all-day services. Bro. Harley Flory will be the Evangelist. Come and worship with us, pray for lost souls and the strengthening of those who have accepted Christ. Let us remember, prayers mean much.

Sister Elizabeth Wisler, Cor.

KANSAS CITY, MO.

The Kansas City Dunkard Brethren met in regular quarterly council July 23. Meeting was opened by singing Hymn no. 470, Eld. H. I. Jarboe read Heb. 13 and led in prayer. Eld. Harry Andrews then took charge of the meeting.

Two letters were read and accepted. It was decided to start our fall revival Sept. 23, with Bro. Milard Haldeman of Quinter, Kansas as our evangelist, and close Oct. 7, with all-day services on both Saturday and Sunday. Lovefeast services on Saturday. Also the District Meeting of the third District will be held on Monday following. We cor-

dially invite all who can, to come and enjoy these services with us.

Bertha Jarboe, Cor.

OBITUARY

CHARLES WILLIS O'BRIEN

Son of John and Mary Likens O'Brien, was born Feb. 27, 1870, near Antioch, W. V. He departed this life June 30, 1956, at the age of 86 years, 4 months and 3 days. While young in life he became a member of the Dunkard Brethren faith and later a Minister and Elder.

He leaves to mourn his departure: his wife, Melinda Clark O'Brien; a daughter, Mrs. Rosea Evans, Ridgeley, W. Va.; three sisters and three brothers: Mrs. Mollie Hill, Keyser, W. Va.; Mrs. Elizabeth Arnold, Hartsmanville, W. Va.; Mrs. Martha George, Purgitsville, W. Va.; Edward O'Brien, Antioch, W. Va.; Taylor O'Brien, Ridgeley, W. Va.; Robert O'Brien, Ridgeley, W. Va.; several grandchildren and many relatives and friends.

Funeral services were conducted July 2 from the Hafer Funeral Home by Eld. W. A. Taylor, assisted by H. W. Peters, with burial in the Abe cemetery.

The pearly gates were opened,
A gentle voice said "Come"
And with farewells unspoken
He gently entered home.

Sister Irene Harris, Cor.

IRA B. ADAMS

Son of the late Theodore and Laura Sprecher Adams, was born April 3, 1880 at Clearspring, Md. He departed this life at Rouzerville, Pa., Aug. 16, 1956, at the age of 76 years, 4 months and 13 days. He has been in failing health for several years and critical for the past month. He was a faithful member of the Dunkard Brethren Church and taught the Adult Sunday-school class for many years.

He was married to Grace Zigler, who survives with these sisters, Mrs. Mazie Shields, Philadelphia, Pa.; Mrs. Maude Shamel, Hagerstown, Md.; Mrs. Samuel Strite, Baltimore, Md. and two step-sisters; Mrs. Leonard Davis, Waynesboro, Pa.; Mrs. Ralph Davis, Waynesboro, Pa.; also a large number of nieces and nephews survive.

Bro. Adams will be sadly missed by his wife, the members of the Waynesboro Congregation and all who knew him. Funeral services were held Sunday afternoon, Aug. 19, at the Poe Funeral Home, by Elder Melvin Roesch, assisted by Elder O. L. Strayer. Burial in Price's Cemetery.

Sister Elizabeth Wisler, Cor.

VOCAL AND INSTRUMENTAL MUSIC IN WORSHIP

"In the midst of the church will I sing praise unto thee."—Hebrews 2:12.

Singing is the divinely appointed

means by which "we make melody in our heart to the Lord." There may be singing, however, without any spiritual or even moral quality, designed simply to entertain. There is also singing designed for culture and improvement, which may be right, but having nothing sacred or religious in it. It is common to meet with those who enjoy either vocal or instrumental music. They love its varied tones, its sweet strains, its melodies. There are many exercises however, in which we delight that are not worship. An exercise in elocution or a well-delivered declamation is pleasant and entertaining; but if it is not spiritual, forms no part of religious worship. It is singing in obedience to divine command that we wish to define. We are not to sing simply because we love to sing, but because it is a part of the divinely-appointed means of worship; and is therefore pleasing in God's sight. The entire routine of religious worship is of divine appointment, and is not designed to amuse or entertain, but to edify, in praise, homage, and thanksgiving to the God we worship.

As to the purposes and characteristics of the music designed for worship, the Scriptures say: "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to your selves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for

till things unto God." Eph. 5:18-20.

This text provides that the music in worship shall be *singing*. The service of singing fills an important place in worship. The untutored mind loves noise, even without melody. This is seen in the worship of the half-civilized tribes but as they become refined they cultivate tones less harsh; and when they receive the high culture of the Gospel they desire to praise with the sweet tones of the voice, prompted by the spirit within the heart.

This singing includes (1) *Speaking to yourselves*. How very impressive is truth expressed in song; the Christian receives great comfort in reading spiritual songs, some of which seem to be well-nigh inspiration; but when they are sung with the sweet tones of the human voice there is a peculiar fascinating and moulding power in the exercise. Speaking to yourselves implies thought and meditation; this entirely excludes the use of instruments. In harmony with this the apostles says, "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."

(2) *Giving thanks*. Thanks is defined by Webster as "an expression of gratitude, an acknowledgment made to express a sense of favor or kindness received." How grand

the thought that God has provided for Christians to give gratitude to him in song.

(3) *This music is to teach and admonish.* "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16. Sentiments put in rhyme and sung in the congregation have a peculiar moulding power in them; hence there is no part of our church literature that has need to be guarded with more care than the sentiment put in rhyme and sung in the congregations. Sentiments put in song have a peculiar, fascinating influence upon the mind, that is difficult to resist with argument. Therefore our hymns and spiritual songs should contain pure Gospel sentiment.

Much of the singing in the churches to-day is a kind of operatic performance, reducing the beautiful songs of Zion to unintelligible phrases. This, like the use of musical instruments, does not impart spiritual ideas. No one is taught. No one has his understanding enlightened. It is not in harmony with Paul's instruction, "Sing with the spirit and with the understanding." Therefore it is not of God. Instead of an instrument being a help in teaching sentiment in our song service, it really so confuses the ear that the sentiment sung becomes unintelligi-

ble. Such instrumental song service may attract and entertain, but can not edify and build up the spiritual man. Therefore it defeats the design of singing in worship.

(4) *Admonition.* Admonish means, "To warn, to notify of fault, to reprove with mildness." That admonition is necessary in the church to guard us from evil is apparent, and this text provides that it be given in song. What a source of power for good! What divine wisdom to admonish in song!

A musical instrument is lifeless, it imparts no sentiment. Hence it can take no part in this admonition in song. The sweet tones of the voice alone can do this. It is evident that Christ in setting up his church associated singing with the service, but left out instrumental music. Therefore, whosoever moves a musical instrument into the sacred enclosure and associates its use with Christian worship is adding to the sayings of Christ, and is therefore a violator warned in Rev. 22:18.

We are opposed to the use of musical instruments in Christian worship for the following reasons:

1. Neither Christ nor the apostles ever authorized the use of musical instruments in worship either by precept or example. This truth is of great weight. Sad results follow where God's order of worship is disregarded.

2. A musical instrument is as helpless in Christian worship as was

Dagon in the house of Ashdod.

3. The origin of musical instruments does not commend their use in worship. The history in brief is this: Unto Adam and Eve were born Cain, Abel, and Seth. The sad, short history of Abel is well known. Of Seth's descendants it was early said, "Then began men to call upon the Lord." But of guilty Cain, a fugitive and a vagabond, it is said, "He went from the presence of the Lord." Of Cain's descendants we have, Lamech who introduced polygamy, and Tubal the father and inventor of the harp and organ. Having departed from the worship of God they doubtless sought these means as a balm, in their alienated condition.

(5) *David using musical instruments.* David's use of musical instruments is referred to by many as authority for their use in religious service, but this is evidently not well taken. The Scriptures bearing on this fact are as follows: "Moreover four thousand were porters and four thousand praised the Lord with the instruments which I made, said David." 1 Chron. 23:5. "And when the burnt offering began the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel." 2 Chron. 29:27. "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cym-

bals, to praise the Lord, after the ordinance of David king of Israel." Ezra 3:10. Mark the texts quoted. These instruments were made by David, and were ordained by him. Ordain, means, to appoint, decree, establish, etc.

The prophet's comment is clear on this part of David's life. "Woe to them that are at ease in Zion, that lie on beds of ivory, that chant to the sound of the viol, and invent to themselves instruments of music, like David." Amos 6:1 5. While David did much that is praiseworthy, yet he made some mistakes, and the prophet plainly names his use of musical instruments as one of them. God tolerated Israel in their use of instruments of music in worship; but there is not the faintest record of his authorizing them in the Old or New Testament. God withstood Israel in having a king, yet he tolerated them in doing so, and sent his prophet to anoint him. Moses suffered Israel to give a writing of divorcement, but Jesus did not approve of it.

It is always well to note with care the difference between that which God tolerates and that which he authorizes. The following is the comment of Dr. Adam Clarke on the foregoing prophecy of Amos: "I believe that David was not authorized by God to introduce that multitude of musical instruments into divine worship. And I am satisfied that his conduct in this respect is most

solemnly reprehended by this prophet. And I further believe that the use of such instruments of music in the Christian church is without the sanction and against the will of God, and that they are sinful. If there was a woe to those who invented instruments of music, as did David under the law, is there no woe, no curse to them who invent them and introduce them into the worship of God under the Gospel? I am an old man, and an older minister, and I here declare I never knew them to be productive of any good in the worship of God, but have reason to believe that they are productive of much evil. Music as a science, I esteem and admire, but instruments in the house of God I abominate and abhor. This is the abuse of music, and I here register my protest against all such corruptions in the worship of the Author of Christianity."

Another passage referred to is 2 Chron. 29:25: "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets." On this verse Dr. Clarke says: "Moses had not appointed any musical instruments to be used in the divine worship; there was nothing of the kind under the first tabernacle. The trumpets or horns used were not for

song, nor for praise but, as we use bells, to give notice to the congregation of what they were called upon to perform, etc. But David did certainly introduce many instruments of music into God's worship, for which, we have already seen, he was solemnly reproved by the prophet Amos, chap. 6:1-6. Here, however, the author of this book states he had the commandment of the prophet Nathan, and Gad the king's seer; and this is stated to have been the commandment of the Lord by his prophets: but the Syriac and Arabic give this a different turn: 'Hezekiah appointed the Levites in the house of the Lord, with instruments of music and the sound of harps, and with the *hymns of David* and the *hymns of Gad*, the king's prophet, and of *Nathan* the king's prophet: for David *sang the praises of the Lord his God as from the mouth of the prophets.*' It was by the hand, or commandment of the Lord and his prophets that the Levites should praise the Lord; for so the Hebrew text may be understood; and it was by the *order of David* that so many instruments of music should be introduced into the divine service. But were it even evident, which it is not, either from this or any other place in the Sacred Writings, that instruments of music were prescribed by divine authority *under the law*, could this be adduced with any semblance of reason that they ought to be used in *Christian*

worship? No; the whole spirit, soul and genius of the Christian religion are against this; and those who know the church of God best, and what *constitutes its genuine spiritual state*, know that these things have been introduced as a substitute for the *life and power* of religion; and that where they prevail most, there is least of the *power* of Christianity. Away with such portentous baubles from the worship of that infinite Spirit who requires his followers to worship him *in spirit and in truth*; for to no such worship are those instruments friendly." (Clarke's Com. Vol. I, p. 954).

Selected.

THE VALUE OF MODEST CLOTHING

In the splendid oracle, taught to King Lemuel by his mother, the following striking words are to be found: A worthy woman who can find? For her price is far above rubies. Grace is deceitful, and beauty is vain; but a woman that feareth Jehovah, she shall be praised.

Simon Peter, of Galilee, in describing the apparel of a worthy woman, gave utterance to the following: Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold or of putting on of apparel; but let it be the hidden man of the heart, in the incorruptible apparel

of a meek and quiet spirit, which is in the sight of God of great price.

The first of these authors placed a premium upon a worthy woman, and that premium still abides. Many women, in all generations, have bartered their opportunity to be called worthy, catering to a class of men of the baser sort, and thus they have, in the measure that this is true, weakened rather than ennobled the race. For women, more than men, are endowed with the instincts and the faculties which increasing perpetuate in the race beauty, strength and moral fiber. Worthy women alone can pass on these and other splendid graces, and they must find their resources for this accomplishment in a right attitude and relation with Jehovah.

The second author quoted above declares that the God of power and resource, for the worthy woman, considers the embellishment of the heart the highest achievement, an achievement that will make unnecessary and indeed undesirable, the adornment of the body with jewels of gold, immodest or expensive clothing. He ventures to suggest that after this manner aforetime the holy women also, who hoped in God, adorned themselves and adds that with this sort of adornment God is well pleased.

Some things have an intrinsic value, while there are other things that simply reflect values. We, as individuals, must discern whether a

thing has worth or whether it reflects value because of relationship with that which has intrinsic worth. I maintain that simple, modest clothing worn by men or women embodies both intrinsic and reflective values, and with this understanding, I shall endeavor to estimate and unfold the utility of modest apparel.

Extravagance is a deadly sin. It deals out the material with reckless fingers; it devitalizes the sense of values; it vitiates the moral fiber of the race; its insatiate appetite for abnormalities plunders the loftiest domains and devours, with unspeakable impudence, the sacred shrines of heaven and earth. Money possesses almost infinite values. Brain, brawn and time are treasured there, while these are tempered together with the perspiration of application that wrinkled brows, frosted heads, and slackened paces. Money fills so important a place in human affairs, it is capable of representing the value of so much that goes to make up the sum total of life, that it comes to possess extraordinary power for weal or woe. It has come to be almost the sole medium of exchange and as such holds the measure of value for nearly everything under the sun.

Spending measures the individual. To spend that which holds such high potential values in a careless or reckless manner not only fosters extravagance but at the same time reveals the character of the individual.

The individuals who have trained themselves to dress simply and modestly prove that they possess a sense of economy that properly estimates values. The costly apparel and jewelry, worn by both men and women, totals tremendous amounts and reveals an extravagance that is appalling.

Charles C. Cook, in his little book, entitled "Stewardship and Mission", says: "There are ladies who spend more on personal adornment every year than would support many a missionary on the foreign field. A missionary from the west, attending the meetings of the American Home Missionary Society, wrote his wife that he saw among the fashionable crowd there, one young lady whose costume was worth one meeting-house, twenty-three Sunday school libraries. A gentleman recently paid three thousand dollars duty on dresses which his wife brought with her from Paris. Among the wedding presents given a bride of fashionable society was a necklace, worth one hundred and twenty-five thousand dollars. A christian lady pays five hundred dollars for a shawl, and a christian gentleman pays two hundred dollars for only a coat.

At a recent Methodist Conference the following was given in an address, "American women last year spent thirty-eight times as much money for powder-puffs, rouge, lipsticks and perfumes as all the Methodists gave to the missionary work

of the world". The individual who would make his environment, while his environment is going into the making of himself, must, while taking care of a good many details, take care of what he does with his money. Dr. Theodore L. Cuyler once said: "What one earns in the day time goes into one's pockets; but what one spends in the evening goes into one's character".

It seems to me I can hear someone remark that the extravagant spenders described above represent a class entirely foreign to our own. Altogether likely we have no millionaire dressers at our Communion. It may be to our credit, but as to that I cannot say. Howbeit, if we refrain from such exorbitant adornment simply because we do not have the means, what reward have we? Do not even poor sinners do likewise? There is not individual merit in being compelled to dress economically. The individual who looks upon expensive apparel and costly jewels to lust after them, even though that individual has not the money to make the purchase, has already committed the sin of extravagance in the heart. Since the action of expulsion from the church has been slow in execution, in some cases at least, the conceived lust has borne fruit with amazing rapidity.

Again, if we practice economy in the purchase of our wearing apparel, simply because it is a rule of the

church, the action does not represent the fruit of our own character. That condition of affairs may save our money, as long as we are under the authority of this prohibitive measure. But if economy is a grace, the principles thereof should be builded into our character, so that we would be a law unto ourselves in these matters. The question that should always arise in the matter of expenditure is this: "Is the thing that I want a necessity, a comfort, a convenience or a luxury?" I would advise that we examine our person and our wardrobe in the light of this question before we congratulate ourselves too heartily on the economy we use, relative to the clothing of our bodies. It might be true that we are sinners in kind along with our millionaire friends, even though we are not in the matter of degree.

The thing that challenges the christian to a wise and careful expenditure of money is the need of the world. Such scriptures as, "He that giveth to the poor lendeth to the Lord", "The poor ye have always with you and whensoever you will you may do them good", "Inasmuch as ye did it unto the least of these my brethren ye did it unto me", "Seek first the Kingdom of God and his righteousness", "He that seeth his brother in need and shutteth up his compassion from him, how dwelleth the love of God in him", "Preach my Gospel to every creature", "Lay not up for your-

selves treasures on earth . . . but lay up for yourselves treasures in heaven . . . for where your treasure is there will your heart be also".

How much has this challenge gripped the christian, who can spend a dime for missions and a dollar bill for lace? Or the one who can contentedly worship in a dingy, unkept temple of worship, but lavishly spends upon the body, the temple of the Holy Spirit, that which is neither convenient or becoming? Motive is the determining factor. Money spent upon one's self is not necessarily wrong. If it is spent to make one more efficient and effective in carrying forth one's christian mission in the world, no censure dare to be attached thereto. Any expenditure for clothing or whatnot, that would produce impedimenta in the promotion of the kingdom of heaven on earth, would fall under the censure of the great Judge. "Whatever ye do, do all to the glory of God" is a safe and sane principle to motivate our wardrobe.

Sel. by A. J. Bashore

WICKED POLLY

Young people who delight in sin,
I'll tell you what has lately been,
A woman who was young and fair,
Who died in sin and dark despair,
She'd go to frolics, dance and play,
In spite of all her friends could say,
say,
I'll turn to God when I get old,
And He will then receive my soul,

One Friday morning she took sick,
Her stubborn heart began to break,
Alas! Alas! my days are spent,
And I shall soon to Hell be sent,
She called her mother to her bed,
Her eyes were rolling in her head:
When I am dead remember well,
Your wicked Polly screams in Hell,
The tears are lost you shed for me,
My soul is lost I plainly see!
Oh, mamma, mamma, fare you well,
My soul will soon be dragged to
Hell.
My earthly father fare you well;
My soul is lost and doomed to hell;
The flaming wrath begins to roll,
I am a lost and ruined soul;
She gnawed her tongue before she
died,
She rolled and groaned, she screamed
and cried
Oh must I burn forevermore,
When thousand, thousand years are
o'er?
At length the monster death pre-
vailed,
Her nails turned blue, her language
failed!
She closed her eyes and left the
world,
Poor Polly's soul to hell was hurled!
It almost broke her mother's heart,
To see her child to hell depart;
My Polly oh my Polly's dead,
Her soul is gone, her spirit's fled,
Good God! how did her parents
mourn,
To think their child was dead and
gone,
Oh! is my Polly gone to hell?

My grief's so great no tongue can
tell.

Young people lest this be your case,
Turn to Christ and seek His face;
Upon your knees for mercy cry,
Lest you in sin like Polly die,
Oh sinner! take the warning fair,
And for your dying hour prepare,
Return to Jesus Christ and live,
And he will life and pardon give,
Remember well your dying day,
And seek salvation while you may,
Forsake your sins and follies too.
Or they will prove your overthrow.

—Sel. by Owen Mallow,
Clearville, Pa. Rt. 1.

THE OUT-STRETCHED HAND

At the end of life is a vast abyss—
A chasm both deep and wide
And no man is able to span that gulf
And stand on the other side.

But Jesus stands by the vast abyss
And offers an outstretched hand
To the traveler who wishes to go
across

To live in that other land.

And would you believe it? Some
people choose

The abyss to the helping hand.
For no one has told them they can-
not go

Alone to that other land!

For no one has told them they can-
not find

Their way through the Stygian night
That their moral life will not avail
As a pass to the City of Light.

At the end of life is a vast Abyss—
A chasm both deep and wide;
But those that you tell of the out-
stretched hand.

You may meet on the other side!
Sel. by Sister Eileen Poorman.

SUNDAY SCHOOL LES- SONS FOR OCTOBER

PRIMARY LESSONS

Oct. 7—Adam and Eve. Gen. 3:1-13, 20-24.

Oct. 14—Noah and The Ark. Gen. 6:5-22, 7:1.

Oct. 21—The Rainbow. Gen. 8:1-22, 9:11-16.

Oct. 28—Abraham Leaves his home. Gen. 12:1-7, 22:18, Heb. 11:8.

ADULT LESSONS

Oct. 7—Let us reverence the house of God. Mark 11:15-33.

1—Would a good cleansing such as Jesus taught, be of value in the house of God today?

2—Will all our prayers be in vain if we do not have a forgiving spirit?

Oct. 14—Do ye know the Scriptures. Mark 12:1-27.

1—Do we have a part to perform in the parable of the vineyard?

2—How does our gratitude for all that God has done for us, compare with that of these husbandmen?

3—Do we ever get our natural and spiritual requirements confused?

Oct. 21—The Lord takes notice of the Offering. Mark 12:28-44.

1—How can we make practical

- application of the greatest commandments as given by Jesus?
- 2—Would we be perfect if we obeyed the first and second commandments to the utmost?
- 3—Which of the two carries the greatest weight in the sight of God, the amount or the spirit, in which the offering is given?
- Oct. 28—They that endure to the end shall be saved. Mark 13: 1-23.
- 1—What is our best defense against false christs and false prophets?
- 2—Is the "abomination of desolation" visible in our day?
- BIBLE STUDY BOARD

DAILY DEVOTIONS FOR OCTOBER 1956

RIGHTEOUSNESS

- Memory verse, I John 3:7, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."
- Mon. 1—Rom. 5:12-21.
- Tues. 2—Rom. 6:9-22.
- Wed. 3—I John 2:18-29.
- Thurs. 4—II Peter 2:1-17.
- Fri. 5—Psa. 51.
- Sat. 6—Gal. 2:11-21.
- Memory verse, Psa. 15: 1-2, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart.
- Sun. 7—Prov. 16:7-33.

- Mon. 8—Titus 3.
- Tues. 9—Psa. 94:12-23.
- Wed. 10—Job 27:1-7.
- Thurs. 11—Dan. 12.
- Fri. 12—Hosea 10:5-15.
- Sat. 13—Amos 5:14-27.
- Memory verse, Psa. 89:16, "In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted."
- Sun. 14—Heb. 11:7-16.
- Mon. 15—Heb. 1.
- Tues. 16—James 1:16-27.
- Wed. 17—I Cor. 1:20-31.
- Thurs. 18—Matt. 21:23-32.
- Fri. 19—Eph. 5:1-10.
- Sat. 20—Rom. 8:1-11.
- Memory verse, Eph. 6:14, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."
- Sun. 21—Luke 1:67-80.
- Mon. 22—Phil. 3:1-10.
- Tues. 23—Psa. 111.
- Wed. 24—Prov. 14:26-35.
- Thurs. 25—II Cor. 5:11-21.
- Fri. 26—John 16:1-12.
- Sat. 27—Jer. 23:1-8.
- Memory verse, I John 3:10, "In this the children of God are manifest, and the children of the devil: whosoever doth not righteousness is not of God, neither he that loveth not his brother."
- Sun. 28—Prov. 21:17-31.
- Mon. 29—II Tim. 2:15-26.
- Tues. 30—Ezek. 18:20-32.
- Wed. 31—I Peter 3:12-22.

BIBLE MONITOR

VOL. XXXIV

OCTOBER 1, 1956

No. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

UNITY

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them", Rom. 16:17. There is no question but that the apostle is talking to the church, about some of its members. He is telling the church with the greatest emphasis "now I beseech you". According to the Dictionary "mark" means to watch, be aware of, be very careful of; why because such are dangerous to you and to the church. Who are we to be aware of? Those who cause divisions and offences; in word, deed, advice, misapplication or in whatever way contrary to the doctrine. Not very many divisions and offences are caused by the doctrine and if so they are only harming themselves but many are caused in trying to hide, shun or avoid living and serving as Christ taught.

Whatever varies from and avoids the whole teaching of the Scriptures, we must be very careful of. Truth will not fail, God's Word will endure unto the end but the numbers following and the zeal in which they

follow, may fail. Many passages teach and warn us to be united, be one as Christ and God are, avoid all who do not walk as Christ and Paul taught, etc. Sad to say many people are not enough concerned about what The New Testament actually tells and commands, sad for those who know enough to make an effort to serve God but are not enough concerned to be united and zealously obedient just as Christ taught.

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment", 1 Cor. 1:9-10. Dare anyone feel safe to stir up strife, envy, jealousy or any wedge of separation? Christ prayed in that great prayer for His followers, that we all may be one as He and the Father are one. Does anyone question that He does not know whether we are one or not? Does anyone question that He does not know why

there is division, in case there be such? Not only be united but even speak the same things. I believe it means to understand God's Word the same, practice it the same, reason together by the help of the Holy Spirit that we all may be of one mind. Can we do this without fellowship, love, making melody in our hearts together and being seriously concerned about one another's welfare?

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal", 1 Cor. 3:3-4. Carnal ways and desires are what the christian has buried and is striving to live above. Why then do we all allow ourselves to practice the ways of carnality? What is my proportion of carnality and spirituality? No doubt our first big mistake is that we compare ourselves among ourselves. I am just as good as he is, I do just as much for the poor and needy as he does; and do not compare ourselves with our opportunities or with the requirements as written in the New Testament. "This then is the message we have heard of him, and declare unto you, that God is light, and in him is no darkness at all", 1 Jno. 1:5.

"For we dare not make ourselves of the number, or compare ourselves with some that commend them-

selves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise", 2 Cor. 10:12. We have Christ's teachings and we have the history of the early christian church for our guide and examples, why then stoop to a comparison with others and take so big a chance when we know not who of them is right. Peace and concern for one another is perhaps the biggest lesson Christ taught. Did you ever meditate of how often He taught this lesson and in how many different ways? The practice of true religion makes men peaceable and not contentious. True we will have different, perhaps many different ideas, but find which are correct and proper, in the sight of God and forsake all others.

"So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me", Heb. 13:6. Just think for a moment, what all do you do because of man? Why are we so fearful of man? How very, very short mans time is, at the most, to hinder or harm us in any way. If we are faithful, think of the time we will have to spend with God, yes an honest just, all powerful God. Why not prepare for this bliss? If we cause divisions, envy, strife, contention and unbelief we will wholly answer for it some day and we will also answer for the hindrance we have been to others.

WHAT CONSTITUTES THE CHURCH OF JESUS CHRIST?

Part 5

"There is but one "FAITH", which constitutes the "faith once delivered unto the saints." In brief the faith mentioned above is, the "Faith of Jesus Christ" which is Faith in God. The first scripture we wish to call to our attention in the words of our Saviour, concerning faith.

Mark 11:22-23, "And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever, shall say unto this mountain, Be thou removed, and be thou cast into the sea and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." To have faith in God, or the one having faith in God, will take Him at His Word. There is no better definition that can be given, for faith.

Perhaps there is no subject in Holy Writ, which is more definitely described than "faith", unless it would be love. The faith of which we are holding up to the reader will abide. Paul says, "And now abideth faith, hope charity, these three; but the greatest of these is charity," 1 Cor. 13:13.

The faith of Jesus Christ, is the faith of the gospel, the gospel of our salvation, through Jesus Christ, which is the gospel of the kingdom

of God. The faith of Jesus Christ, which is faith in God, is the only faith which pleases God and the only faith by which we can come to God. We can please God, "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. 11:6.

We come to God by faith, by faith in our Lord and Saviour Jesus Christ, this is the faith which pleases the Father. We cannot come to Christ without pleasing the Father, we cannot please the Father without faith in the Son. We cannot come to the Son except drawn by the Father. Jno. 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

The faith of Jesus Christ is the faith which puts us into God's Grace. Eph. 2:8, "For by grace are ye saved through faith and that not of yourselves: it is the gift of God." This Scripture does not say we are saved by grace without faith, but through faith. And that faith not of yourselves, not on your own merits, not on self works, but by the gift of God, which is eternal life, or faith in Christ. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

The faith of Jesus Christ, or by our having faith in Him, we stand justified before God. Rom. 5:1-2.

BIBLE MONITOR

Taneytown, Md., October 1, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Otto Harris, Antioch, W. Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Here we find that we make our peace with God by faith, by faith we stand justified also before God.

Again we learn that it is through our Lord Jesus Christ that we have access into God's grace. We stand in God's grace, but we only have access to that grace by faith. So then faith in Jesus Christ secures our salvation through grace, which is God's sacrifice of His Son in our behalf. The sacrifice which brought about the ignominious death of Christ, His shed blood on the cross, which was shed for the remission of our sins, which insures our eternal

life.

Eternal life is secured by believing in Christ or having faith in Him. Jno. 3:15, says, "That whosoever believeth in him should not perish, but have eternal life. What does it mean to believe in Christ? Harmony of God's Word, when we take into consideration the many texts concerning believing in Him and compare them with the many texts on faith, this question is clearly answered. There need not be any doubt in our mind as to its meaning.

In Jno. 3:16, we read, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And in, Jno. 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, (which was the Father) hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

We should not forget that John 15 and 16 is speaking of believing in Him, God's beloved Son, believing in His fullness. Then Note: here in Jno. 5:24, in Christ's own words, again, He mentioned the hearing of His Word, in connection with believing in God or in the Father, and in His promise of everlasting life. This is in harmony with what Paul said concerning "faith". Rom. 10:17: "So then faith cometh by hearing, and hearing by the Word of God."

We read from verse 11 to verse 14, a very important message. "For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

Dear reader what does it mean to call upon the name of the Lord to be saved? Does it mean according to the Word of God, that regardless of hearing the word of Christ, regardless of a full surrender to God, in faith believing, regardless of a willingness to obey His voice through His Word, that God would save, just by calling upon him with the mouth? Upon the authority of God's Word it does not. The fourteenth verse of Rom. 10, reads, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Paul says in 1 Cor. 1:21, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath be-

lieved our report?" Rom. 10:15-16.

Jesus said again in Jno. 3:18, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." By these words we are made to know that with all the requirements of faith, one thing is sure we must believe in the divinity of Christ to inherit eternal life. But there are other requirements in the Word of Christ that are applicable to believing in Him or on Him.

John says, under the direction of the Holy Spirit, Jno. 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." The believing on the Son, mentioned here, we conclude to mean the persuasion of one's mind to the fact that the Son is the Son of God and that He is our Redeemer and Saviour, that He is the supernatural origin of His Word, (the Bible) and to all the truth revealed in that Word.

To dis-believe the Son through His Word, is to forfeit Spiritual life, which brings the wrath upon us. We have said that the faith of Jesus Christ, is taking God at His word, when we do this we will manifest a spirit of humble obedience thereto. When we believe in or on Christ we manifest a willingness to God's Will, we make a full and unconditional surrender of our will, which

is the will of the flesh, which is contrary to the will of God.

When we believe in or on Christ we will obey all that He has commanded us to do in His great plan of Salvation, for our salvation, which is hearing His Word. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day,." Jno. 6:40.

The "ONE FAITH", the Faith of Jesus Christ is a living faith, is not a dead faith. It is a faith which demands obedience, through good works. It is not a faith in the works of the law, nor the works of self righteousness of mankind. For Paul said "not of works, lest any man should boast." It is not a faith "of ourselves, lest any man should boast," Eph. 2:8-9.

But it is a faith that is coupled with good works. Jas. 2:14, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" "Even so faith, if it hath not works, is dead, being alone." Jas. 2:17.

"We see then how that by works a man is justified, and not by faith only". Jas. 2:24. "For as the body without the spirit is dead, so faith without works is dead also." This faith is the "one faith" which Abraham and the other heroes of the Old Testament had, read Romans 11.

The "One Faith" of our proposition then, is "Faith in God, which

is the faith of Jesus Christ; it is our believing in or on Jesus Christ". To believe in or on Christ, one must accept Him, have confidence in Him, trust and rely upon Him, and obey Him.

To be continued.

Wm. Root
Great Bend, Kansas.

GOD'S COVENANT OF FAITH WITH ABRAHAM

"Now faith is the substance of things hoped for, the evidence of things not seen. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him", Heb. 11:1, 6. By faith Abraham, obeyed and trusted God, in all His promises. Abraham's obedience and works were evidence of his great faith in God. Even as Abraham believed God and it was accounted to him for righteousness.

Know ye therefore that they which are of faith, the same are the children of Abraham. The scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In these shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham, Gal. 3:7-9.

Faith is one of the most essential of Salvation. It was accounted unto Abraham for righteousness, an example for all righteous people to

follow. "For I know him, that he will command his children and his household after him and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he has spoken of him", Gen. 18:19. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God", Rom. 4:20.

Righteous people must prove their faith by their works. "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works", Jas. 2:17-18. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season esteeming the reproach of Christ greater riches than the treasures in Egypt", Heb. 11:24-26.

Moses was willing and choose to endure his cross with the people of God. During his life in this world, esteeming the reproach of Christ and that glorious Heavenly crown of Eternal Life, much greater riches than all the treasures of Egypt or of this world. To confirm our faith in the Lord, we must be in defense of the Gospel, holding the unity and peace of the church with courage by grace, and love with a pure con-

science in the Lord.

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised); and let us consider one another to provoke unto love and good works", Heb. 10:22-24. Committing our love and care to others, helping them to improve their talents and assist them to solve their problems and strengthen themselves in faith.

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, "Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving", Col. 2:2, 7. "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God", Acts 14:22. "For we walk by faith, not by sight", 2 Cor. 5:7.

"Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Jas. 2:5. Our faith in the Lord must be established in Him, believing all things are possible with him, without doubt

or wavering. The faithful in Jesus Christ seek first the kingdom of God and His righteousness and then all our earthly needs will be added. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the over, shall he not much more clothe you, O ye of little faith", Matt. 6:30.

With the intellect and talents to understand and know the Scriptures, there is no reason for any of us growing weak in the faith of Jesus Christ and the commandments He has set forth for our salvation. May we ever strive for that permanent peace and joy that we hope for. As Jesus taught the apostles the lesson of forgiveness, the apostles said unto the Lord, "Increase our faith." "The Lord said, If ye had faith as a grain of mustard seed, we might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you", Luke 17:6.

Jesus compared faith to a grain of mustard seed and said unto them, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place: and it shall remove; and nothing shall be impossible unto you", Matt. 17:20. A grain of mustard seed is one of the least seeds of herbs, and very small to begin with, but its plant has extended growth and durability. So must our faith be, the Lord requires us to

have that living, lasting, enduring faith that fadeth not, but endures forever. Why not accept the whole Gospel for our salvation.

We need to ask the Lord to increase our faith that we may grow in grace, wisdom and knowledge of Divine truth, through the guidance of the Holy Spirit. Faith is the substance to aid us to obtain Eternal Life. We must abide in Jesus through a continuous faith that never fails. The apostle Paul said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing". 2 Tim. 4:7-8. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God", Heb. 12:2.

Bro. C. M. Kintner,
Converse, Ind.

BELIEVE THE GOSPEL

Part 3

We find these words in Mark 1:6-15 "John was clothed with camel hair, and with a girdle of skin about his loins; and he did eat locusts and wild honey: and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and

unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness, forty days tempted of Satan". Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel".

We find in these few verses that John preached the Baptism of repentance unto the people. John did not preach the gospel, for the gospel was not yet given. When God sent His Son into the world, He sent with Him the gospel. When Christ began to preach, He said unto the people, Repent and believe the gospel. In the gospel God gave many and great promises, I will give just a few of them. First, when He sent His apostles out to preach, saying, Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son and of the

Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. Here comes one of the greatest promises, God has given to man, I will be with you even to the end of the world. Are we observing the all things God commanded? If not, why not? James tells us, if we keep the whole law and offend in one point we are guilty of all.

Second promise is, Come out from among the world and touch not the unclean thing and I will receive you. The promise is explained, I will be a Father unto you and ye shall be my sons and daughters thus saith the Lord Almighty. The promise is only to those who come out from among the world and touch not the unclean things.

I wish to take up Paul's first letter of 1 Cor. 5 and also 1 Cor 11. I wish to link these two together. At this time, some think, Paul was in prison at Rome. Also, some think, he had sent out his deacons, as we do today, to make visits before Love-feasts and they brought their report back, that there are fornicators among them. 1 Cor. 5:1-2 "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you". At Corinth, Paul

finds the Church badly out of order. This being just before, the feast we call Lovefeast, he was trying to get them in shape that they would not eat condemnation. V. 8-13, "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you an epistle not to keep company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves, that wicked person".

I wish to make a few comments starting with verse 11. Here Paul finds there is much wickedness going on in the Corinthian Church; saying he hears there are fornicators, covetous and drunkards, etc. Paul says, to deny ourselves of all ungodliness and worldly lusts. Paul tells us to put out from among ourselves these wicked people. He also tells us, no not so much as to eat with them. For how would we dare

to sit at the Lord's table and partake of the Sacred emblems of our Lord's broken body and shed blood and not commit abomination? Paul tells us in 2 Cor. 11, that we are to remember him in all things. Christ tells us also to teach them to observe all things. These things above mentioned are some of the all things, that Paul and Christ told us to observe and do. Paul tells us to, Come out from those that live in error and have no fellowship with the workers of darkness, but rather reprove them, for the way which they deal with God's Word.

David says, Not to walk in the council of the ungodly, or stand in the way of sinners, nor sit in the seat of the scornful. Here David tells us not to sit with them, Paul tells us not to eat with them or fellowship with them. Many tell us these things need not be observed. Who are we going to obey? God or man. I met with a certain man in the past year, who told me many things he was opposed to which are practiced even in many churches today. He was bitterly opposed to the Federation of Churches, women wearing that which pertaineth unto man, musical instruments in worship, women cutting off their hair, the wearing of gold by either sex. He also told me why he was opposed to these things, but he admitted that all of these things were in the church where he preaches. I listened patiently to his story than I said,

Do you eat with these people at Lovefeasts? He made no reply. Later he told me he was going to stay with these people to rescue them from a sinful fate. He has preached now for forty years and today the church is worse than when he began to preach. Could any more be like this man, who are they obeying?

John the Revelator said, He saw another angel come down from heaven saying, Come out from among the world. Come out from the Babylon, lest ye be consumed with the wicked. My closing thought is not to condemn anyone not judge anyone, for God even judgeth no man but hath committed all judgment unto the Son. Christ's Words shall judge us in the last day.

Bro. Thornton Mellott,
Needmore, Pa.

NEWS ITEMS

OPPORTUNITY

For young married brother, who desires to study medicine. Also similar opportunity for school bus driver.

Inquire of Editor.

LOVEFEAST SERVICES

Kansas City, Mo.—Oct. 6
Walnut Grove, Md.—Oct. 7
Mechanicsburg, Pa.—Oct. 13
Orion, Ohio—Oct. 13
Plevna, Ind.—Oct. 20
Berean, Va.—Oct. 20

N. Lancaster, Pa.—Oct. 21
Englewood, Ohio—Oct. 27
Bethel, Pa.—Oct. 28
Pleasant Ridge, Ohio—Nov. 3
Shrewsbury, Pa.—Nov. 4
Goshen, Ind.—Nov. 10
Waynesboro, Pa.—Nov. 18

REPORTED REVIVAL MEETINGS

Berean, Va.—Oct. 13-21
Pleasant Ridge, O.—Oct. 21-Nov. 4
Waynesboro, Pa.—Nov. 5-Nov. 18
Goshen, Ind.—Oct. 28-Nov. 11

DAYTON, VA.

The Berean church is to have a series of meetings, beginning Oct. 13 and continuing to Oct. 21, with Bro. Homer Mellott, Evangelist. Our Lovefeast will be Sat. Oct. 20. We invite all who can to be with us in these meetings. Especially do we request the prayers of the Brotherhood for our meetings, that much good may come from these, that our church may be strengthened and souls be born into the Kingdom.

Sister Josie Lam,
Quicksburg Va.

WATERFORD, CALIF.

In July Bro. Ammon Keller from Pennsylvania, held a revival meeting at the Waterford church. Although no souls were added to the church, we feel that through Bro. Keller's spirit filled messages, the members were made to realize more fully their responsibility to their Lord.

Just before the close of the revival we had our District Meeting, thus those coming from other Congregations for the District Meeting, could enjoy the messages in the evenings. There were a number of members who came from Oregon and Santa Rosa, for which we were very grateful.

During the District Meeting Bro. Sam Garst was installed to the ministry. Certainly we should all pray for Brother and Sister Garst, that the Lord will bless them and help them in the great work that is before them.

Sister Doris Byfield, Cor.

SWALLOW FALLS, MD.

On August 17, Bro. Ammon Keller of Lebanon, Pa., came into our midst to labor with us in a revival meeting. While here he delivered ten inspiring sermons. On Aug. 25 we held our annual Lovefeast service. The speakers of the afternoon were: Bro. Homer Mellott and Bro. A. W. Taylor. In the evening 29 surrounded the Lord's table, with Bro. Keller officiating. Visiting Ministers were: Ammon Keller, Addison Taylor, George Dorsey and Paul Reed.

On Sunday morning Bro. Keller brought his closing message. Dinner was served and in the afternoon, Bro. Paul Reed of Carthage, Va., delivered the message "What think ye of Christ?" We feel that these messages have been inspiring and

uplifting to those who heard them. During the meeting one young brother was added to our number by christian baptism and a sister was received by letter. We welcome these young people, may God bless them and work through them always, in spreading the light of their Saviour.

Bro. Z. L. Mellott, who underwent a major operation Aug. 14, was well enough to attend the last three services. We solicit the prayers of the faithful in behalf of the Swallow Falls congregation, especially for Bro. Mellott and also Bro. Ervin, who was a hospital patient not long ago and unable to attend the meetings.

Regular services at Swallow Falls are the second and fourth Sunday of each month. We invite you to come and worship with us.

Ruth M. Snyder, Cor.

MINISTERIAL LIST

Please make the following corrections, in addition to those printed in the May 15 issue.

Andrews, Harry Bx 423, Branson, Mo., E.

Flory Harley, r4, Defiance, Ohio, M.

Kegerreis James. Muhlenburg Park, Reading, Pa., E.

Swihart Floyd T., 1903 W. Clinton St., Goshen, Ind., E.

Also in Directory:

Bethel, Pa., David F. Ebling, telephone, Frystown 12R11.

After Dec. 1, Walnut Grove, Md., Howard J. Surbey telephone, Plymouth 6-5324.

Torreon Navajo Indian Mission
Star Route
Cuba, New Mexico

Dear Bro. and Sister in Christ:

We will give you a sketch of our trip to Torreon Navajo Indian Mission, and of our work the few busy days since arriving.

Bro. Reinhold Gunderman and his 9 year old son, Terry, left Elkhart, Ind. with our house trailer Friday morning, July 27, which, date happened to be our forty-first wedding anniversary. We left for the west, on our wedding trip and again, after 41 years, we were going west, but what a difference in purpose! The first time was for our own personnel pleasure; this time we were leaving to do God's will.

Our trip Friday was uneventful except that the trailer door came open and a cupboard door came unfastened and allowed a can of raisins to be spilled all over the floor. We pulled into a truck stop about 23 miles east of Cedar Rapids, Iowa for the night. It rained quite hard through the night, but Saturday was a lovely day and we reached Bro. Kyle Reeds' at Minbrun, Ia., about 11:30 a. m. Bro. Reinhold got on the wrong road and arrived about 1:30. In the afternoon we went to visit Bro. Floyd Haldemans who we knew were to be our companions at

Torreon. We spent Saturday night with Bro. Kyles. We traveled in our car and Bro. Reinhold was pulling our house trailer with his truck.

Sunday was Missionary Day at the Dallas Center Church with all day services. Bro. Millard Halderman from the Quinter congregation gave the morning address. After reading Acts 27:18-44 and using verse 31 as a text, he pictured the church as a ship being shaken by satan. "Could it be our fault that the Church is being shaken today?" In the afternoon Bro. Harry Andrews from the Kansas City congregation gave an account of the committees last visit to Torreon. He helped us to see the need.

We spent the time between afternoon and evening services in the home of Bro. and Sister Paul Moss. They told us if we could have a place for chickens they would bring us some pullets this fall, which I am sure we are going to appreciate very much.

In the evening Bro. Haldeman again brought us the message from Acts 16:9-34.

It was a day we will not soon forget!

We left Bro. Kyles Monday morning at 5:30, hoping to spend the night with Bro. Newton Jamison at Quinter, Kan. It was very hot and we had a flat tire on the trailer near Calvert, Kansas. We were fortunate to be near a gas station, and in about 1½ hours we had

it repaired and were moving again. Sister Urania Williams from Dallas Center, who had been home on leave, accompanied us so that she might return to her work as a nurse at the Brethren-in-Christ Mission at Blanco Trading Post, Bloomfield, New Mexico. Bro. Haldeman's left Monday noon and spent the night at Sister Haldemans parents, Bro. and Sister William Root, in Great Bend, Kansas. We reached Bro. Newton Jamnson's about 9:30 Monday evening. Tuesday, Bro. Jamison installed a gas refrigerator in our house trailer and changed the burner in our heater for natural gas.

Sister Urania, Harold and I left at 2:30 Tuesday afternoon for Rocky Ford, Colorado to spend the night with Sister Doris Rupp. Bro. Haldemans and Bro. Reinhold left Wednesday morning, accompanied by Richard Jamison driving the Mission truck loaded with seats and a gas heater for the Church, ten 10-gallon cream cans to be used hauling water, a gas refrigerator, and other supplies. They spent the night at Dalhart, Texas. Wednesday morning Sister Urania, Harold and I left Rocky Ford arriving at the Brethren in Christ Mission about 3:30 in the afternoon. We were glad to see their Mission and attend their midweek prayer meeting. They have a hospital and are doing much to relieve suffering from the Navajos.

Harold and I left the Mission at

11:00 a. m. Thursday for Cuba, New Mexico where we waited for the trailer, truck and Bro. Haldemans. It was too late when they arrived to proceed to the Mission, so we spent the night in Cuba. Harold and I had mail waiting for us in Cuba for which we were very grateful.

Friday morning after breakfast and buying some necessary supplies we started for the mission. Mr. Martindale was afraid we couldn't get in to the Mission because of the recent heavy rains, but God had timed our arrival so that the arroyos were dried up and we could cross. We had to plank the trailer over 3 deep ones, but we reached the Mission without getting lost and without mishaps except a flat on each of the trucks. Sister Lillian had been expecting us since Tuesday. She soon had sandwiches and kool-aid ready for us which we ate under the shelter. We have eaten all our meals in the open air service being here. At the high altitude it is a thrill we will not soon forget.

Saturday morning the men and two Navajos, Ray and Sandiego, started digging on the fruit cellar. Sister Olive and myself found that working in this climate really made healthy appetites to cook for.

Sunday morning we had services for our own people at 9:00. Two young men who were working as surveyors on government dams met with us and had lunch with us at

the noon hour. There was a feeling of reverence and nearness to God, as we gathered in the shelter, that I have never experienced before.

The Navajos began to gather around the noon hour. We had 55 present. Mr. and Mrs. Martindale also came for the services. In our worship services with the Navajos, the lesson on the broad and narrow way was used to show them the harm of cards, dancing, cigarettes and drink. We served graham crackers and kool-aid to the Navajos. There was a corn festival at Santa Domingo which attracted many of the Navajos and cut our attendance somewhat.

Sunday evening some of the Navajo children came in and Lillian led them in singing. It would be an inspiration to our own children to hear them sing their choruses in English. Their voices are beautiful! We took the girls home and for the first time had the opportunity of seeing life in the hogans. Thus closed our first Sunday in Navajo-land and it was with a feeling of having been with God that we retired for the night.

Monday morning Bro. and Sister Haledman prepared to go to Albuquerque for supplies, but before they left a three day old baby was brought in to be taken to the hospital for a checkup. Reinhold went with them and drove the jeep, which had been in Albuquerque for repairs, back to the Mission. They didn't

return until about 9:00 and then the baby had to be returned to its home. At a late hour we all retired for much needed rest. We truly sleep hard out here but it gives us fresh strength for the next day's problems.

Tuesday we were so happy to have Bro. and Sister Harry Gunderman and Sister Ruth Wilson and her husband and son, and Sister Barbara Swihart drive in on their way to California. We were happy to have prayer service with them before they continued on their way. Bro. Harry remained and held services in the evening for the Navajos.

Wednesday morning Sister Olive and Myself did our washing and about noon Sister Lillian and myself went to Cuba for supplies. We had the pleasure of getting stuck in the sand but by God's help we got out after piling sage brush and sticks under the wheels. Just one more new experience in Navajo-land. We made the rest of the trip safely. Thanks to God for His protecting care.

If anyone makes a trip out, we will appreciate fresh fruit or vegetables, eggs or frozen meat if you have a camping ice box to bring it in. We are so grateful for our two gas refrigerators— thanks to Bro. Jamison.

We are happy in our work even

if we do have discouragements at times.

Sister Ruth Drake.

Aug. 8, 1956.

YORK, PA.

The Shrewsbury Dunkard Brethren held their revival meeting Aug. 5-19, with Bro. George Replogle as our evangelist. We do thank our Heavenly Father for the many messages God has delivered through His servant. The Gospel surely was not shunned. The word of truth was brought to us so forceably, now it is for us to live it in our lives, if we want eternal life or turn a deaf ear and have eternal destruction. As a result of these meetings one soul was willing to step out on the Lord's side and was received in the church by christian baptism. Pray for him that he might stand faithful and be a light unto others.

Here are a few thoughts our brother has brought to our minds: Determined, 2 Cor. 2:1-9. If every one would determine to know nothing but Jesus Christ and Him crucified, we would be nearer to God and farther from the world. God gave Jesus Christ, His beloved Son, to be crucified for you and me, that we might have eternal life. He is willing to give us His Spirit to keep us close to Him. Are we willing to leave The Spirit come in our hearts? We ought to rejoice in our salvation. I would to God we would open our hearts door and leave Jesus

come in to such an intent, that we can go out and testify for Him. It takes Christ to bring us to the pearly gates of heaven. Only one way to Heaven, but many ways to destruction. "If any man preach any other gospel unto you than that ye have received, let him be accursed" Gal. 1:9. "God's word is forever settled in Heaven", Psa. 119:89. "Be not deceived: God is not mocked: for whatsoever a man soweth that shall he also reap", Gal. 6:7.

Great and Exceeding Promises, 2 Pet. 1. If we do not have the knowledge of Jesus Christ who is to blame? We find in this chapter, many things that are for our every good. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ", 2 Pet. 1:8. Some has started out in the christian life and soon something goes wrong and they get cold and indifferent. They have forgotten they have their sins purged with the blood of Christ. All things are necessary, outside of that, we are unbearing and unfruitful. Oh, that we might have the divine nature that we could escape the corruption that is in the world through lust. Are we living for the spiritual things, which promise Eternal Life? If we do the things which are in God's Word, we shall never fall and shall have a hope of entering into that everlasting kingdom.

Disobedience, Eph. 2:1-2. The spirit of disobedience is not in those of Christ's. Have we been quickened? We can feel our unworthiness in the sight of God, we can come to Him and He will quicken us so that we will not disobey. God's face is against all those who do evil. We can pray to God to take these things out of our hearts, but we must believe and be willing to yield to His Will. If we are disobedient we are no better than those who are in the world, if anything we are worse, because we profess to be with God and do not His biddings. He will reason anything out with us anytime, the devil will not. Disobedience comes only from the prince of this world. "But God, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sin, hath quickened us with Christ", (by grace are ye saved), Eph. 2:4-5. Are we quickened, are we raised with Christ that He will accept of us?

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us", Heb. 12:1. It is an inspiration to know, that by the help of God we can lay aside these things. Let us not only hear the Word but be doers also. "Looking to Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the

throne of God", Heb. 12:2. God knows what is in the heart of man. He was so merciful to us that He gave an advocate, Who might intercede for us that we can have our sins forgiven. Which is our choice, is it for righteousness or unrighteousness? "Know ye not that they which run in a race run all, but one receive a prize? So run, that ye may obtain", 1 Cor. 9:24. Only one prize, eternal life, but offered to each of us. There are many prizes on earth already if we serve faithfully, so let us look into the Word of God and digest it, that we may be found doing His Will.

Faith, "Faith is the substance of things hoped for, the evidence of things not seen", Heb. 11:1. Something we do not have, so we hope for it. Without faith it is impossible to please God. "We must believe that God is, and that he is a rewarder of them that diligently seek him", Heb. 11:6. Only one saving faith, the faith of Jesus Christ. There are many faiths in this world but "One Lord, one faith, one baptism", Eph. 4:5. Noah, when he was warned by God of things not seen as yet, moved with fear. "Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed and he went out, not knowing whither he went", Heb. 11:7-8. They both moved by faith of Jesus Christ. Do we have the faith as these old patriots? If we were to face some king and were asked to give

up our faith, would we be strong enough in the faith of Jesus Christ to carry us through? "Which some professing have erred concerning the faith", 1 Tim. 6:21. We are now living in a day when the people of this world do not want the reproach of Christ, but turn their backs. Why? Lack of faith and desire to do what is popular.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit", Rom. 8:1. There is only one way we can escape this condemnation and that is in Jesus Christ. If Jesus was sent in sinful flesh, how could He condemn sin in the flesh? No way but sacrificing His flesh. Now no man can execute our escape, but by the power of Jesus Christ only.

Are we willing to walk in the Spirit? "For ye are dead, and your life is hid with Christ in God", Col. 3:3. People are not ashamed, as shame means nothing to them anymore. They have lost their integrity, have lost modesty. It will condemn us at the judgment. We must respect, reverence and obey God. Let us be careful of where our eyes look and where we go. It includes all worldly amusements. It is a shame and a disgrace to God, the way many people dress, going half naked when we are told not to appear in our nakedness. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white

raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see", Rev. 3:18. We should not have a hankering after the things of this world, "But to be spiritually minded is life and peace", Rom. 8:6. What is our desire? We are passing down this road but once. We have no promise of tomorrow.

"Jesus said, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God", John 3:3. If we do not see the kingdom of God, we cannot enter in. Many will try to change the Word of God to mean something else. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized unto His death? Therefore we are buried with Him by baptism into death: that like as Christ is raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection", Rom. 6:3-5. He bowed His head when He died on the Cross. Many say you do not need to be baptized but just believe. Some say sprinkling, pouring or backwards is just as good. God sent Jesus into this world to give us an example how to fulfill all righteousness. We are to be born again, a coming forth of something larger than we are, and to be

covered in baptism. Man and woman are joined together as one flesh and so is the God-head; Father, Son and Holy Ghost as one. If we want to enter into the kingdom of God we must comply to what Jesus told us, whatever way, means and method that He taught. After we are baptized we must put on Christ, for the old man has been buried in baptism. Paul said, "For me to live is Christ, and to die is gain", Phil. 1:21. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness", 2 Tim. 3:16. We have no promise of life without it.

"How shall we escape, if we neglect so great salvation?" Heb. 2:3. God is asking us that question. We are so prone to forget. "For prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Ghost", 2 Pet. 1:21. Everything is going to judgment, even the secret things that have been done. We may do things that man does not know, but God knows. Salvation is the greatest thing ever given to man. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26. God gave his son Jesus Christ to spill His blood on the cross, that we might have salvation. If we reject God's Word we cannot obtain salvation. "Behold, now is

the accepted time; behold, now is the day of salvation", 2 Cor. 6:2. We are living in an age when men have no time for God's Word, but all time for the things of this world. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip", Heb. 2:1.

"I beseech you therefore, brethren, by the mercies of God, which is your reasonable service. Be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect, will of God", Rom. 12:1-2. He has the power to help us if we are willing to take Him at His Word. God intends that the body of Christ should be in unity. God wants us to labor with diligence and love. A christian will have this love. Paul said, "I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day", 2 Tim 1:12. "Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap", Gal. 6:7. We should live a surrendered life. We may be weighed in the balances and found wanting, because we have failed to give God our bodies as a living sacrifice. We know that all things work together for good to them that love God. God had a divine purpose when He brought the

Israelites across the sea on dry land. It was God's divine purpose that the Philistines were destroyed, when they came after them. Just as long as we go along in an unconcerned way, leaving some things undone, we will not come out ahead. "If God is for us, who can be against us", Rom. 8:31.

Sister Sheila Stump, Cor.

THE VALUES OF MODEST CLOTHING

Part 2

Hygienic Value

That there is a hygienic value in the clothes we wear goes without argument. The body was made to enshrine the soul of man and is the mechanism through which the ego finds ways of expression. Paul said, "Know ye not that your bodies are the temples of the Holy Spirit?" The body, therefore is the workshop in which eternal possibilities are being worked out.

The clothes we wear should be made to fit the body and should provide for both comfort and convenience. The body was not made for clothes, but clothes ought to be made for the body. The ancients were warped in their minds in reference to the Sabbath and it was necessary for Jesus to bring them back to the right idea. The Rabbis had worked for years on the Sabbath and after they had it completed they tried the very delicate and painful job of fitting man into it. They tried to fit

Jesus into it and found a great deal at fault with Him for not entering heartily into their arrangement. In His answer to their criticism He announced, "The Sabbath was made for man and not man for the Sabbath".

The women and men of our day are being tricked, not by the same men, but by the same spirit, for men today are endeavoring to commercialize the bodies of women, by working out styles of clothing and then finding the women whom they may be able to fit into their styles. The bodies of these women must undergo certain changes, and very often to the destruction of health, in order to move about in the garb. We will admit that occasionally these wise ones spring a surprise by bringing out some styles that really fit the body and make possible the easy functioning thereof; but we must declare that these occasions are accidental rather than purposeful. I mean the purpose in mind was change, rather than benefit. On woman's garb we give you the following quotation "Woman's immodesty in dress is due to man's cupidity, and it is for mercenary purposes that woman has been forced before the public to become the object of criticism. The bared neck and chest is a trick to give jewelers a greater demand for their wares, and every part of her dress is regulated so as to bring in the most money. Woman is not consulted

about any of the details of her clothing; she claims to be independent, but she wears just what the male style-mongers tell her to."

We are just now getting relief from the miserable high-heeled shoe, which forced the foot into an un-natural position, placed the weight of the body on the ball of the foot and tended to disturb the delicate organs of the body. Many Women have suffered almost intolerable misery because they tried to fit themselves into this style of walking on stilts. Let us hope too, that the abominable sweltering practice of wearing furs around the neck in the heat of the summer, has gone forever. What indignities and discomforts were placed upon women folks because they sold themselves to these profiteer fur traffickers, all because they dare not break with the style. Let us hope, that our mothers, wives and sweethearts will have more concern in the future, for protection of their bodies from the rigors of winter, than to follow the decrees that would expose their chest, arms and limbs to zero weather, thereby laying the foundation for flu, pneumonia, tuberculosis and kindred forms of lung diseases. Which way are we headed, when folks will suffer in summer's heat and winter's storm and cold, for that one ungodly, preposterous motive of following the decrees of masculine fashion makers?

It has not been so long since, that

we berated the ascetic for torturing his body. He denied himself of many of the necessities of life, reduced himself to poverty, forced his body to undergo some of the most inhuman tortures, thereby hoping to attain to a higher degree of holiness and purchase unto himself a merit from Jehovah that could not, as he thought, otherwise be obtained. In the main, he was possessed with a good motive, but the method he used was very faulty indeed. But, on the other hand, what can be said for the individuals who act silly and and sinful, both in motive and method, in that they offer their bodies to be tortured, in order that men, who are lovers of money, may advertise their stock in trade. Do we not need men like Luther, Erasmus, Huss, Zwingli and scores of others we might name, to arise now with holy boldness and strike the death-blow to this commercial Babylon that fetter the mothers and prospective mothers of the race? The unborn millions have a right to be born by mother whose bodies are and have been unhampered by the offerings of Satan's cohorts, and who, on the other hand, have dedicated their bodies to work out the will of our Heavenly Father.

Aesthetic Value

The natural lines bespeak beauty. The majority of the race despise affectation. In our minds we hang the red lantern at the first signs of hypocrisy. To camouflage is to loose

friends. Nature rouses interest at all times. We grow ecstatic at the amazing beauty of the rambler as it fills our front stoop trellis, and we again and again whiff the fragrance with pure delight. Just so we admire the natural roses that tint the cheeks of our maidens, wives and mothers. Nature places these decorations at the proper place to bring out the contrast, but what a sickening smear is made by the improvised makeups. Better it would be to spend more money and time in taking proper exercises, the proper amount of sleep and providing correct habits and diet, so that nature could blossom, rather than to give it for nostrums that deceive and not infrequently destroy the possibility of natural beauty.

Simple clothing provides for the beautiful. The lines and contour of the normal body are beautiful; so when the clothing we wear follow these general lines, we may expect the beauty of the body to be preserved. In a very large measure the styles are ridiculous because they refuse to parallel these natural lines. I remember the yards of goods built into the dress in bygone years, inside of which great wire hoops abominated the wearer thereof, and this great swelling was further extenuated by a bustle of greater or lesser dimensions, attached on the small of the back at the upper extremity of the skirt. Then there was the ancient trail that left a cloud

of dust, or gathered unto itself the filth of the street, only to be replaced in our day with the extreme of abbreviation that it alarmingly suggestive.

We still remember the dress collars that, with their little spires, tickled the ears of the wearers, and the sleeves that almost drove the glove manufacturer out of business. But these extremes have long since been replaced by the near sleeveless dress that would embarrass the washerwoman in the presence of strangers, and cause her to unroll her sleeves, and by the less than collarless dress that cause the pure man to look out of the window of the car in which he is riding, or read the signs above the windows thereof.

There was a time when we wanted the gewgaw, the ginger-bread, the furbelow, the flounces, etc. on our houses, our barns, our dresses, our furniture and the more bric-a-brac we had, the richer we were. Now we are adopting the plain finish on our buildings, mission furniture in our homes and we are burning the bric-a-brac, because it is unsanitary and because it makes a lot of extra work. Let us hope that the day is near at hand, when we will throw off the extremes in styles of clothing, all of which belongs to the works of darkness, and come to the simple, natural, beautiful forms that suggest modesty and at the same time bring to the surface the feminine

characteristics that not only charm,
but ennoble the race.

Sel. by A. J. Bashore.

TESTING AMUSEMENTS

Do they rest and strengthen or
weary and weaken the body?

Do they rest and strengthen or
weary and weaken the brain?

Do they make resistance to temp-
tation easier or harder?

Do they increase or lessen love for
virtue, purity, temperance and
justice?

Do they give inspiration and quicken
enthusiasm or stupify the intel-
lectual and harden the moral
nature?

Do they draw one nearer to, or re-
move one farther from, Christ?

Do they increase or diminish respect
for manhood and womanhood?

Sel.—by Sister Dottie Pifer.

THE GOSPEL ACCORDING TO YOU

There's a sweet old story translated
for man

But written in the long, long ago
The Gospel, according to Mark,
Luke and John—

Of Christ, and His mission below.

Men read and admire the Gospel of
Christ,

With its love so unfailing and
true;

But what do they say, and what do
they think;

Of the Gospel according to you?

'Twas a wonderful story, the Gospel
of love,

As it shines in the Christ life di-
vine,

And, oh, that its truth might be told
again

In the story of your life and mine.

Unselfishness mirrors in every scene
Love blossoms on every sod,

And back from its vision the heart
comes to tell,

The wonderful goodness of God.

You are writing each day a letter to
men,

Take care that the writing is true,
'Tis the only Gospel some men will
read—

That "Gospel according to you."

Sel. by Sister Eileen Poorman.

PLEVNA, INDIANA

We plan to begin our two weeks
Revival Meeting on October 1. Eld-
er Floyd Swihart of Goshen has con-
sented to give the messages. Our
meeting will close with an all day
service and communion on Oct. 20.
We invite all who can to come be
with us.

One hundred six were register-
ed in attendance on August 5 when
the Plevna and Midway congrega-
tions held their join Harvest meet-
ing. Bro. Donald Ecker gave the
Harvest message in the forenoon. In
the afternoon the voice of the church
was taken and election of two dea-
cons was made. Bro. Robert Parker
was installed.

We met for our fall council on Sept. 8. Two hymns were sung, Bro. Clarence Surbey read Gal. 3 and offered prayer for devotions. Elder Vern Hostetler then took charge. The church business was taken care of in a short time. Bro. Pete Lorenz was installed in the deacons office. Council closed by singing, "Lead Me Saviour" and prayer by Bro. Koones.

Ruthanna Kintner, Cor.

RELIEF BOARD

Ord L. Strayer, Chairman
P. O. Bx. 246
Vienna, Va.
Kyle T. Reed, Secretary
Minburn, Iowa
Newton Jamison, Treasurer
Quinter, Kansas
Ezra Beery
r 1, Union, Ohio
Paul Byfield
r 1, Bx 768
Modesto, Calif.

BIBLE STUDY BOARD

Ammon Keller, Chairman
R. 5, Lebanon, Pa.
Vern Hostetler, Secretary
Montpelier, Ohio.
Ben Klepinger, Treasurer
R. 2, Brookville, Ohio.
Edward Johnson
R 2, Wauseon, Ohio.
George Dorsey
Bx 58, Salisbury, Pa.

OFFICIAL DIRECTORY

Board of Publication

Harry Andrews, Chairman,
Bx. 423 Branson, Mo.
Edward Johnson, Vice-Chm.
R. 2, Wauseon, Ohio.
Paul R. Myers, Secretary,
Box 117, Greentown, Ohio.
Roscoe Q. E. Reed, Treasurer,
Snowville, Va.
James Kegerreis,
Bx 84, Strausstown, Pa.
Howard J. Surbey,
R. 2, Taneytown, Md.
Ex-Officio.

Board of Trustees

A. G. Fahnestock, Chairman
R. R. 3, Lititz, Pa.
Ray S. Shank, Secretary
216 W Marble St.,
Mechanicsburg, Pa.
David F. Ebling, Treasurer,
Bethel, Pa.

General Mission Board

Ammon Keller, Chairman
r 5 Lebanon, Pa.
Herbert Parker, Secretary
r 3 Arcanum, Ohio
Harry Andrews, Treasurer
Bx. 423 Branson, Mo.

David Ebling
Bx. 28 Bethel, Pa.

Paul R. Myers
Greentown, Ohio

W. S. Reed,
Wauke, Iowa.

Galen Harlacher,
Newberg, Ore.

W. E. Bashor,
Turlock, Calif.

All contributions to the various boards should be made out to the Treasury, but sent to the Secretary for his records.

BIBLE MONITOR

VOL. XXXIV

OCTOBER 15, 1956

No. 20

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

RESPONSIBILITY

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die". Ezek. 18:20-21. Ones responsibility is generally considered to be the measure of ones intelligence. It is determined by your liability, how answerable you are for the things you do and say and your ability to choose between right and wrong. Your spiritual responsibility is determined in the same way.

Did you ever think that your first responsibility is to Almighty God, your highest responsibility is actually to God and not to man. Because God is a just God and an all-knowing God you are answerable to Him alone and for only your own words or deeds. True you may not be as

responsible because someone else has wronged you or influenced you but you must still answer for your doings and that other person must answer for his. Our text gives that eternal truth, already in the Old Testament, "the soul that sinneth, it shall die" but that soul can repent and obey all the commandments of God and then he will not die.

We have the same thought in the New Testament several places, accompanied with the grace of God which gives time and opportunities to repent but still judgment will come to each of us sometime. "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire and the fire shall try every man's works of what sort it is", 1 Cor. 3:8-13. Oh if people could only know and believe these eternal words, we feel there would be much yet very much, difference in the way which people are talking, acting and doing.

The law enforcement officers and

common decency of our association with others raises the level of individuals very much, in our temporal life. The churches and every God-fearing individual should raise our individual spiritual responsibility very much, so we will be more God-fearing individuals. I wonder if we ever pictured in our minds, what we might be temporarily, if we lived at some place of a greater degree of wickedness than we do live? The same is true if churches and God-fearing individuals were removed from our locality or if we moved into a less spiritual location. Would we wish to be in a more sinful or a less spiritual location? Is our locality better because we live there? What is our level of responsibility in the sight of man? in the sight of God?

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned", Matt. 12:37. Here we find the words of our Saviour, do they mean much in our life? Some day they will be our responsibility, do we guard and plan daily so that we may not be found short, when that great day comes. Sin and the influence of Satan are tearing down the temporal responsibility of men and women. Is there any question in your mind but that sin and Satan are also, tearing down the spiritual responsibility of men and women? What gauges your tearing down the temporal responsibility? God's eternal Word or the

influence and associations you daily come in contact with?

"If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father", John 15:22-24. Dear reader Christ has warned us with some of these very plain statements, are we wise, are we responsible and such as heed them, that they control our lives? Or could it be some day that He will say", Depart from me, ye workers of iniquity, I never knew you?"

LABOR UNIONS

As time goes by we see more organized unions taking over the jobs. We continually see and hear how ungodly they operate. When they strike for higher wages, it causes fights, threatenings, murder, destroying of products and property. The union has no sympathy or exceptions for the church-member. The worker either has to sign his name and go along with the union or get out. We talk of the evils of our day, I think the unions and their methods of operating, is one of the greatest evils.

Would a true church-member pay dues and help sponsor such a union? Would they carry a sign on

their back and march up and down the street, where a strike is on? The union makes its own rules and all its members must obey. Hasn't the church a right to make its rules and expect its members to obey also? Which should be first the church or the union? As we see evils coming we must take a stand against them, or we know what our end will be. Some will say, We cannot afford to lose our job or the good money we are making. Which is worth the most to you, your money or your soul? As we take our stand against the labor unions and any member working in them, we are only doing what our Church Polity requires. I hope every congregation and individual member in the Brotherhood, does the same. Think on these things.

Ezra Beery,
Union, Ohio.

THE RESULTS OF SIN

Sin can be attractive. Satan has so many clever ways of dressing up sin that it often looks quite harmless, and we fail to see beyond the "good time" it offers us. Tonight let us take off those rose-colored glasses, through which we may have been looking at sin, and learn with Samuel the awful consequences it brings.

The house of God was the only home which Samuel knew. From the age of three, he ministered before the Lord. But his boyhood in

the tabernacle was not completely happy. Samuel began to notice that all was not as it should be in the temple. Because Eli was old and half blind, he had to let his two sons, Haphni and Phinehas, take care of the sanctuary. "They knew not the Lord". They misused their office as priests. Greedily they took for their own eating part of the sacrifices offered unto God. Their wickedness and immoral living made people scornful of the tabernacle services.

It was during those days of religious decay that Samuel had his first real experience with the Lord. The holy oil in the seven-branched candlestick burned low in the tabernacle. It was probably nearly out when the Lord appeared to Samuel, in a vision and told him that because of Eli's sons sin, his family would be destroyed, 1 Sam. 3.

With the burdent of this awful news on his heart, Samuel lay awake, what should he do? He could not bring himself to tell Eli. As the gray light of morning shone in, Samuel got up to open the doors of the tabernacle. Eli probably heard the doors swing open and knew that Samuel was busy with his duties. Eli called Samuel and asked, "What is the thing that the Lord hath said unto thee"? Then Samuel told him of the doom which was coming. By telling faithfully this message which Jehovah told him, Samuel passed the first test as a

BIBLE MONITOR

Taneytown, Md., October 15, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Otto Harris, Antioch, W. Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

spokesman for the Lord. From that time on, he was accepted by all the people as a prophet and his fame spread through the land.

Just outside the gate of the sanctuary sat the old blind high Priest. He waited for news from the battlefield. Eli's two sons had gone along with the ark of the covenant, when it was taken to serve as a sort of good luck charm for the Israelite army. His heart must have been full of misgivings. Suddenly a noise reached him, up the slopes which led from Shiloh ran a messenger from the army. He ran past the high priest and into the market place. The news flew up one street and down the other, until the people shouted "What does it mean?" The messenger told them the terrible things which had happened. "Israel

is fled before the Philistines...there has been a great slaughter...the two princes are dead, and the ark of God is taken." That last blow was too much for Eli. As he heard of the Ark being taken, he fell backward and was killed by the fall; what a tragic end sin had brought to a man, who had judged Israel for forty years.

As we recall Samuel then was recognized as the judge. He lived at Ramah but traveled from time to time to other leading cities, judging the national and spiritual problems of the people. When Samuel grew too old to carry on his duties, his sons helped with the judging. Unlike their father, they accepted bribes. The people, dissatisfied with the government, came to Samuel with the request, "Make us a king to judge us like all the other nations."

Samuel took this burden to the Lord and talked with Him of the matter. Samuel was displeased with their request. He was hurt with their ingratitude, in wanting a king to succeed him as ruler, but God told him, "They have not rejected thee, but they have rejected me." Forgetting how wonderfully God had led them in the past, they wanted a leader, who they could see as he went before them in battle. They lacked faith to believe that God would continue to lead them. But since they were determined to have a king, God chose to let them

learn their mistakes by experience.

After God had led him to the right man to be king, Samuel called the people together at Mizpeh for a public election. Samuel pointed to the young man and said, "See ye him whom the Lord hath chosen?" The people stared at their new king. He looked like a king, why, he stood head and shoulders above them all. He was handsome and strong. Was he not the son of Kish, from the tribe of Benjamin? That tribe was known for its soldiers and they were pleased and shouted, "God save the king".

Samuel resigned and he also gave them this warning: "If ye will fear the Lord, and serve Him and obey his voice, then shall ye continue following the Lord your God; but if ye will not obey the voice of the Lord, then shall the hand of the Lord be against you". Even though they had a new king, the old law of obedience to God still stood.

After Saul reigned two years, the words of Samuel's warning died in his ears. Israel was at war again and Saul had withdrawn his troops to Gilgal to prepare them for the campaign. Now he remembered what Samuel had told him, after anointing him as king. "Thou shalt go down before me to Gilgal, to offer burnt offerings seven days shall thou tarry, till I come to thee, and show thee what thou shalt do".

Saul waited but on the seventh

day Samuel still had not come. The army was restless and some of them deserted. Fearing he would lose still more, Saul waited no longer for Samuel but offered the sacrifices himself. Than just before the seventh day had ended, Samuel came. Saul did not have the right to begin was until God, through Samuel, told him to, but he disobeyed. It was Samuel's duty to tell Saul that, because of his disobedience, his throne would pass to someone more worthy. This was Saul's first big mistake.

At another time God, through Samuel commanded Saul to destroy the Amalekites, Israel's oldest enemy. The command was to "utterly destroy all that they have and spare them not". Saul and his men obeyed only as far as it suited them. They kept the best of the livestock for themselves and brought back the Amalekite king as a hostage. Again Samuel learned of Saul's disobedience and knew he could no longer be king.

Samuel grieved over Saul's failure and prayed all night, that God might lighten the punishment. Nevertheless, Samuel left his home early the next morning and walked to Gilgal to carry out his duty as prophet. "Wherefore then didst thou not obey the voice of the Lord"? asked Samuel. "Yea, I have obeyed the voice of the Lord and have utterly destroyed the Amalekites". Saul answered, "But the people took

of the spoil to sacrifice unto the Lord thy God in Gilgal."

But Saul's excuses and attempt to blame the people had no effect upon Samuel. He answered sharply, "To obey is better than sacrifice . . . because thou hast rejected the Word of the Lord. He hath also rejected thee from being king." From that day on Samuel never came to see Saul again, for he was no longer God's choice as King of Israel. Think it over, is sinful living worth the high price you have to pay, as a result of it?

Sister Viola Broadwater,
Cumberland, Md.

KNOWING THE SHEP- HERD

It is said that a great actor was a guest at a social gathering in a church, and he was asked to recite the Twenty-third Psalm. He said that he would gladly do so if the pastor of the church would repeat it also. First the actor recited the Psalm, with beautiful shading and diction, and there was a burst of applause as he finished. Then the aged pastor arose, and in a voice somewhat husky from years in the Lord's service, he slowly, and with a heavenly light in his face repeated the beautiful Psalm. When he had finished, the room - was hushed. The actor sensed the feeling, and after a time he arose and said, "Yes—there is a difference - for while I know the Psalm, your pastor knows

the SHEPHERD." And so, dear friends, my prayer for you and for myself is that in these days of stress for all, and anguish for many we may all come to know the Shepherd better. We may accomplish this by reading His Book—the Bible—daily—unhurriedly, prayerfully, obediently. This book reveals the Shepherd to us and may our eyes be open to see Him in all His beauty.

CHURCH OF CHRIST

Many have asked the question, which is the right church? Where shall we find the answer? In the Bible, God's Word.

The Bible teaches that the Church of Christ is the bride of Christ, the body of persons who are saved by Christ. "And hath put all things under his feet, and gave him to be the head over all things to the church," Eph. 1:22. "For the husband is the head of the wife, even as Christ is the head of the Church and he is the savior of the body", Eph. 5:23. Remember the day of Pentecost? There were three thousand souls added to His church, because they obeyed the Word of God, and He has been adding those who obey His Will, ever since. "He became the author of salvation to all who obey him", Heb. 5:9.

It is He who believeth on Jesus Christ and His Word and doeth His Will that shall be saved. "Not every one that saith unto me, Lord,

Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven", Matt 7:21. Jesus Christ is the chief cornerstone. Jesus built His church as He promised. "Upon this rock I will build my church, and the gates of hell shall not prevail against it", Matt. 16:18. He is the only head of His church. "And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence", Col. 1:18.

We know Jesus has all authority and power. "And Jesus came and spake unto them; saying, All power is given unto me in heaven and in earth", Matt. 28:18. He makes known His will through the Holy Scriptures. "Which are able to make thee wise unto salvation, through faith which is in Christ Jesus: that the man of God may be perfect throughly furnished unto all good works", 2 Tim. 2:15, 17.

The Church of Christ was built upon the rock or foundation of Jesus, as the Son of God. "Other foundations can no man lay than that is laid, which is Christ Jesus", 1 Cor. 3:11. We are to preach no other gospel than that we find in the Word of God. Wherever Christ is preached and men believe in Him, repent, are baptized and do His will, they shall be saved. "For as many of you as have been baptized into Christ have put on Christ", Gal. 3:27. "And the Lord

added to the church daily such as should be saved", Acts 2:47.

It is God's will that the church should be in unity. If the church consisted of all true christians and not some, just church members, it would be in unity. "The seed is the word of God", Luke 8:11. When the seed is sown today, it will bring the same fruit that it produced long years ago, but seems not so abundant as on the day of Pentecost. People are so hard-hearted, they have no time today for Jesus Christ. "Harden not your heart, as in the provocation, and in the day of temptation in the wilderness", Psa. 95:8.

Sel. Sister Shella Stump.

SATANIC IF'S

As Jesus started out upon His earthly ministry, He had much opposition from the devil. The devil knew that Jesus was the Son of God. Jesus knew that the devil was going to tempt Him. Christ was praying and fasting that He might endure that which was placed upon Him.

After Jesus had fasted forty days and forty nights, He was hungry. Satan takes advantage of every opportunity to discourage those who serve God. When the tempter came to Jesus, he said, "If thou be the Son of God, command that these stones be made bread" There was no advantage for Jesus to listen to the devil. Neither is there any mer-

it, for us to hearken to the devil. The devil was trying to make Jesus prove that He was the Son of God, in a material way. But Jesus answered and said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". So the devil is trying to make us distrust God, with the material bread of this world. Take heed, often partake of the true Bread of Life.

The devil is not easily discouraged, if he doesn't succeed the first time. He took Jesus to the pinnacle of the temple. Then the devil quoted scripture to get Jesus to yield to him. The devil said, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone", Matt. 4:6. (However as usual, he deceived, for he did not quote it correctly.)

After conversion, the devil comes to us individually and questions, if we are a child of God, to prove our sincerity. He wants us to make a religious display or there is a doubt if we have any religion. If we do not shout, dance, attend church suppers and religious movies, he tries to make us believe that we are losing fellowship with God. Always beware, the devil is working on our weakest points.

If he fails in one method of attack, he uses other methods. He

tries to make the christian believe that if they do not always have prominence and prosperity, that God is not with them. When the devil asked Jesus to worship him, Jesus said unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. We cannot go up to heaven by falling down and worshiping the devil. Satan will make a full invasion if given entrance. As satan was defeated by Christ, Matt. 4:1-11, so he can be defeated by the christian, through the power of God, Jas. 4:7. Do not allow the devil to question your relationship with God; for he will take advantage of you and change or turn you so that you will not fully serve your Creator, and thereby lose your eternal home.

George Dorsey,
Salisbury, Pa.

PEACE

"The peace of God which passeth all understanding", Phil. 4:7. The peace of God is so far above any human thoughts or comprehension, that the human mind cannot fully conceive, grasp or understand it. Col. 3:15, "Let the peace of God rule in your heart". Eph. 2:13-14, Now in Christ Jesus, we are made nigh by the blood of Christ. For He is our peace, for to make in himself of twain one new man, so making peace: and came and preached peace to you who were afar off. Now

therefore ye are no more strangers and foreigners but fellow-citizens with the saints, and the household of God.

The saints are subjects that are in peace with God. In order to get in peace with God, we must be born again and walk in newness of life: endeavoring to keep the unity of the Spirit in the bonds of peace. Rom. 14:19, "Let us follow after the things which make for peace, and things therewith one may edify another". Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord". As much as lieth in you, live peaceably with all men. 2 Cor. 13:11, "Be of good comfort, be of one mind, live in peace; and the God of peace shall be with you". 1 Cor. 14:33, "For God is not the author of confusion, but of peace". Men are the authors of confusion. Let all things be done decently and in order. Let all things be done unto edifying. Is it edifying for congregations to all read at once, or all pray aloud at once? When you come together everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. The word peace means: a state of quiet or serenity, stillness; agreement, friendly relations and free from disturbance.

John 14:27, "Peace I leave with you, my peace I give unto you". It is a free gift, but many may not receive it or even desire to. The world

cannot give the peace that the Lord can give. Luke 2:14, "Glory to God in the highest, and on earth peace, goodwill toward men". The Prince of peace has come. Jas. 3:18, "The fruit of righteousness is sown in peace of them that make peace". We hear of peace talk in the world, yet more is spent for war each year.

Luke 21:9, When ye shall hear of wars and commotions, be not terrified; for these things must first come to pass. Nation shall rise against nation and kingdom against kingdom. Jer. 8:11, "The daughters of my people slightly saying, Peace, peace; when there is no peace". This was in Jeremiah's age and time. We dare not expect a permanent peace in the kingdoms of the world, for their will be a time when they will cry, Peace and safety, then sudden destructions will come. The Lord is very pitiful and of tender mercy, that He has extended His mercies thus far. Be patient therefore, brethren, unto the coming of the Lord. For the coming of the Lord draweth night. 1 Thess. 3:12-13, "The Lord make you to increase and abound in love one toward another and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God".

Isa. 32:17, "The work of righteousness shall be peace". Mark 9:50, "Have salt in yourselves, and have peace one with another". As ye would that man should do to you, do

you also to them likewise. Forgive, and ye shall be forgiven. Be ye therefore merciful. Matt. 6:14-15, "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses". Oh thou wicked servant, I forgave thee all that debt, shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? If ye from your hearts forgive not everyone his brother their trespasses; neither will your Father forgive your trespasses.

Matt. 16:13, When Jesus came into the coast of Caesarea Philippi, he asked his disciples saying, Whom do men say that I the Son of man am? Here he is talking to his disciples, and Jesus said, whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. I say also unto thee, that thou art Peter, and upon this rock I will build my church. Did He mean upon Peter, He would build His church, on an unconverted man? V.23, Jesus turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me. Do you think Peter was in favor with the Lord, in other words in peace and at the same time be an offence? Do you think Jesus meant the church, a divine institution, was to be built on sinful man? And Jesus himself being the rock of salvation, the gates of hell shall not

prevail against it, the church. All the power and efforts of Satan cannot subdue or overpower God and His church.

Matt. 16:18, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shall bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven". If we loose anything here, we make it free; that is if we forgive our fellowmen, we make them free, and if we bind on earth and will not forgive, then it will be bound in heaven. Do you think envy, hatred, prejudice, grudge, malice, spite and resentment will be in heaven? These things must be left behind and must be reconciled here in this life. These are things that can be loosed here, or else they will be bound forever. Jesus did not mean that one man should rule or dictate, as some men would have it. We are all brethren and what is more than what Jesus taught.

Human nature has always desired to be superior. Men have devoted and sacrificed much to have supremacy, power and authority. This kind of a being is not in peace with God. No one can be at peace with the Lord, in this state of mind. Mark 10:14, Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Whosoever shall not receive the kingdom of God as little child, he shall not enter there-

in". Luke 18:17. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein". Some people want to make themselves believe that little children must be baptized or sprinkled with water, even when Jesus said forbid them not. Gal. 2:26-28, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus".

Acts 10:34, "Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him", Jas. 2:9, "If ye have respect to persons, ye commit sin". So we see that we can become a sinner very easily. The disciple is not above his Master. I say unto you, the servant is not greater than his Lord. Ye call me Master and Lord: and ye say well, for so I am, If I then, your Lord and Master, have washed your feet: ye ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Some say we will do it this way, some have some other way, and some think it is not necessary at all. Are we in peace with the Lord, if we take our own way or course?

2 Pet. 3:14 "Beloved, be diligent that ye may be found of him in peace, without spot, and blameless". 2 Thess. 3:16, The Lord of peace himself give you peace always by all means. The way of peace have they not known. Luke 1:77-79, "To give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God. . . . To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace". Grace and peace be multiplied unto you. Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. Prince of peace, control my will; May thy will and mine be one. Peace I ask and peace must be, Lord, in being one with Thee.

William N. Kinsley,
Hartville, Ohio.

WHAT CONSTITUTES THE CHURCH OF JESUS CHRIST?

Part 6

Before we take up our next proposition, which is "Baptism", we wish to sum up our article on "Faith".

The faith of the Church of Jesus Christ is evangelical, is a working faith, Matt. 28:18-20; Mar. 16:15-16; Also in Gal. 5:6, "For in Jesus Christ neither circumcision nor uncircumcision availeth anything, but faith which worketh by love." "So

then faith cometh by hearing and hearing by the word of God."

Faith is the ground or assurance of our hope. Heb. 11:1, "Faith is the substance of things hoped for, the evidence of things not seen". Faith is the ground of justification, Rom. 5:1-3. Faith is the condition of pardon, true confession, and baptism, Rom. 10:9 Mar. 16:16; "He that believes, confesses and is baptized."

Faith demonstrated by works, Jas. 2:18 Rom. 6:17-18, "You have obeyed from the heart that form of doctrine, being then made free from sin". Jas. 2:18; 1:25, "But whoso looketh into the perfect law of liberty he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed". On the subject of faith I mention this, that faith is a comprehensive term and embraces and takes in every principle of the teaching of the Lord Jesus Christ that He commanded us to observe and do.

Our next proposition is, "There is only one baptism in the Church of Jesus Christ". Paul says there is only one. Eph. 4:5, "One Lord, one faith, one baptism." In our discussion of this proposition we shall discuss, what it takes to perform Christian or Bible baptism.

First: This one baptism is the way into Christ. The many bodies, (groups) of the religious world stress that the sinner accept Jesus Christ as their personal Saviour

and that they accept Him as such. As to how one may accept is a question which divides Christendom, however many practices show that confession and repentance is all that is required in accepting Christ.

We are agreed that one must accept Him as their personal Saviour, but they are duty bound to accept Him on the terms of the Gospel. The only way to accept and get into Christ is through faith—and baptism, and that baptism is water baptism. It is a burial, a planting, a birth, a coming forth. In Rom. 6:3-6, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

Dear reader do you suppose that there were any of the "US" spoken of in the text, in the Church in those days, who had not been baptized? "into Jesus Christ"? Do you suppose that some in the Church would have to be baptized into the Church and others would not? We think there was no such practice, but that they were in unity in the one body of Christ. Well the text says "they were baptized into Jesus Christ". So much for the way to get into Him.

"Therefore we are buried with him by baptism into death:" And you know He was teaching about dying unto sin. "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Note:

"We are buried with him by baptism into death:" Regardless of the forms of burial practiced in the world, to bury means to cover up or conceal. To bury in baptism then would be to cover up, and if it is water baptism it would have to be immersion. This we call the mode of baptism. Hence we take the position that the one baptism for the Church of Jesus Christ is immersion. We shall bring plenty of Scriptures to prove this position.

Coming back to our text under consideration we read, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Using the natural term "planted", when we plant seed we cover it up, if we expect a germination or resurrection. Planting as used here is a figure of or likeness to immersion again, a covering up in baptism.

Likewise the raising up from the dead, or from the death of sin is a coming forth, a forward action, as is "in the likeness of his death", which was also a forward action. He bowed his head and "gave up the ghost." This when Christ died, and we are commanded to die with him, we do so in baptism. "Knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin."

We become children of God by being baptized into Christ. Baptism

is a condition of the One faith. Gal. 3:26-27, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

Some will not have it that the baptizing into Christ, has anything to do with making the child of God. They overlook the fact that verse 27 is conditioned on verse 26. The connecting word, the word "FOR", which is a conjunction links the two verses together. To separate them does not bring out the true meaning of them. To get the full meaning of the two verses together we should understand it thus: we are all the children of God by faith in Christ for we have been baptized into Him, have put Him on or received Him.

We have shown that baptism is the way into Christ. It is also the way into His Church, which is the kingdom of God...., as we have shown you in these articles. Baptism as taught in the Scriptures is a condition of the "New Birth", a being "born of water", a "being born again" by "the word of God", 1 Pet. 1:23.

Jno. 3:3-5, "Jesus answered and said unto him Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him How can a man be born when he is old? can he enter the second time into his mother's womb, and be

born?" Nicodemus could not understand the Master in this saying, he was thinking only of the natural, but Jesus wanted him to understand it was to be a new Birth, a Spiritual birth. Therefore said he again to this ruler, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

Here we learn that this birth is two fold, of both water and Spirit. Hence Holy Spirit baptism is of the one baptism. There is no being born of water, taught in holy Scripture except through water baptism. Also the Word of God harmonizes, for we read in Jno. 1:11-13, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born not of blood, (by a natural birth) nor of the will of the flesh, (not according to his own will or in his own way) nor of the will of man, (not a birth or plan made by man) but of God."

Peter tells us what it is to be born of God. 1 Pet. 1:22-23, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." There is no such thing as

being born again, "by the word of God" taught any where in the Bible except in the way which is prescribed in the Bible or Word of God. That prescribed way was taught by Jesus to Nicodemus, which we conclude means baptism.

Now let us look at baptism itself, what is it? Baptism as mentioned in Scripture always means by water, unless it is plainly indicated in the particular passage in which it is stated. There is a baptism of the Holy Ghost, but everywhere it is mentioned in the Word of God it is plainly called that. As we have above stated we find Holy Spirit baptism in the New Birth, being born or baptized of the Holy Spirit. Also in the one formula for baptism found in the Bible, we find we are commanded to baptize into the name of the Holy Ghost, Matt. 28:19.

First:—Baptism is an ordinance. It is a rule established by authority. Christ is the authority for Christian baptism. We find that rule or what we call the formula for baptism, in Christ's great Commission as recorded by Matthew. Matt. 28:19, You will not find any other form given anywhere in the Bible. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This Commission makes baptism an ordinance, upon Christ's authority, an established rule, and He, Christ, put His law

behind this one form of baptism.

An ordinance is a specific regulation or law in municipal government. Christ regulated his law for baptism. He told how it should be done, hence baptism is an established rite or ceremony. Therefore the "ONE BAPTISM" of the Church of Jesus Christ demands baptizing (dipping) into each separate name of the Holy Trinity, as mentioned in the Great Commission. Ref. above. Hence we say Jesus taught "Triune Baptism", or three dips in baptism, for no other baptism harmonizes with Trinity in unity, as taught in the text.

For example, I take a candidate into the water and in the act of baptism, I say, I baptize you in the name of the Father, (I dip him); and of the Son, (I dip him again); and of the Holy Ghost, (I dip him). The most unlearned would say I did exactly what I said. Then again, I take another candidate and I say, I baptize you in the name of the Father (but I don't dip him); and of the Son (but I don't dip him); and of the Holy Ghost (then I dip him).

I use the same words in each instance but I act differently. This form of language can't mean both ways. I used the wrong form of language in one instance, or I didn't suit my acts to the words in the other. What is the matter? I used the formula given by Christ in both instances, so the form of words must

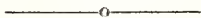
be right. As no one can question, I acted as I said I would in the first case, that must also be right.

Then in the second case I used the wrong form of words or I didn't suit my acts to the words. Had Jesus used the form: "Baptize into the name of the Father, Son and Holy Spirit," there might be some plea for a single act in baptism, or had He said, "Baptize into the God-head, a name that includes the three, Father, Son, and Holy Spirit," a single act would do it, but since He said "Baptize into the name of the Father, and of the Son, and of the Holy Ghost" there are three separate names into which we are to baptize for the Father is not the Son, neither is the Son the Holy Spirit.

But "these three are one," Sure but one God-head, not one Father, not that the three are one Father. Nor are the three one Son, nor are the three one Holy Spirit. Just so trine immersion is one baptism, or triune baptism. The God-head and triune baptism are three in one, one in three, a perfect harmony. Single immersion is not three in one, nor one in three, and cannot harmonize with the triune God-head as trinity in unity.

To be continued.

Wm. Root,
Great Bend, Kansas.



NEWS ITEMS

APPRECIATION

Dear Brethren and Sisters,

I sincerely wish to thank each one, who has sent cards of sympathy and letters of comfort, since the death of my husband.

Sister Grace C. Adams,
Rouzersville, Pa.

MECHANICSBURG, PA.

The Mechanicsburg Congregation closed a two weeks revival Sept. 2, with Eld. Edward Johnson, of Wauseon, Ohio as evangelist. He preached eighteen spiritual sermons. We had a fair attendance with other congregations helping. May God reward all who came from far and near.

None came to the church, but it was not that they did not have the full Gospel preached. We feel we are closer to our Heavenly Father now, than before the meetings. May we serve the Lord and depend upon Him to bless us. We ask the prayers of the righteous in our behalf, as we are few in number and need your prayers.

Harry L. Junkins, Cor.

DALLAS CENTER, IOWA

The Dallas Center Congregation enjoyed a two weeks revival, which ended Sept. 9, with Bro. Paul Myers as our evangelist. The blessings of the Lord were truly great during these meetings. We were made to rejoice when three young sisters ac-

cepted Christ as their personal Savior and united with the church through baptism. There was also much joy in accepting a brother and sister back, into the fold of our Heavenly Father. A few weeks prior to our meetings, a young brother was willing to follow the Master and unite with the church.

We were so happy for the attendance of others, who had been neglecting to assemble themselves together with God's people for some time. May we pray that the Lord will continue to direct their hearts and minds, to serve Him at all times.

Our Lovefeast was Saturday evening, Sept. 8, with seventy surrounding the Lord's tables. We were glad to have Sister Myers and Bro. Myers' mother in our midst during these meetings and may the Lord bless them for their efforts. We also appreciate the presence of the Brethren and Sisters from other congregations, who came to worship with us and we give them a hearty welcome to come to our services at any time.

May the revival, that has been felt at this place, be a lasting one and that each one who has accepted the Lord as their Savior go forth in His service, resolving to walk closer with Him in the future than they have in the past.

We miss the presence of Brother and Sister Floyd Haldeman, who have gone to the Torreon Mission. While their place is vacant here.

we pray that God will richly bless them in their work and that many souls will learn to know and serve the Lord.

Sister Lois Lilly, Cor.

NORTH CANTON, OHIO

The Orion congregation held their quarterly council on Sept. 20. The request for letters by Bro. Donald and Sister Grace Ecker were granted, as their desire was to leave this part of God's moral vineyard to go to another field of labor. We wish God's richest blessings upon them and their family in their new field of worship and feel sure that our loss is somebodys gain. We were glad to receive one Sister, Mrs. Alex Mangus, by former baptism into the Orion congregation.

Other business of council was the election of Sunday-school and Church officers for the coming year. Due to sickness in the home of Bro. Dale Jamison, who was to be our evangelist, we are unable to hold our revival meetings as formerly announced. But a new date has been set beginning Nov. 19, for a two-weeks meeting, with Bro. Hayes Reed from California as our evangelist.

Pray for these meetings, that lost souls may be saved and that we may be strengthened in God's work, on our journey from earth to glory. We welcome anyone who can come

and worship with us in these meetings.

Bro. Alvin Silkknitter, Cor.

McCLAVE, COLO.

The Cloverleaf Congregation met in council on Sept. 1. Our Elder being absent, Bro. W. C. Smith was in charge of the meeting. We just closed our revival meeting, held by Eld. W. S. Reed. He preached the Word of God with spirit and power.

On Sept. 22 we had our Communion service, with forty-four surrounding the Lord's tables and Bro. Reed officiating. We were glad to have with us visiting members from other congregations and the Torreon Navajo Indian mission. May the Lord bless them all. Pray for us that we may grow stronger in the Lord's service.

Rozella Kasza, Cor.

CUMBERLAND, MD.

We met in quarterly council on Saturday, Sept. 15. The meeting was opened by singing hymn no. 731. Bro. Virgil Sines read Luke 10 and Bro. Edward Beeman led in prayer.

An evangelist was chosen for next fall. Our church and Sunday-school officers were chosen for the coming year. Our meeting closed with hymn 401 and closing prayer by Bro. Joe Gilpin. May we all work harder this coming year, for

our Lord and Master and strive to do our best to do His will.

Sister Viola Broadwater, Cor.

ELDORADO, OHIO

The Eldorado congregation met for quarterly council Sept. 29. Meeting was opened by singing hymn no. 451, Eld. Herbert Parker read 1 John 3 and led in prayer. Business was taken care of in a christian manner.

On Aug. 26, Bro. James Kegerreis and family came into our midst for a one-week revival meeting. Bro. Kegerreis did not shun to declare the whole Gospel. On the afternoon of Aug. 26, we had our joint harvest meeting of the Englewood and Eldorado churches. Bro. George Replogle brought us the message.

We were all richly fed from the words of Eternal Life. How thankful we should be that we are privileged to attend these meetings, to help us along through life and build us up in that most holy faith.

Sister Mary Gibbel, Cor.

OBITUARIES

HERMIE JOY JAMISON

On December 31, 1948, Herman Joy came to the home of Reva and Herman Jamison. He remained for nearly eight years and passed away September 15, 1956. His abundance of love, patience and cheerfulness gave cherished memories for his loved ones.

When the burdens of life came

and weighed heavily little Hermie cheered with his innumerable songs he sang daily. His early faith taught him to love Jesus and he expressed desire to live with Jesus as his last days drew near.

Two infants, a sister and a brother preceded him in death. Left to mourn his passing are: his parents, two sisters, Nadyne Fern and Connie Jo and other relatives as well as many firends.

The Open Door

You, my son,
Have shown me God;
Your kiss upon my cheek
Has made me feel the gentle touch
Of Him who leads us on.
The memory of your smile, when
young,
Reveals His face.
As mellowing years come on apace.
And when you went before,
You left the gates of heaven ajar
That I might glimpse
Approaching from afar,
The glories of his grace.
Hold, son, my hand,
Guide me along the path,
That, coming,
I may stumble not,
Nor roam,
Nor fail to show the way
Which leads us—home.

Funeral services were held in the Church of the Brethren by Bro. Millard Haldeman assisted by Rev. Floyd Crist. Burial in Quinter cemetery.

Sister Elma Jamison, Cor.

MRS. S. R. KESLER

Barbara Ellen, sixth of the eleven children born to Elizabeth and John William Jamison, was born October 20, 1870 near Boones Mill, Va., February 6, 1896 she was united in marriage to Stephen Riley Kesler. To them were born six children, all of whom grew to maturity. In the spring of 1906 she with her family came to Kansas from Franklin county, Virginia, and located on a farm southwest of Quinter. Here among the hardships of pioneer days, she and her husband reared their family. In the fall of 1929 they moved to Quinter where she resided until the time of her death August 26, 1956.

She was preceded in death by her parents, two sisters, four brothers, one granddaughter, and her daughter, Minnie Brooks Lilly who died in 1952.

Surviving are her husband, five children, Dennis W. Sabetha, Kansas; Walter B. Park, Kansas; Mrs. Paul Morphew, Wabash, Indiana; Mrs. Orville Royer, Dallas Center, Iowa; Mrs. Russell Hoffeditz, Bouton, Iowa. 19 grandchildren, 18 great-grandchildren, one sister, Mrs. J. B. Flora, Dallas Center, Iowa; three brothers, Dave L., Boones Mill, Va.; Tom and Cappel, of Quinter, several nephews and nieces, other relatives and many friends.

She was a loving wife, a devoted mother and a sincere Christian.

Having accepted the Lord as her Saviour in early life she joined the Church of the Brethren. In 1928 she transferred her membership to the Dunkard Brethren Church. She loved her church and her Lord whom she served with faithful devotion until He called her home.

Mother's gone—so they say;

But to us—she's not gone, she's just away.

She has gone to be with her God.

Her pathway of life has been trod.

No more sorrow will she know,

No more trials below;

No more sadness, no more grief,

From all such pain she has relief.

God has called her to her home,

Unto Himself He calls His own;

We know she's in God's care,

She is resting happily there.

A wonderful mother, a wonderful wife,

She has been all her life.

A helper, a friend to all in need,

She lived a wonderful life indeed.

But God saw fit, her life to end,

Saw fit to take from us;

So unto Him we look for help,

And in Him we put our trust.

Funeral services were held in the Church of the Brethren, by Bro. Millard Haldeman, assisted by Bro. Walter Pease. Burial in Quinter Cemetery.

Sis. Elma Jamison, Cor.

HENRY A. THRONE

Son of Henry E. and Rosa Martin Throne, was born east of Pion-

eer, Madison Twp., Ohio, Feb. 26 1864. He was the last of eight children and departed this life at the home of his daughter, Mrs. L. H. Martin, Sept. 14, 1956.

Aug. 5, 1886 he was united in marriage to Ida C. Rittenhouse, who preceded him in death April 18, 1944. They were blessed with many years of happy married life, having celebrated their golden wedding anniversary in 1936. On Bro. Throne's ninetieth birthday open house was observed, with many of his friends and neighbors calling on him. To this union were born two daughters, Vera M., who survives him and Audrey V., who departed this life March 3, 1907.

Early in life he was baptized into the Dunkard faith and lived faithful until death. Bro. Throne was a charter member of the Pleasant Ridge Dunkard Brethren church. He faithfully served in the deacon's office for thirty years.

In his early married years he operated a farm. Failing health caused him to leave the farm and he became a salesman for memorials. In 1908 he opened his own granite shop in Pioneer, Ohio and for over 40 years was quite active in this work.

His main interest in life centered around the church. He greatly enjoyed revivals, lovefeast and similar religious occasions. In his later years his health was greatly improved by several trips to Florida, over

the winter months. He maintained a keen interest in farming and his business connections. He was deeply interested in his home and provided for the temporal and spiritual needs of the family.

Surviving to mourn his departure are: one daughter, two grandchildren and six great-grandchildren. Funeral services were conducted on Sept. 17, at the home by G. Henry Besse and at the Pleasant Ridge church by Eld. Paul Myers, assisted by Eld. Vern Hostetler and Bro. Paul Reed. Burial at Floral Grove cemetery near Pioneer, Ohio.

Sister Ruth St. John, Cor.

ELZIE WEIMER

Elzie, the oldest child of William and Loretta Jane (Osman) Weimer, was born in Wabash County in Vernon, Indiana, September 2, 1878. His entire life was spent within a radius of five miles of his birthplace. He had been in failing health for three years and critically ill the last several months.

He was united in marriage on June 24, 1903 to Nancy Jane Knotts who preceded him in death, also two daughters, Lois and Marie preceded him.

In early life he accepted Christ and united with the Dunkard Brethren Church and was happy in His service and especially interested in Sunday-School work, being a teacher for over fifty years. During his illness he often expressed a desire

to go to church and Sunday-School.

April 7, 1906 he was installed to the ministry and on December 6, 1913 to the eldership in which capacity he served faithfully as long as health permitted. Throughout his life he was interested in the work of the church and always upheld the principles for which she stands.

November 27, 1930 he was united in marriage to Tena Lorenz Smith who survives with the following children: Mrs. Robert Crawford, Wabash; Mrs. Gene Eltzroth, Wabash; and Mrs. Walter Kiser, Silver Lake. Three step-children: Mrs. Monroe Kintner, Converse; Jacob and Frederick Smith, Wabash. One brother, Glen, of Clearwater, Florida, and thirteen grandchildren.

In this Life we are subject to sickness which he bore patiently. In the early hours of the morning of September 4th he peacefully fell asleep at the age of 78 years and 2 days.

Funeral services were conducted at the Wabash County Church of the Brethren by Elder Floyd Swihart. He was assisted by Elder Walter Stinebaugh of the Brethren Church. Burial followed in the Vernon Cemetery.

If I should be the first to go
And you remain a while
Before you, too, must walk alone
Down life's long, lonely mile.

I would not have you weep or grieve
For happiness that's flown
Lest tears be-dim that misty vale
Down which my feet have gone.

If I should be the first to go
Beyond life's mystic pale
Just think of me as one who goes
To blaze a brighter trail.

Across the unknown wilderness
That on some future day
Your feet may find a smoother path
Along that selfsame way.

If I should be the first to go
I shall walk slowly, dear,
For some day you will follow me
Across death's dark frontier.

I'll mark each turn along the road
That you may walk the same
I'll often pause to hear your voice
If you should call my name.

If I should be the first to go
Beyond all earthly care
I'll try to linger near the gate
Until you enter there.

Then hand in hand, with all of life's
Hard battles fought and won
Together we shall find what lies
Beyond the setting sun.

Ruthanna Kintner, Cor.

— o —
ANNA E. K. FLOHR

Anna Elizabeth Kipe Flohr, daughter of John A. and Julia Ann Kipe, was born near Sabillasville, Frederick County, Maryland, October 10, 1875, and departed this life July 3, 1956, age 80 years, 8

months and 23 days. Funeral services were conducted by Elders Howard J. Surbey and A. G. Fahnestock in the Money and King Funeral Home in Vienna, Va. Interment was in National Memorial Park, Falls Church, Virginia.

She married Lewis Benton Flohr, of Fountain Dale, Adams County, Pennsylvania, September 11, 1892. She was the mother of two children, Earl Wilbur Flohr, born January 23, 1894, of Urbana, Indiana, and Hilda Irene Flohr, born August 23, 1896, now Mrs. Ord L. Strayer, of Vienna, Va. She also raised as a foster daughter, an orphaned niece Eva Ann Shriner Miller, who died in 1933. There are seven grandchildren and 15 great-grandchildren.

About two years after marriage, she and brother Flohr were baptized into the German Baptist Brethren Church, (name later changed to "Church of the Brethren"), and in order to maintain their sacred vows and the tenets of "THE FAITH once delivered to the saints" they cast their lot with the Dunkard Brethren Church in 1926, as charter members of the Vienna, Va., congregation.

Sister Flohr was in declining health for a number of years, and suffered intensely the last year or more. She lived her life earnestly, seriously, and cheerfully; never faltered in the faith always deplored indications of any worldly innova-

tions in the church; called for the anointing with oil as instructed in the Word; and when those of the family available were assembled because of the approaching end, she asked them to sing "Praise God from whom all blessings Flow", and joined in the singing in a clear, strong, voice. A favorite Scripture text and the one she quoted last was "Blessed are the pure in heart for they shall see God".

SO MUCH TO SEE AND HEAR

There is so much to see and hear,
So much afar, so much quite near,
Since television's on the air
And radios are everywhere,
Until we wonder who will pray
And seek God's will from day to day
And be tomorrow's blessed saints
Set free from sin and worldly taints,

There is so much in print to see,
So much in sports that should not
be,
So much upon the stage and screen,
That never should be heard and
seen:
So much wherever men may roam:
So much to wreck our precious
youth
And rob them of both grace and
truth,

So who will be tomorrow's men
To lead the world and use the pen?
Who'll write our books and make
our laws.
And stand for ev'ry noble cause?

Who'll preach the truth ,compose
our songs,

And warn the wayward, sinful
thongs?

Who'll lead the lost to Christ and
God

And help the pilgrims upward
trod?

Think of this today, dear soul, and
yield yourself to God's control
It takes your talent and your time
to live a life that is sublime;

To be a man of prayer and grace
and rightly fill in life your
place;

To bless the land in which you live
by what you do and what you
give;

To leave your mark when you are
gone, That may in blessedness
live on

And tell the people of the earth
you've lived a life of mighty
worth.

Sel. by Sister Dottie Pifer.

—o—
If the world in which you live is
a disagreeable place, try changing
yourself. If the people around you
are unfriendly, try changing your-
self. Try putting on a smile in the
presence of those who are storming;
try speaking a word of thankfulness
in the conversation that is filled with
complaints; try laughing a bit for
the benefit of those who are down-
hearted. You will be surprised how
quickly the world about you, changes
when you change your approach to
it.

CONDITION OF HOME

There is no place where the car-
nal, fallen nature more easily ex-
presses itself than at home. . . . Our
homes, if only they were what Christ
would have them be, could be the
fertile soil in which could grow all
the Christian graces. . . . If things are
all wrong at home, how can they be
right in the pulpit, how can they be
right in the Sunday school class,
how can they be right anywhere
else?" Sel. by Sister Eileen Poorman

DAILY DEVOTIONS FOR NOV. 1956

DUTIES OF MEN

Memory verse, Psa. 61:8, "So will
I sing praise unto thy name for-
ever, that I may daily perform
my vows."

Thurs. 1—Neh. 8:9-18.

Fri. 2—Psa. 88.

Sat. 3—Psa. 8:22-36.

Memory verse, Eccl. 12:13, "Let
us hear the conclusion of the
whole matter: Fear God, and
keep his commandments: for
this is the whole duty of man."

Sun. 4—Luke 9:18-27.

Mon. 5—Heb. 3:12-19.

Tues. 6—Rom. 15:1-16.

Wed. 7—I Cor. 4:8-21.

Thurs. 8—Eph. 6.

Fri. 9—Col. 3:12-25.

Sat. 10—I Thess. 5: 8-28.

Memory verse, Rom. 12:9, "Let
love be without dissimulation.
Abhor that which is evil: cleave

to that which is good."

Sun. 11—II Thess. 3:6-18.

Mon. 12—Titus 3.

Tues. 13—Neh. 9:33-38.

Wed. 14—Matt. 7:22-29.

Thurs. 15—Matt. 25: 14-30.

Fri. 16—Luke 12:41-53.

Sat. 17—James 2:1-17.

Memory verse, James 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Sun. 18—James 4.

Mon. 19—Matt. 25:31-46.

Tues. 20—Acts 20:28-38.

Wed. 21—Rom. 14:1-12.

Thurs. 22—I Cor. 9:13-27.

Fri. 23—Ex. 23:1-13.

Sat. 24—Prov. 24:10-22.

Memory verse, Psal. 92:1, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high."

Sun. 25—Prov. 25:18-28.

Mon. 26—Matt. 5:33-48.

Tues. 27—Rom. 12:9-21.

Wed. 28—Isa. 58:1-12.

Thurs. 29—Ezek. 33:1-16.

Fri. 30—I Peter 2:11-25.

SUNDAY SCHOOL LESSONS FOR NOVEMBER

PRIMARY LESSONS

Nov. 4—A Young Man on a Trip.
Gen. 28:1-22.

Nov. 11—God Cares for a Baby.
Exodus 1:7-22, 2:1:10.

Nov. 18—God Cares for all Things.
Psa. 50:10, Prov. 30:24-28.

Nov. 25—Thanksgiving—A Boy

who Thanked God. Psa. 23, 100, 150.

ADULT LESSONS

Nov. 4—God's Word is Sure. Mark 13:24-37.

1—In what stage of development is the fig tree today?

2—In verse 30, did the Lord have specific reference to His generation only?

Nov. 11—She hath done what she could. Mark 14:1-21.

1—Can we in our weakness perform a great service to the Lord?

2—What work do we as disciples of Christ have to perform today?

3—Do many of us sin enough to be placed in the same category as Judas Iscariot?

Nov. 18—Our Savior had to pray alone. Mark 14:22-53.

1—Would our mountains of responsibility become mole hills if we used the procedure of prayer and supplication as the Lord did before his crucifixion?

2—Do you think there is a great need for a re-awakening in the Church today?

Nov. 25—Thanksgiving — Glorify God with thanksgiving. Psa. 50:1-23.

1—How thankful am I for all that God has done for Me?

2—Are most of us thankful enough that we have a just God?

BIBLE STUDY BOARD

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

VOTING IN WHICH KINGDOM?

"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good", Rom. 12:17-21.

Here we find rules and instructions for a Kingdom of individuals. Do you think it would be desirable to live in such a kingdom? Are you a member of this kingdom, living as such? Can these instructions be for any other than Christ's Kingdom? Can you give any instance where Christ did not live according to these instructions, while here upon the earth? Would it not be desirable to be, where such lives are all around us? Is such living what we are reading and hearing of, at the

present time here upon this earth; yes, even in fair christian United States?

If the statements, actions and thoughts around us, are vastly different from these instructions; must they not be serving another kingdom. If another kingdom, with different aims, methods and actions, what part has the follower of Christ with them Notice the words of Jesus, when praying to the Heavenly Father, "I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world", Jno. 17:14-18. Is there a difference between Christ's Kingdom and the world? Christ was in the world but not of it, should not His followers be similar? God's Word should be the concern, the

pattern, the desire, the joy and the height of ambition of each of Christ's followers. How much of our time, talent and activities will such an ambition require of us?

"Abstain from all appearance of evil", I Thess. 5:22. Since the apostle Paul commanded us so emphatically there must be evil things in the world about us. Also there must be events in life's span, which are not actually sinful but have appearance, symptoms and perhaps the sting of evil. Is the event of "an eye for an eye and a tooth for a tooth" passed away years ago, during the Old Testament History or are there kingdoms where it is very much practiced even today?

We read with joy and great satisfaction such chapters as Hebrews eleven, where the faithfulness and steadfastness of many of those old faithful individuals is pictured for us. Does this mean anything to us? Do we ask God to bless them for the great heritage left unto us? What are we handing down unto the next generation? "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth", Heb. 11:13. Are there any promises for us which we have not received as yet? Through the many provisions and blessings of God can we see these promises afar off? Are

we strangers and pilgrims upon this earth or are we a part of it, contending striving, getting by fair or foul means; defending our rights or depending upon our Saviour to care for us and some day come for His own?

CAN IT BE?

Almost six months ago I with others have promised to support the Monitor as best we could with writing an article now and then.

Yes it is almost six months ago. A minister at one time was getting to the end of his discourse, and a little girl heard him say "just this one more thought" on the way home this little girl said to her mother, "the preacher told a "story" he said just one more thought and he gave three of four more thoughts". Yes even children expect the preachers to keep their promises.

Christ was not slack concerning His promises, if he were, what would we think? What would we do? The first article to fulfill my promise is the following—

THE I AM'S OF JESUS.

Please notice, that all the I AM'S of Christ are for the good of others. When Moses was called to deliver Israel from the slavery and bondage of Egypt he asked God "who shall I say sent me" and God said "say the I AM has sent thee". It appears that Jehovah was the "I AM" of the Old Testament and Christ our Savior the "I AM" of the New

Testament. In the Gospel as recorded by John, we have at least eight times that Christ refers to himself as the "I AM", in telling what he is. There are people that feel they ought to do better, they ought to live the christian life but are not quite willing to do so, some thinking that they will not be able to remain faithful.

To these longing souls Christ wishes to encourage them by saying "I AM THE BREAD OF LIFE", Jno. 6:35, 41. Eating this bread is giving eternal life. The Savior said to his disciples "except ye eat my flesh and drink my blood ye have no life in you". It is the everlasting bread of eternal life, Jno 6:50-51.

Then also there are those that say there are so many things I can not understand, it is dark to me. To these Jesus says "I AM THE LIGHT OF THE WORLD", Jno. 8:12. Jesus is the light, of the way, to all the sincere followers, and offers his service now, you need not wait. My parents attended a prayer meeting nearly every Wednesday evening at a home for the aged, which was near our home. Father carried a lantern but every once in a while one of us boys would get out of the path and even fall in the ditch. Father rebuked us sharply saying "walk in the light and then there is no occasion to stumble or fall in the ditch".

Because of the many religions; one saying this is the way and another saying that is the way, there

are many who are completely confused. Christ has foreseen this condition and therefor said "I AM THE WAY" Jno. 15:6. which means to say follow me. If people are seeking entrance to this highway, Christ says they shall come to Him, for, said He "I AM THE DOOR", Jno. 10:7-9.

If fear through lack of complete understanding is hindering us for our encouragement Christ our Redeemer says "I AM THE GOOD SHEPHERD", Jno. 10:11, 14-15. There is a song that we hear at times which says "Does Jesus care when my heart is pained. Does Jesus care when my way is dark. Does Jesus care when I've tried and failed." in the refrain is the answer "O Yes He cares, I know He cares. His heart is touched with my grief". What a comforting thought.

If assurance of eternal life is wanted, follow the "I AM" all the way, for He says, "I AM THE WAY, THE TRUTH, AND THE LIFE", Jno. 14:6. There is perfect safety on this highway, no one can rob us of this eternal life. Christ offers the receipt to his followers, so that they can enjoy much and perfect fruit, he says "I AM THE TRUE VINE * * * ABIDE IN ME". Read Jno. 15:1-5.

If you question your reward, hear what the Savior says, "I AM THE RESURRECTION AND THE LIFE", Jno. 11:25-26. To His

BIBLE MONITOR

Taneytown, Md., November 1, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Otto Harris, Antioch, W. Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

disciples the Savior said "I GO TO PREPARE A PLACE FOR YOU—AND I WILL COME AGAIN TO RECEIVE YOU UNTO MYSELF THAT WHERE I AM THERE YE MAY BE ALSO". Jno. 14:1-3.

Dear reader, I have given you the "I AM'S" of Jesus as recorded by John, all of which are for the salvation of others. I will let you add your "I AM'S" for the good of others, to the above.

A. G. Fahnestock,

R3, Lititz, Penna.

NO REMEDY?

Prov. 6:16-19, "These six things doth the Lord hate:.... a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet

that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren". Therefore shall his calamity come suddenly: suddenly shall he be broken without remedy. A sad picture unless we repent. Isa. 1:16-18, Cease to do evil: learn to do well; put away the evil of your doings. Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool, if we apply the remedy for sin. If ye be willing and obedient, but if ye refuse and rebel, there is no remedy.

If we want to be of the approved of the Lord, we must do the things that please Him. Your appointed feasts my soul hateth; they are trouble unto me, I am weary to bear them, when ye make many prayers. I will not hear: wash you and make you clean. 2 Chron. 36:12 16, Zedekiah, the king of Judah, did that which was evil in the sight of the Lord, and humbled not himself; but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. They mocked the messenger of God, and despised his words, and misused the prophets, until the wrath of the Lord arose against them, till there was no remedy. The word remedy meaning: Anything which corrects or repairs evil, to set right, to amend, that which cures or affords

relief. We have medicine to give relief and cure the disease or ailment of the physical body, which we call the remedy, but it must be rightly applied. If there is no remedy the body will de cease and die.

Heb. 9:27, "As it is appointed unto men once to die, but after this the judgment". So the time will come that all human aid will cease, and no remedy to cure, when the Lord calls or sends the death messenger. But thanks be to the Lord, He has prescribed a remedy for sin. For as in Adam all die, even so in Christ shall all be made alive. But every man in his order, God has prepared a remedy for His creation on condition, thanks be to God, who giveth us the victory through our Lord Jesus Christ. This is some of the conditions the apostle Paul refers to, I Cor. 15:58, "Therefore, my beloved brethren, be ye steadfast, unmovable always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord".

There is a reward attached. John 1:29, "John seeth Jesus coming to him, and saith, Behold the Lamb of God, which taketh away the sin of the world". This is the remedy that Jesus brought from heaven to earth for humanity, which is within reach of every individual.

Acts 10:34-35, 38, Then Peter said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and

worketh righteousness, is accepted with him. How God anointed Jesus of Nazareth with the Holy Ghost and with power who went about doing good, and healing all that were oppressed of the devil: . . . and we are witnesses of all these things, which he did. To him give all the prophets witness, that through his name whosoever believeth in him (Jesus) shall receive remission of sins". Peter said, Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? Then He commanded them to be baptized in the name of the Lord. The Lord Jesus, the great physician, Who can heal or cure all kinds of disease, He holdeth the remedy in His hands.

Matt. 28:18, Jesus came and spake unto the eleven disciples, saying, "All power is given unto me in heaven and in earth". How we look to remedies on earth, millions of dollars are spent for medicines and for doctors and how we look for remedies to heal and cure. The saddest news is when the doctors must say that remedies are useless, nothing more that we can do. How about the sinner who refuses the remedy for sin. Sinners are destroyed without remedy. He that being often reproved, hardeneth his heart, shall be destroyed, and that without remedy. Rom. 3:23, "For all have sinned and come short of the glory of God." For we have before proved

to both Jews and Gentiles, that they are all under sin. Being justified freely by his grace through the redemption that is in Christ Jesus. Blessed are they whose iniquities are forgiven and whose sins are covered or remitted.

Rom. 5:8-9, 12, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Being now justified by his blood, we shall be saved from wrath through him. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous". We were reconciled to God by the death of His Son, and we shall be saved by His life. We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. That even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. John 3:16-17, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved".

2 Pet. 3:9, The Lord is longsuffering to usward, not willing that any should perish, but all should come to repentance. Matt. 4:23,

"Jesus went about all Galilee, in their synagogues teaching and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of diseases among the people, and his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy, and he healed them". Matt. 14:35, "When the men had knowledge of his (Jesus), they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole". Was this not a saving faith?

Luke 9:1-2, 6, "Jesus called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases and he sent them to preach the kingdom of God, and to heal the sick. And they departed, and went through the towns, preaching the gospel, and healing every where". Jesus manifested his power to heal and also to forgive sin, to prove to the world, that he was the Messiah or the Christ which was to come. He opened the eyes of the blind and the deaf to hear. Acts. 26:17-18, "Delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, to

turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith".

Eph. 2:12-13, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world: But now in Christ Jesus ye who were sometime afar off, are made nigh by the blood of Christ". Now therefore ye are no more strangers, and foreigners, but fellow-citizens with the saints, and of the household of God. For this cause I, Paul, am the prisoner of Jesus Christ, for you Gentiles, that I may preach among the Gentiles the unsearchable riches of Christ. God has given to the Gentiles a remedy by the chosen apostle Paul. To deliver the remedy for sin to all people, if we turn to the truth and accept the terms of salvation, that we may apply the remedy and be approved of God. John 9:5, "I am the light of the world". John 1:1, 14. He is the true light which lighteth every man that cometh into the world. The only begotten of the Father, full of grace and truth. John 14:6, "Jesus saith, I am the way, the truth, and the life".

Would you be free from the burden of sin?

There is power in the blood.

Would you over evil a victory win?

There is wonderful power in the blood,

In the precious blood of the Lamb.

Would you be whiter much whiter than snow?

By the wonderful working power in the blood,

Sin stains are lost in its lifegiving flow:

There is power in the blood,

In the precious blood of the Lamb.

Would you do service for Jesus your King?

Wonderful power in the blood of the Lamb.

Would you live daily, His praises to sing

Of the wonderful working power,

In the precious blood of the Lamb.

William N. Kinsley

Hartville, Ohio

THE COMMISSION OF CHRIST

It is wonderful to notice that Jesus Christ, in His wonderful life on earth, was the first and greatest missionary. By looking to Him we can be effective missionaries. Jesus mentions some points for us that we might be encouraged when He calls us to become missionaries.

In the first place Jesus tells us, "Come unto me all ye that labor and are heavy laden and I will give you rest". If we do not come to Jesus we dare not go. If we have not found rest we can never give rest to other people. If we are not blessed, we can never be a blessing. If

we do not come to receive from the Lord Jesus, we can never give.

After we come to Him, the Lord will be able to say to us, "Go ye in to all the world and preach the Gospel to every creature". There are so many young people today, and yet, Jesus has commanded everyone of us to go to the far corners of the earth and everywhere around us, to tell them about the love and the wonderful resurrection of Jesus. We must go. There are so many christians who like to come and stay with Jesus, they like to receive blessings and keep them to themselves, but the command is given to us to "go and preach the Gospel; to give to others and the more we give the more we will receive from Jesus. Let us be working, while it is day, for the night cometh when no man can work.

I notice something else which He definitely states to the disciples. He said, "Tarry in Jerusalem until ye be endued with power from on high". I am so glad that the most effective missionaries in the world today, are those who have come to Jesus, yielded their lives to Him and waited upon the Lord, until the Holy Spirit came in and burned up all the dross of sin. After they have unreservedly consecrated their lives, and the Holy Spirit has taken hold of their lives and they have become united with Jesus, their lives will be effective. They will receive power over sin, against temptation and the

devil, power to live a holy life, to be an effective witness, power to be fruitful and power to bring others to the Master. Oh, how much we need this power today. May the Lord help all young people to tarry until the Holy Ghost comes upon them, so they will be effective disciples of Jesus.

In the fourth place Jesus tells us, "Lo, I am with you always, even unto the end of the world". I am so glad Jesus does not leave us alone; wherever we go, in any part of the world, throughout the ages, Jesus will be with us and will help us in every way, if we only faithfully serve Him.

In the last place, I am so glad to tell you that Jesus tells us, "All power is given unto me in Heaven and in earth". The Lord Jesus is not with us, just to stay with us and help us here and there with His presence but He is with us as His with "all power in Heaven and in earth". He is able to do marvelous things for us: the impossible things He makes possible and the unmoveable things He moves. He has power to help with those difficult things on the mission fields. They are difficult only to the human eye. Jesus, who has all power in heaven and in earth, is able to remove mountains to raise up many souls, who will accept Him.

Friends, let us go in the Jesus way, let us be full of the Holy Spirit, let us live in the presence of

Jesus, let us prove His divine power.

Sel. by Ruth Wilson

NEWS ITEMS

PERU, INDIANA

The midway congregation met in regular council on Sept. 1st, with our Elder, Emanuel Koonen in charge. One of the principle items of business was the preparation for our Lovefeast. It was also decided to send the balance of our general relief fund, which has been accumulating for two and one-half years, to the Torreon Navajo Mission.

We had our Communion on Saturday evening, Sept. 15, preceded by afternoon preaching services. Twenty-seven brethren and twenty-nine sisters participated in this service, with Eld. Ord Strayer in charge. Those present from beyond our own state were: Bro. and Sister Ord Strayer, Bro. L. B. Flohr and Bro. Riley Kesler. The Plevna and Goshen churches were well represented at these meetings.

Sunday morning we had breakfast at the church, and fifty were present for Sunday School and preaching services. Bro. Clarence Surbey preached from Prov. 6:16-19, the seven things which the Lord hates. We thank all who came for their interest, presence and assistance and welcome all back again anytime.

Paul B. Myers, Cor.

ANTIOCH, W. VA.

The Ridge congregation began a ten-day revival August 31. Bro. Roesch gave us up-lifting and inspiring sermons. We feel each of us should be stronger in the Work of the Lord, since hearing these sermons. We are sorry that none counted the cost seriously enough to forsake the world and stand for Christ.

On Saturday evening we met for Communion services. Sixty-two surrounded the Lord's table, with Bro. Roesch officiating. Visiting ministers present were: Ben Klepinger, L. B. Flohr, Earl W. Strayer, Z. L. Mellott, Howard Surbey and W. A. Taylor. We are glad to have these brethren and all others from other congregations, with us.

Sister Irene Harris, Cor.

TORREON NAVAJO MISSION

The days have passed so swiftly since we arrived in August. It is hard to believe that September is past too. There has been much accomplished in the two months to make our everyday living easier.

Thursday evening, Sept. 20th, the R.E.A. workmen turned the electricity on for us. It was sure grand to be able to turn the switch and have the lights. It also meant that we would have water. Only those who have had to haul water can understand how much an abundance of water can mean. We are not sure of the water being suitable for drink-

ing until the report comes back on the sample sent in for testing, but we know it is soft and soap makes a fine suds in it.

The trenches are nearly all dug for water lines and part of the pipe laid and covered. The gas line is all laid and tested, just waiting for the gas man to come and connect us with the main line.

We have had 22 visitors from various places since being here. We are grateful for each one who came, and hope many more friends and Brethren and Sisters will come our way.

Thursdays and Fridays of each week are hogan visiting days. Sept. 28th and 29th; Bro. and Sister W. S. Reed were here and went with Sister Lillian to make the visits. On the visits the medicine kit always goes too, and simple ailments are taken care of. We have had one baby with pneumonia and one with diarrhea that we had to take to the hospital for care.

On Sundays we have our own Sunday-School at 9:00 o'clock and then Bro. Floyd and Sister Lillian go out with the Jeep and pick-up to get the Navajos who live farthest away. Quite a number walk in or come with their horses and wagons while a few come by auto.

Sunday, Sept. 30th, we had 95 present. Bro. Reed gave the sermon using John 14:6; Dent. 6:5; and Galatians 6:7; and Sister Lillian very ably interpreted it.

We had 18 children from the Torreon Community School, where we give an hour of Bible teaching each Thursday afternoon from 3:00 until 4:00. We give them Bible stories, sing choruses and teach them Bible verses. It is rather a slow process to get them to memorize verses, but some do a good job and we know that God has promised His seed will not return to Him void.

The church is all enclosed and the outside wood work is painted white. The floor has been covered with sawdust and we have 50 chairs in it but that is not nearly enough. We have been using it for services each Sunday. We are looking forward to the day when it can be dedicated to the Lord.

We very badly need a room for the children where we can give the special teaching. We need tables or desks to give them handwork. We can work much better with them through illustrations than by talking alone.

On Wednesday P. M. we have services for the Navajos and hand out needed clothing and home made soap when we have it. We need girls dresses in all sizes, also slips and panties. For boys we need shirts and jeans.

We appreciate very much all the help that has come from the various churches. We need your prayers and letters and with God's help we

will continue to bring His word to the Navajos.

Sister Ruth Drake, Cor.

Oct. 4, 1956

To the dear Brethren and Sisters of the entire Brotherhood of the Dunkard Brethren Church. Greetings in the holy name of Jesus our Saviour.

Just a few lines to say that I have been ill for sometime. I have been under the doctor's care for about a month. I have been having high blood pressure, at one time it was up to two hundred and forty, but at present it is about normal.

I feel that I am coming near to the close of life's journey here upon the earth. But let that be as it may, God's Will and not mine be done. I am in His care and whatever seemeth good to Him I want to be resigned to His Will. I am nearing my 88th year and I cannot expect to be here much longer. My wife is past 89 and badly crippled up with rheumatism. We have lived together sixty-five years last March. We had joys, sorrows and heartaches, but the good Lord has brought us safely through it all, for which we are so thankful.

As we are nearing the sunset of life, we are rejoicing in the fact that over yonder we have a house not built with hands; but eternal in the heavens, which we expect to occupy some day in the sweet bye and bye, when we reach our home over there.

I would love to take each of you by the hand and have a hearty handshake, but I guess that may never be on this side of eternity. My prayer is, that you all will be faithful to your Lord, that some day we may meet over on the other side of the river of death, where we will never part no more.

May the love of God the Father, and the fellowship of Christ His Son, and the communion of the Holy Spirit abide with you all, in Jesus name.

Your brother,

Joseph P. Robbins,

Potsdam, Ohio.

LITITZ, PA.

The Northern Lancaster County Dunkard Brethren plan to start a series of meetings, on Monday evening, Nov. 5 at Lititz, with Bro. Hayes Reed of Modesto, Calif., as Evangelist. A hearty invitation is extended to all who can, to attend these meetings.

Susanna S. Johns, Cor.

WAUSEON, OHIO

Bro. Donald Ecker came into our midst at West Fulton and conducted a two weeks revival meeting, which began Sept. 2. Bro. Ecker preached eighteen spirit-filled messages which were uplifting to all. We enjoyed having Sister Ecker and the children with us also. Although there were no additions to the church, we feel that we have all

been encouraged and strengthened in the faith of the Gospel.

On Sept. 16, we held our Harvest meeting. Bro. Ecker gave us the morning sermon. Bro. Paul Reed from the Goshen Congregation and Bro. Lester Senften from the Orion Congregation, preached the harvest sermons in the afternoon. On Sunday night Bro. Ecker brought us his closing message. We were very grateful for the visiting brethren and sisters, who came to worship with us during these meetings and we invite all who can, to come at any time to our services.

Leola Beck, Cor.

THE VALUES OF MODEST CLOTHING

Part three—Moral Value

The clothing we wear has an ethical value of no little importance. We are judged today by the clothes we wear, as well as by the company we keep. Clothes have a moral or immortal suggestiveness that dare not be overlooked by the Christian, for it belongs to the Christian's creed to abstain from every form of evil. Christian women, if properly instructed, will refrain from any attire that would invite or even suggest evil thoughts. We are today on a toboggan slide to moral decay, and what we need, to save the country from a debasing moral land-slide, is the educated, courageous, yet feminine, modest girl. The flapper type of girl, that we see every day riding

in cars, walking the streets, attending our schools and infesting every public place, will bring about this country's downfall just as surely as fair Delilah brought Samson to a sorrowful end.

The Pathfinder editor defines the flapper thus: "The flapper, in a broad sense, personifies immodesty; she snaps her finger at womanly reserve, sweetness, purity and goes for whatever is shocking. The flapper has a sort of daring that declares for license to carry on her contagious immodesty. Resenting the criticism of the public against her various cuts of hair, no stockings, short skirts, makeups and dimpled knees, the flappers in Chicago organized what they call, The Royal Order of Flappers. The interesting thing is that the applicant, who must be at least seventeen years of age, is required to furnish references of good family and character. The dreadful alarming situation is that many of the mothers of these girls are giving their endorsement to the organization and urging them not to submit to the whims of the industrial or religious public, who would dare to dictate how they should dress.

The trouble with too many folks is that they brand a thing and then go away and leave it, thinking that possibly the naming of the thing will be sufficient to kill it. We named saloons hell-houses in the past, but they went on dealing out the fire of hell in spite of their name.

I am glad there are some people in this country who are not satisfied, simply with calling out bad names to these disturbers of the moral peace of our country. In many places an effective warfare has already been carried on against this epidemic of immorality, which, like a contagious disease, has entered many of our best homes and has left it ugly scars on many of the best and sweetest of our girls.

Quoting the Pathfinder again: The womens' magazines of the county, almost unanimously started a campaign, against this blighting disease. They sent out agents to observe, they carefully gathered statistics and they stated facts that were appalling to those who stopped to read. They found city, town and country affected. Everywhere was indecent dancing, joy-riding, petting parties: in short a throwing off of reserve and a frank, blood abandonment to sex excitement. Some of the investigators went to the logical conclusion of the matter, like a surgeon with his lance, and gave statistics showing, that the rate of illegitimate motherhood and criminal operations has strikingly increased within the last few years.

"Who is to blame for this lowering of moral average? Mostly, the parents, for children in their teens will always feel that it is permissible to do what they are allowed to do. They are somewhat irresponsible because they do not realize the danger

and after effects of their action. If their parents do not guide them they will allow themselves to be guided by their own senses and by bad examples. Investigators found that for the most part, parents did not know what their children were doing and when informed they suffered a terrible shock. Several of them brought their children home from school, on account of what they learned. The crusade against moral degeneracy, against evil conditions, which sprang up during the war and have increased since, has reached the stage of counter campaigning. In other words, the comic papers, funny books, movies and television have began to poke fun at those working for a betterment. They picture in ridiculous colors and lights those, who decry our national shame. They call such people cranks, old maids, hypocrites, persecutors and fools. They represent an element of humanity that must always be reckoned with. No brutal, cooled-blooded murderer, sentenced to be hanged, ever fails to receive misplaced sympathy when his just punishment is imminent".

One jail Superintendent has been under the condemning censure of many of the so-called citizens, because he punished into submission the men in the jail who persisted, against all entreaties in destroying his property in the jail. One woman was heard to say, "He should have suffered them to burn down the jail

rather than to have punished them as he did". We have those in our ranks who are ready to pounce upon the would-be reformer, and seek to shield and excuse the parties who are taking liberties that point toward certain apostasy. These folks, in their blindness, always add momentum to the swiftness toward our ruin. I am not seeking to stabilize that harping criticism, among the ultra-conservative, who would make mountains out of mole-hills, but on the other hand, I discover amongst us a radical laxness that bids for the deterioration of our church.

May I say that when the banking institutions in our cities, the factories and the department stores issue orders, placing the line of demarcation between decent and indecent clothing for their employees, in order that they shall not offend their customers, lest they cripple their business; it is high time that the church should begin to raise her voice and have something to say, relative to the way the members of her communion appear in public worship, in order that they shall not offend our God, lest they apostatize her influence.

Paul's words are timely, "That women adorn themselves in modest apparel, with shame-facedness and sobriety, not with broided hair, and gold or pearls or costly array". To-day Paul could add many things, perhaps low-necked dresses, abbre-

viated clothing by both sexes and that which is unbecoming to one sex or the other, as a few. When faculties and schoolboards set in to regulate the clothing that is worn in school, to protect the morals of the students from contagious and hurtful influences, it is high time that the churches begin to preach and practice the antiseptic of Jesus. "Ye are the salt of the earth", "Ye are the light of the world", and it might be good policy to take a cue from the apostle John, "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever".

Do not understand me to say that everybody, who dresses in a near flapper garb is guilty of prostitution. I am not able to know what is in the human heart. Do not take it either, that I think we as a church, are grossly infected with the virus of flapperism. But, on the other hand, I would say that I am opposed to decent, respectable, christian girls, and should I say women, dressing up in the insignia of the flapper class. If we are not of them, let us come out from among them and utterly abandon a mode of dress, that would in any way align itself with

their order. "Touch not the unclean thing, and I will be to you a Father and ye shall be my sons and daughters, saith the Lord Almighty".

But again, we have no license to keep quiet even though our own fraternity is seemingly secure. Some of our people have taken that position in the past, relative to reform movements. I have heard again and again from our people, "These things will not hurt you if you let them alone". In the first place that statement has been proven false many times over. In the second place the christian has no privilege given to him, to be quiet in the presence of evil. "Bear ye one another's burdens and so fulfill the law of Christ". "No man liveth unto himself". "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places", Eph. 6:12.

We move in the midst of the forces of unrighteousness, not as a passive, inert mass, but as a mighty army, constantly battering against the fortresses of sin; and he who claims to belong to this army but disarms himself, while he complacently admires the robed spectors of the enemy, will soon discover that he has been out-distanced by the army and encompassed by the enemy. The church is in a sort of meno-pause, she may have been a

bit long on method and short on emphasizing the principle during the past years. She may have depended too much on church rule and not enough on individual indoctrination. However that may be, we are at the present time in the throes of a dangerous silence, in which neither method nor principle, as it relates to dress, is being taught within our borders enough, either from the pulpit or elsewhere. If we hold our peace at such a time as this, we are in the gravest danger, for even for self-defense we are compelled to "cry aloud and spare not". Lord, help us to save ourselves, our children and others, from this wicked and adulterous generation, is our prayer.

Sel. by A. J. Bashore.

JOY

There is joy in my heart, there is
joy in my soul
There'll be joy through eternity,
while the ages shall roll
There is joy while we live here,
there'll be joy when we die
There'll be joy when the Lord shall
call us up on high.
There is joy when we pass through
the valley of death
There'll be joy when we are dying
and we draw our last breath
There'll be joy when we reach that
bright city above
There'll be joy when we meet our
dear Saviour we love.

There was joy in heaven, there
 was joy here on earth
 When the Angel from heaven an-
 nounced the Saviour's birth
 Saying, peace on earth and good-
 will to all men everywhere
 We too can tell the glad story while
 still living here.

We have joy that is unspeakable
 and is full of glory
 While we live here on earth, let us
 tell the glad story
 Of Jesus the Saviour, Who died on
 the Cross
 That He might save us, those who
 were lost.

It brings joy and gladness to my
 heart to think of that rest
 That Jesus Christ will give to those
 whom He has blest
 To those who will accept Him and
 do His good will
 He never will leave them, but be al-
 ways with them still.

O friends come go with me and
 enjoy life while you may
 We can all walk with Jesus on this
 narrow way
 Until we reach heaven, that blessed
 abode
 To live there forever in the presence
 of our Lord.

Our sorrows will all be over when
 we reach our home above
 And we all can meet together in that
 home where all is love
 All our heartaches will be over and
 our joy will be complete
 When we reach our home in heaven
 and sit down at Jesus feet.

There's a joy that none can give
 us, there's a joy that none can
 take

It's a joy that's full of glory and a
 joy that is complete

It's a joy that will be forever when
 we reach the other shore
 And will last throughout the ages
 and will last forevermore.

O the joy that will be ours, as we
 walk the narrow way
 As we travel onward, upward to
 the end of life's long day.
 We will reach that golden city at
 the sitting of the sun
 We'll receive a hearty welcome af-
 ter all life's work is done.

O the joy of that glad meeting over
 on the other shore
 When we leave this world of sor-
 row, there to dwell forevermore
 Where all will be joy and gladness
 in that home beyond the skies
 In that home beyond the river where
 we shall never die.

When our joy on earth is com-
 pleted and we never more shall
 roam

And we reach that golden city in
 that place we call our Home
 When our life on earth is ended and
 we reach the other shore
 We shall meet and be with Jesus
 there to live forevermore.

Hand in hand we walk with Jesus
 Hand in hand we walk each day
 Walking thus we walk together
 Walking thus we cannot stray.

Joseph P. Robbins,
 Potsdam, Ohio.

A FEW OPEN QUESTIONS

To those who belong to a secret order the following questions are respectfully submitted: 1. Who is in Christ? The husband or the wife? the man, or the woman? In Gal. 3: 28 we read, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus". Now, if they are one in Christ, and the man goes to a place where his wife dare not go, who separates them? And which one is in Christ when they are separated?

We read in 1 Cor. 11:3, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man". Here it is clearly shown that the relation between the man and the Savior is similar to that between the husband and the wife. In Eph. 5:23 we read, "For the husband is the head of the wife, even as Christ is the head of the church". Then it appears that the husband is to the wife what the head is to the body. When you go into the lodge, where you dare not take your wife, do you not sever the head from the body? You are now separated, which one is in Christ? Both cannot be, because one goes where the other cannot go. Yet Paul tells us, "Neither is the man without the woman, neither the woman without the man, in the Lord." But the man is with-

out the woman in the lodge. What think ye?

Selected.

A BRIEF HISTORY OF THE BRETHREN OR DUNKARDS

Ever since the decline of Primitive Christianity in the early age of the church, God has had a people who protested against the departures from the usages of the apostolic church. The Brethren (of which we have at least six branches at the present time) come in this line of succession, and the movement which resulted in their closer organization grew out of the great religious awakening which occurred in Germany during the closing years of the seventeenth century, when large numbers becoming dissatisfied with the lack of spirituality in the State Church withdrew from its communion and met together for the worship of God.

They were called Separatists, or Pietists, and among them were to be found such men as Jacob Philip Spenner, Herman Francke, the founder of the Orphans' Home and School at Halle, Ernest Christian Hochman, Alexander Mack, and many other earnest, pious men whose names have become historical. The Pietists were bitterly persecuted by the Reformed and Catholic churches, and were driven from place to place until finally Count Cassimir of Witgenstein, opened a place of refuge for the persecuted

brethren in his province. Here, in the village of Schwartzenuau, Alexander Mack and others, similarly minded, met together to read and study God's Word. They mutually agreed to lay aside all existing creeds, confessions of faith and catechisms, and search for the truth of God's Book, and having found it, to follow it wherever it might lead them. They were led to adopt the New Testament as their creed and to declare in favor of a literal observance of all the commandments of the Son of God.

In 1708 a small company, that is to say eight souls, repaired to the river Eder and were buried with Christ in baptism, triune immersion being the mode used. The church was organized, and Alexander Mack was chosen as its first minister, but he has never been regarded as the founder of the church. The Brethren claim to follow only Christ, and as they accept His Word as their rule of faith and practice, the claim is well founded. The infant church increased in numbers rapidly, but even in Witgenstein their peace was soon disturbed, and although they lived peaceful and harmless lives, the hand of persecution was laid heavily upon them.

Mack, in company with Hochman, preached the Word of Truth in many parts of Germany, visiting Holland also. Here they met and formed the acquaintance of William Penn, who was at that time, much

interested in his colony in the new world. The Brethren were invited to settle in Pennsylvania, and as they were sorely persecuted, the invitation was accepted.

In 1719 they commenced emigrating to America, and in less than ten years the entire church found itself quietly settled down in the vicinity of Germantown and Philadelphia. From this nucleus, formed in the New World, the church spread southward and westward, and flourishing congregations are now to be found in many of the States.

(The various trends of sin have caused a number of divisions, even in this movement, during the past 250 years. Those of you who have studied the book, Rites and Ordinances by Alexander Mack, as listed among Printed Material in the Feb. 1st issue, no doubt were surprised how very similar a few of these groups, believe and practice, to what Alexander Mack expressed himself in his book.)

Selected.

WE GO THIS WAY BUT ONCE

We go this way but once, O heart
of mine,
So why not make the journey well
worth while,
A helping hand, a word of cheer, a
smile
Giving to those who travel on with
us.

We go this way but once, Ah never more
 Can we go back along the selfsame way,
 To get more out of life, undo the wrongs.
 Or speak love's words we knew but did not say.

We go this way but once, then let us make
 The road we travel blossomy and sweet
 With helpful, kindly deeds and tender words,
 Smoothing the path of bruised and stumbling feet.

Sel. by Sister Jeannette Poorman

PURITY

There are many boys and girls who would never tell a filthy story, but who nevertheless, are ready to listen to one. There are many people from whose lips there never comes a bad joke, but who are quite ready to laugh at one. But Jesus said, "Take heed what ye hear." Let us watch very carefully what we listen to, as well as what we say.

Sel. Eileen Poorman.

SYMBOLIC LIVING

The pure and true will always have
 A grand and glorious place
 In every field of human worth,
 As well as dying grace.
 No one who caters to the flesh
 And lives for shame will find
 The blessing of the heart God wants
 To mold as virtue's mind.

Be always pure and true, and give
 The world a chance to know
 The honors that a God of love
 On such ones will bestow.
 The light of life will make of you,
 By faith in Him above,
 The emblem of His majesty,
 The symbol of His love.

Sel. by Sister Sidebottom.

"Some stay at home because it's cold,
 And some because it's hot;
 And some because they're getting old,
 And some because they're not.

"Some stay at home because their clothes
 Are looking old and shabby;
 And some because their special type
 Of piety is 'flabby.'"

"Some stay at home because they have
 A farm and lots of stock,
 And therefore cannot spare the time
 To gather with God's flock."

"Some stay at home to entertain
 And some to cook the dinners;
 And some because they're good enough
 And some because they're sinners."

Sel. by Sister Sidebottom.

Our greatest danger is not from anti-Christianity but from sub-Christianity. Have you yielded to the temptation to become like the people about you?"

WATCH YOUR WORDS

Keep a watch on your words, dear Christians,

For words are wonderful things;
They are sweet, like the bees' fresh honey,

Like the bees they have terrible stings.

They can bless like the warm, glad sunshine,

And brighten a lonely life;

They can cut, in the strife of anger,

Like an open, two-edged knife.

May peace guard your lives, and ever

From the time of your early youth,

May the words that you daily utter

Be the words of beautiful truth.

Selected by Sister Mildred Kintner

OBEDIENCE

"Children, obey your parents in the Lord: for this is right", Eph. 6:1-10. As Creator of all, God demands obedience, He asks, "Keep my Commandments". Modern parenthood replies in word and action, "We will not", Children follow the trend. Parents demand, "Keep my commandments", the answer is quick, "We will not." Is it any wonder with such an example of parenthood in its light regard for higher authority?

This in essence is delinquency. Juvenile logic is not to be condemn-

ed. Condemnation falls at the feet of parents, where we must demand a revival of reverence toward God. If this should come, then will follow rebuilt family altars, family faithfulness in church attendance, juvenile interest in prayer and Bible reading, and a nation of boys and girls brought up in the "nurture and admonition of the Lord". It sounds Utopian, but according to God's Word and the example of many Christian homes, it works.

Sel. by Sister Jeannette Poorman.

WHAT CONSTITUTES THE CHURCH OF JESUS CHRIST?

Part 7

The word baptize in our English, is translated from the Greek word "Baptizo". This is a word used exclusively to express the form of baptism, commanded by our Saviour, which indicates repetition of the act. Baptizo is derivative of the word "Bapto", to dip, which is a single act. Let us illustrate, if the commission read, Go and baptize (bapto) in the name of the Father, Son and Holy Ghost, as some quote it, then a single act would do.

But we find that repetition of the act is required, by the word baptizing (baptizo), the "ing" being added because of its connection in the prepositional phrase "and of". The number of acts in such sentences, is shown by the number of the adverbial prepositional phrases, which in

the case of this command is three. Hence we say that Jesus commanded three dips in baptism. More than that we have every reason to believe that He submitted to this form of baptism, when He was baptized for the Holy Trinity is pictured at the time of His baptism by John.

Matt. 3:13-16, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven saying, This is my beloved Son, in whom I am well please".

Someone objects saying, Paul said, Eph. 4:5, that there is only one baptism. So there is only one baptism, meaning one form of baptism. But they render it one dip and that is where we object. Seemingly men cannot or will not, understand the doctrine of the Trinity. It is Trinity in unity and unity in the Trinity, three in one and one (purpose) in three. Who can deny that they are three in person? We are commanded to baptize into the name of each

one of them. Yet folks can understand many three-fold combinations in natural life. Man is composed of spirit, soul and body, 1 Thess. 5:23, these three compose the one man.

Many examples along this line of which men can understand, but seemingly they will not understand the Trinity in baptism. Such is the God-head, three in one and one in three. We have shown you that baptism is an ordinance, given as a rule or formula by Christ Himself. Man say baptism is a work of man's righteousness, and some teach that it is a work of the old law, or is of the works of the law.

Paul tells us in Tit. 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost". We are not saved by our righteousness, but by the washing of regeneration, the washing of the body by baptism, and the washing of the heart by the baptism of the Holy Ghost in the blood of Christ, which is regeneration.

Jesus did not say His baptism was to be a work of righteousness, but a fulfilling of all righteousness. Baptism is an act of obedience. As Noah left the old life, buried in the flood, dead to him forever, brought about only through his obedience to enter the Ark and be saved, so are we in baptism. In baptism one dies to sin. Rom. 6:11, "Likewise reckon

on ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord". The old sinful world was buried in a flood, so we are buried in baptism. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life", Rom. 6:4.

We have shown that baptism is a burial, that it is a death unto sin. It is also a resurrection unto new life. Through an act of obedience, Noah passed through water to enter new life. Baptism is an act of obedience through which we rise from water, to walk in new life.

The one form of baptism "for Christ's church" is immersion. This was proven by Christ's own baptism. He came up out of the water after He had gone down into the water. Someone objects and says, It might have been sprinkling or pouring down in the water. Do you think they would have gone "both into the water", in the river Jordan, to pour or sprinkle? Besides this there is multiple proof in the Scriptures, which lead us to believe it was immersion. John 3:23, "John also was baptizing in Enon near to Salem, because there was much water there: and they came and were baptized".

Those words, "because there was much water there" speak loud on this proposition, that baptism is

immersion. The word "because" gives the reason for the place of baptizing, much water was needed. This account harmonizes with Paul's account, that of being buried in baptism, clearly proves immersion. Who can doubt it? Col. 2:12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead".

Likewise the Eunuch's baptism points to immersion. Acts 8:36, "And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water: what doth hinder me to be baptized?". v.38, They went down both into the water, both Philip and the eunuch and he baptized him". Considering the meaning of the word baptized, we know that he must have immersed him, or buried him in the water. Hence we say the one baptism "for the church of Jesus Christ" is in mode, immersion.

The one baptism for the Church is for the remission of sins, Acts 2:38, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". Substitutors for baptism, for the "remission of sins", tell us that the word "for", as it is used in this text, does not mean in order to or to secure remission of sins. We say it cannot mean anything less, because those under conviction, cried out for something to take place. To

say that it means anything else completely destroys the context.

This one baptism saves. 1 Pet. 3: 19-21, "By which also he went and preached (Christ) unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few that is, eight souls were saved by water". Here we have eight souls saved by water and the next verse tells us that their salvation is a figure of our salvation by baptism, which is also in water. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ.

The posture in this "one baptism" is a forward action. All acts of worship are forward. Such posture is convenient, graceful and consistent. It is to be administered in the likeness of Christ's death. He bowed His head, on the cross, and gave up the ghost. The account of His death tells us so and He could not have bowed backward. Rom. 6:5, "For if we have been planted together in the likeness of his death, (Paul definitely was writing on baptism) we shall be also in the likeness of his resurrection".

Let us now sum up this proposition. A. Baptism is an ordinance B. An act of obedience. C. It is a test of faith. D. It is the compli-

ment of the inward birth. E. The answer of a good conscience. F. A symbol of Spiritual cleansing. G. For the remission of sins. All these can be clearly substantiated from the Word of God. We cannot take the space to discuss them all, in their fullest sense, in these articles.

In our summary, let us illustrate other Creeds. Single immersion is the invention of men. It originated in the fourth Century. Eunomius was the inventor. Backward action of single immersion was invented in 1522. We, the Dunkard Brethren Church, contend for one baptism, Triune Immersion. We baptize into Christ's death, where His blood was shed. On the contrary, most others baptize into His burial, after He was dead. Therefore we ask the question, Do they come in contact with His blood? The Word of God will be the judge.

Men have the candidate resurrected before they have died, we believe in resurrection after death. In conclusion, Baptism is a saving agency, along with faith, repentance and confession. It is an outward sign of an inward cleansing. Reader will you accept christian baptism, as God's Word explains it, or will you reject it.

To be continued.

Wm. Root,
Great Bend, Kansas.

Torreon Navajo Mission

Floyd Haldeman, Business Mgr.
Torreon Navajo Mission
Star Route, Cuba, New Mexico

Paul R. Myers, Chairman
Bx 117, Greentown, Ohio

Kyle T. Reed, Secretary
Minburn, Iowa

Newton T. Jamison
Quinter, Kansas

RELIEF BOARD

Ord L. Strayer, Chairman
P. O. Bx. 246
Vienna, Va.

Kyle T. Reed, Secretary
Minburn, Iowa

Newton Jamison, Treasurer
Quinter, Kansas

Ezra Beery
r 1, Union, Ohio

Paul Byfield
r 1, Bx 768
Modesto, Calif.

BIBLE STUDY BOARD

Ammon Keller, Chairman
R. 5, Lebanon, Pa.

Vern Hostetler, Secretary
Montpelier, Ohio.

Ben Klepinger, Treasurer
R. 2, Brookville, Ohio.

Edward Johnson
R 2, Wauseon, Ohio.

George Dorsey
Bx 58, Salisbury, Pa.

OFFICIAL DIRECTORY

Board of Publication

Harry Andrews, Chairman,
Bx. 423 Branson, Mo.

Edward Johnson, Vice-Chm.
R. 2, Wauseon, Ohio.

Paul R. Myers, Secretary,
Box 117, Greentown, Ohio.

Roscoe Q. E. Reed, Treasurer,
Snowville, Va.

James Kegerreis,
Bx 84, Strausstown, Pa.

Howard J. Surbey,
R. 2, Taneytown, Md.
Ex-Officio.

Board of Trustees

A. G. Fahnestock, Chairman
R. R. 3, Lititz, Pa.

Ray S. Shank, Secretary
216 W Marble St.,
Mechanicsburg, Pa.

David F. Ebling, Treasurer,
Bethel, Pa.

General Mission Board

Ammon Keller, Chairman
r 5 Lebanon, Pa.

Herbert Parker, Secretary
r 3 Arcanum, Ohio

Harry Andrews, Treasurer
Bx. 423 Branson, Mo.

David Ebling
Bx. 28 Bethel, Pa.

Paul R. Myers
Greentown, Ohio

W. S. Reed,
Waukee, Iowa.

Galen Harlacher,
Newberg, Ore.

W. E. Bashor,
Turlock, Calif.

All contributions to the various boards should be made out to the Treasury, but sent to the Secretary for his records.

BIBLE MONITOR

VOL. XXXIV

NOVEMBER 15, 1956

No. 22

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THANKSGIVING

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with Thanksgiving". Col. 2:6-7. Again we approach the day, set apart by our government, as a special day of thanks. We hope our readers are giving thanks many, many times oftener than just this one day of the year. In fact every day should be thanksgiving day unto our God. If He would forget us, not one day but one minute, we would be no more. Perhaps we are near the day when man can change some of the air, so that it will no longer sustain our life, and thus destroy multitudes. However God will never allow man to rule the destruction of the Earth and its elements, for that destruction is in the hands of God alone.

Since God so preserves us and protects us, we certainly have need to be thankful. We are generally blessed with the right use of mind and body, to use and enjoy His blessings. We are blessed with food,

shelter, clothing and refreshing rest for our careworn bodies. Most of all we have God's Word to direct and lead us and generally we have the religious liberty to do as we understand that we should, from His Holy Word. We have touched on only a few reasons why we should be thankful, so we feel that no one fails to see the need of giving thanks to Our Lord and Saviour.

This brings us to the personal question, how to give thanks? The dictionary tells us that thanksgiving is to express gratitude for, to show goodwill, to acknowledge kindness received. Another tells us: An acknowledging and confessing with gladness, the benefits and mercies, which God bestows either upon ourselves or others. If we meditate upon these words we should know about what it means, for me to give thanks.

Kindness, goodwill and gratitude cannot be expressed without concern and love for the one we are thanking. We definitely cannot give thanks to God and our Lord Jesus, without being obedient subjects unto their directions. Perhaps the deeds

and actions of our children have often meant more to us, than the words they may have said to us, however pleasant they sounded. I wonder if God is not affected by us, His spiritual children, in a similar way to the way we are affected by, our natural children. The subject of thanksgiving is far more important concerning God because: He gives us all things, He actually knows whether we are thankful or not and is not swayed by our many words, which may be well selected and appear only, to express our attitude.

Someone has said, "Thanksgiving is thanksgiving". Perhaps this is more correct than we realize. What is our daily attitude towards the daily problems and arrangements, in the locality where God knows us? My, just to think a moment, of the many, many things which God could daily remove from us which each would make our living so different. May we not only give thanks but may we sincerely regularly be "thankful".

"I will praise the name of God with a song, and will magnify him with thanksgiving", Psalms 69:30. Are we as wise as David was in this respect? How thankful we should be that we still have a church where we can praise Him with a song. "Offer unto God thanksgiving; and pay thy vows unto the most High", Psalms 5:14. Since He is the giver, sustainer and preserver of our life,

happiness and even our future; why not thank and praise Him? "Blessing, and glory and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen", Revelation 7:12.

o THANKSGIVING

There are about thirty times in the Bible where thanks or thanksgiving is mentioned and in some instances it is commanded. How can we be thankful from the heart, to the Lord Jesus Christ our God, unless we have the knowledge of His goodness and wonderful works toward the children of men? Well could David say, Praise the Lord for his goodness, and his wonderful words towards the children of men. His great and wonderful plan of salvation or redemption, which was from the foundation of the world and is now revealed in these last times.

There are not words to express our thanks and praises that we owe, to the Lord and Saviour, and the service we owe to Him. He gave His very life for us while we were yet sinners. He gave His life on Calvary's Cross and His precious blood was split for the sins of the world, and if we accept Him, He will pardon and wash away our sins in His blood. Revelation 1:15, "Unto him (Jesus Christ) that loved us, and washed us from our sins in his own blood". We must feel thankful within our hearts, lip service will

not suffice. Luke 6: 45, "For of the abundance of the heart his mouth speaketh". James 3:10-11, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place, sweet water and bitter water?"

Neh. 11:17, Zabdi was the principal to begin the thanksgiving in prayer. And at the dedication they sought the Levites to bring them to Jerusalem to keep the dedication with gladness, both with thanksgiving, and with singing. Do you think their singing was the opera, hill-billy or modern tunes as today? Do you think the Lord is pleased with the kind of singing of this day of modernism? Isa. 51:3, For the Lord shall comfort Zion: he will make her wilderness like Eden, and her desert like the garden of the Lord: thanksgiving, joy and gladness shall be found therein. Isa. 49: 6-7, I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, thus said the Lord, the redeemer of Israel.

Phil. 4:6, "But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God". Col. 4:2, "Continue in prayer, and watch in the same with thanksgiving". 1 Thess. 5:18, "In everything give thanks: for this is the will of God in Christ Jesus concerning you". For God

hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. 1 Cor. 2:2, "For I (Paul) determined not to know anything among you, save Jesus Christ, and him crucified". I thank my God always on your behalf, for the grace of God which is given in you by Jesus Christ. This Jesus the first and the last, whose Spirit shall guide us safe home. We'll praise Him for all that is to come.

The word thanks or thanksgiving meaning: To express gratitude, to praise in its highest terms, to show or express love, a return expression for favors. Psal. 26:7, "That I may publish with the voice of thanksgiving, and tell of all thy wondrous works". Thou anointest my head with oil: my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever. Heb. 13: 8, 15, "Jesus Christ the same yesterday, and to-day, and forever. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" Eph. 5:20, "Giving thanks always for all things, in the name of our Lord Jesus Christ". 1 Tim. 1:12, "I (Paul) thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful (or worthy) putting me in the ministry". Unto every one of us is given grace according to the measure of the gift of Christ, unto him be glory in the

BIBLE MONITOR

Taneytown, Md., November 15, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Otto Harris, Antioch, W. Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

church by Christ Jesus throughout all ages. That I (Paul) the prisoner of the Lord should preach among the Gentiles the unsearchable riches of Christ.

I Tim. 4:3-4, "Meats which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving". We have men today who tell us, you dare not partake of this or that, but they have no gospel authority for their ideas. 2 Cor. 9: 11, 15, "Being enriched in everything to all bountiful which causeth through us thanksgiving to God". "Thanks be unto God for his unspeakable gift". Matt. 26:27, "Jesus took the cup, and gave thanks, and gave it to them (the twelve) say-

ing, Drink ye all of it". He did not mean to drink all that was in the cup, but that they all should drink of it. But men have ever been defying Jesus' words, and substituting, changing, adding and subtracting therefrom.

Luke 22:17, 19-20, "And Jesus took the cup, and gave thanks, and said, Take this and divide it among yourselves: and he took bread, and gave thanks and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. Luke 2:38, "And she (Anna, a prophetess) coming in (the temple) that instant gave thanks likewise unto the Lord, and spake of him (Jesus) to all them that looked for redemption in Jerusalem". 1 Tim. 2:1, Paul, an apostle of Jesus Christ, Unto Timothy my son in the faith: "I exhort therefore, that, first of all supplications, prayers, intercessions, and giving of thanks, be made for all men. For this is good and acceptable in the sight of God our Saviour". Jesus Christ, who will have all men to be saved, and come unto the knowledge of the truth.

God is a Spirit: and they that worship him must worship in spirit and in truth. Then said Jesus to those which believed on him, if ye continue in my word, then are ye my disciples, and ye shall know the

truth and the truth shall make you free. My words they are truth and they are life. John 16:13. "When he, the Spirit of truth is come, he will guide you into all truth". Rom. 5:17. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness". This was in the minds of the twelve apostles, who should be the greater. To be some great one is still in the minds of the children of men.

Rom. 6:22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life". The gift of God is eternal life through Jesus Christ our Lord. We have nothing to merit, we are only sinners saved by grace: therefore we ought to be thankful, and praise him the rest of our days. Psal. 92:1, "It is a good thing to give thanks unto the Lord". Let us come before his presence with thanksgiving, He hath done marvellous things. Psal. 106. Praise ye the Lord: O give thanks unto the Lord. For he is good. For his mercy endureth forever.

I Thess. 5:18, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you". John 5:29, This is the work of God, that ye believe on him (Jesus) whom He hath sent. To

him that cometh to me (Jesus speaking) I will in no wise cast out. And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life. Give thanks always for all things. Thanks we bring for earthly good, nobler thanks for richer food. Love divine to us is given, Christ the bread of life from heaven.

Wm. N. Kinsley

Hartville, Ohio

HISTORY

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope," Rom. 15:4. The value of the past to you and me who live today, whether it be the past of our personal experiences, or the past of all peoples who have gone before us which we call history, lies in two things. One is the lessons we may learn from its mistakes. The other is the encouragement we may get from its achievements. The two are of equal importance. The spiritual progress of mankind depends upon how interested we are in applying both the tragic lessons and the inspirational encouragement, to the problem of our own lives today.

One of the greatest factors in the moving of men and making of history has been Christianity. For some peculiar reason, many historians ov-

erlook the tremendous force which Christianity has exerted in shaping our world. Christian missionary efforts, responsible for so large a part of our world's history, must be ranked as the greatest enterprise in the story of man. It was begun by the disciples of Jesus Christ, whom He commanded: "Go ye into all the world and preach the gospel to every creature." Paul, a great missionary among them, a Jew born in Asia Minor, preached from Jerusalem to Rome. The apostles and their converts soon ran afoul of the Roman emperor. Roman officials who tolerated other religions feared the vigor of Christianity. The Roman emperors, beginning with Nero, decreed torture and death for Christians. The persecutors went to unforgettable extremes of cruelty. For more than two hundred years, Christian men, women, and children were occasionally pounced upon, imprisoned, crucified, covered with pitch and burned, sewed in skins and torn by dogs, or thrown to wild beasts in the circus, and their property confiscated.

When we think of the terrible persecutions, the tortures, and the miseries of mind and body to which Christians have at times been subjected, we cannot account for their fortitude and faithfulness in any other way except that the Lord Jesus was with them as He promised. And when the missionary leaves home today, leaves friends

and kindred behind and goes out into the dark heathen world, across the seas, faces the jungles and their savage tribes with no brighter prospect than to be spent in the work, his course cannot be explained in any other way save that He who said "I am with you", is near. Measured by human standards their work may be almost but a failure. They have accomplished perhaps very little. Yet such is not the case. For where Christ is there is blessing. Therefore, be it much or little, their work in Jesus' name will be owned and blessed by Him.

Otto Harris,
Antioch, West Virginia.

o **OPPORTUNITY**

Opportunity means convenient time or occasion. Every day should call our minds to this wonderful word, opportunity. For it is one more day given to us, by our Maker, to worship and serve Him. We should ever be mindful of these fleeting opportunities, which God has loaned us.

"But last of all he sent unto them his son, saying, They will reverence my son", Matt. 21:37. "For what the law could not do in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh and for sin, condemned sin in the flesh", Rom. 8:3. "In whom we have redemption through his blood, even the forgiveness of sin", Col. 1:14. "The Lord is not slack con-

cerning his promises, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance", 2 Pet. 3:9. "Wherefore he sayeth, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light", Eph. 5:14. God has given us the opportunity of gaining life eternal, and has given us the way, which is Christ. He also promises us in Heb. 13:5, that He will never leave us nor forsake us. Praise His holy name, what greater opportunity could we want?

Also Jesus says in Matt. 11:28-30, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me for I am meek and lowly in heart: and ye shall find rest unto your soul. For my yoke is easy, and my burden is light". "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them", Ecc. 12:1: "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation", 2 Cor. 6:2.

"And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life free-

ly", Rev. 22:17. "All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out", Jno. 6:37. Yes, the opportunities we have, through the love of God, are so great that the poet said, "Love so amazing, so divine, demands my soul, my life, my all".

Our opportunities do not stop when we become children of God. We have the great opportunity of helping one another, to fulfil the vows which our souls in anguish made. There we covenanted with God to live a life faithful unto death. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith", Gal. 6:10. I know of no greater good we can do for those of the household of faith than to help them keep the faith, and the vows which they made to God and His church.

Our opportunities are not confined to those of the household of faith, but those of the household of faith should be ministered to, first. We must do good unto all men. Ministering unto their soul's needs and not forgetting the needs of this body. Jesus said in Mark 8:2, "I have compassion on the multitude, because they have now been with me three days: and immediately their eyes received sight, and they followed him". As Christ took advantage of opportunities so should we do. For we read in 1 Pet. 2:

21, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example that we should follow in his steps."

We all have opportunities. It may be only to meditate on His word, to speak an edifying word, to minister to the sick, or whatever our daily task may be; may we be faithful. "Let us not neglect the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as we see the day approaching", Heb. 10:25.

Earl Blocher,
Ceres, Calif.

WHAT CONSTITUTES THE CHURCH OF JESUS CHRIST?

Part 8

We have said that there is only "One Priesthood", of which Christ is the High Priest of our Christian profession. Christ was a Priest before he came to the earth. Heb. 7:17-28; "For the testifieth, Thou art a priest forever after the order of Melchisedec." "(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) And in verse 28, "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, mak-

eth the Son, who is consecrated for evermore."

Some say Christ wouldn't be a priest if he were in the world. They go to Heb. 8:4, Let us see how this reads. "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law": We note the word "should", of course he should not be a priest of the Old law, for they had their priests. But some say He could not or would not be a priest at all. To this we cannot agree. Of course, He would not be a priest of the old law, for they had plenty of them and He came out of a "tribe of which Moses spoke nothing concerning priesthood."

Because He came from another tribe and God stated that as the reason, and the only reason He could not be a Priest of the law. So He won't be a priest of the law, because they had all the priests they needed, but that didn't hinder Him from being "High Priest of our Profession", the High Priest of God's people in God's new Priesthood. You remember Paul said, the priesthood, being changed, there is made of necessity a change also of the law, and He was the Priest in the changed, in the new priesthood that He built and established while He was here in the world.

Some say the law appointed priests, but can we read where the law appointed Christ, Priest? No, Sir. Not for a moment. But one

says He was not a Priest before He came to the earth, because He was made Priest by the oath of God. We believe He was anointed High Priest at His baptism. Luke 4:18, "The Spirit of the Lord is upon me, because he hath anointed me". Here Christ points to His own anointing.

We find He had been anointed previous to this. We turn now to Matt. 3:16-17. Where the Spirit came down upon Him, and then we turn to Acts 10:37-38, and Paul tells us at his baptism he was anointed with the Holy Ghost and power, and no man can find any place else in Scripture where He was anointed. An High Priest is anointed to take charge of an existing priesthood. Away back in olden times God built a kingdom and had Aaron anointed to take charge of it; so our Saviour was anointed to take charge of the existing priesthood. And a man is made high priest before offering sacrifice.

No man will be able to disprove that Christ was made High Priest before offering sacrifice. He was made High Priest over the "House of God." He was faithful, and "ruled in the midst of His enemies" and so He is still the one and only High Priest over the Church of God, made such at His baptism.

Christ was born King. The wise men say so. Matt. 2:2, "Where is he that is born king of the Jews?" God gave him a name "above every

name" Phil. 2:9, God by the angel gave him the name "Jesus". Matt. 1:21, "Thou shalt call his name Jesus". Luke and Paul say that the name means "Lord". Luke 2:11, "For unto you is born this day a Saviour which is Christ the Lord", and "Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father", Phil. 2:11. Hence He was King and Lord from His birth. He would rule, and "be a priest upon his throne: and the council of peace shall be between them both."

The prophet called Him King. Zech. 9:9; Matt. 21:4-5. All this was done that it might be fulfilled. "Tell you daughter of Zion, Rejoice greatly: behold, thy King cometh unto thee: he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass". And "Blessed is the King that cometh in the name of the Lord". "Glory in the highest."

Jesus acknowledged His Kingship. Matt. 27:11, "And Jesus stood before the governor and the governor asked him saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest." He was King of an existing kingdom, One kingdom of God on earth, throughout the Church Age, to which Christ applied the name Church, My Church.

Our next proposition is, "The Church of Jesus Christ is "one body", Is the body of Christ, of

Which He Christ is the Head. Rom. 12:4-5, "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another". This passage makes it impossible to include other bodies in the body of Christ.

1 Cor. 12:27, "Now ye are the body of Christ, and members in particular". And the 26th verse, "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." Eph. 4:11-12, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers For the perfecting of the saints, for the work of the ministry; for the edifying of the body of Christ:" Col. 1:24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." These Scriptures are enough to prove the church of Christ is one body.

Now the "Head of the Body". Eph. 1:22-23, "And hath put all things under his feet, and gave him to be the head over all things to the church. Which is his body, the fullness of him that filleth all in all." Eph. 4:15-16, "But speaking the truth in love, may grow unto him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted

by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Eph. 5:23, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." Col. 1:18, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." Col. 2:19, "And not holding the Head, from which all the body by joints and bands having nourishment ministered and knit together increaseth with the increase of God."

All these texts teaching of the Head and the Body, need not be commented upon, they are all clearly stated and prove our proposition. Christ is the head as being the "Bridegroom". The Church is the "Bride". Matt. 9:15, "And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast".

Matt. 25:1, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." And verse 6, "And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him."

This is a likening of the kingdom of heaven or the church. Jno. 3.29, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." As Christ was standing, hearing the preaching of John the Baptist, who was His friend, He took the occasion to declare Himself as the Bridegroom, who is espoused to His Bride the Church.

There can be no doubt as to the bride, for she is so often pictured in the book of Revelation. Rev. 21:2, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Now the Church as the "Bride". 2 Cor. 11:2, "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." Rev. 19:7, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready".

Rev. 22:17, "And the Spirit and the Bride say, Come, And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely." No one should doubt the espousal of the Bride and the Groom. In our next article we will take up, if it be God's will, our

last proposition. "There is but one Church of Jesus Christ".

To be continued.

Wm. Root,
Great Bend, Kansas.

NEWS ITEMS

MARRIAGES

Sister Fae Reed, daughter of Bro. and Sister W. S. Reed, of Dallas Center, Iowa, and Bro. Eugene Kasza, son of Sister Rozella Kasza and the late Bro. Joseph Kasza of McClave, Colo., were united in marriage May 26, at the Dallas Center Dunkard Brethren Church. Bro. Ray Reed, brother of the bride officiated. They are at home at McClave, Colo.

Sister Ruth Reed, daughter of Bro. and Sister W. S. Reed of Dallas Center, Iowa, and Bro. Galen Haldeman, son of Bro. and Sister Millard Haldeman, of Quinter, Kans., were united in marriage October 14, at the Dallas Center Dunkard Brethren Church. Bro. Millard Haldeman officiated. Their home will be at Dallas Center, Ia.

Lois Lilly, Cor.

NEW ADDRESSES

Keller, Ammon B., R. 1, Lebanon, Pa., E.

Ecker, Donald F., R. 1, Bx 249, Beaumont, Calif., M.

MECHANICSBURG, PA.

Our Lovefeast on Oct. 13, began at 2 P. M. Bro. Earl Waldo

Strayer read Acts 10 and led the opening prayer. Sermons followed by Elders: Lewis B. Flohr and Benjamin Reinhold. Eld. Howard Surbey then read 1 Cor. 11 and spoke thereon. Eld. Ord L. Strayer followed in this examination service.

We were encouraged greatly and appreciated much the support given us by our neighboring congregations. Eld. Lewis B. Flohr officiated in the observing of the ordinances, with sixty-two communicants participating. Visiting Elders and Ministers were: Lewis B. Flohr, Benjamin F. Reinhold, Ord L. Strayer, A. G. Fahnestock, Howard J. Surbey, James Kegerreis and Earl Waldo Strayer.

On the Lord's Day, Oct. 14, Elders Ord L. Strayer and James Kegerreis brought us the messages. Our fellowship ended with the noon meal. Surely God favored us with this outstanding season of spiritual refreshing.

Ray S. Shank, Church Clerk.

ASTORIA, ILLINOIS

The South Fulton congregation held their Communion Services Oct. 29. We were glad for the visiting brethren and sisters, who came to worship with us. We ask an interest in your prayers that each of us may remain faithful and true.

Saturday afternoon Eld. Emanuel Koonen was the first speaker. "We all want to be branches growing out

of the main vine, Jesus Christ. If we stumble and fall, God helps us to rise again. Discouragement comes when we have failed. I am sure each one of us have troubles and trials, for which we need strength. Often our prayers are answered and we do not recognize them. They are way beyond our expectations, Col. 1:6. Each temptation we overcome, makes us that much stronger. Each temptation we do not overcome, make us that much weaker. What would poor people do, who are crippled in one way or another, some cannot even get around, if they had to be that way eternally? If I do not show the goodness of Christ, I am not showing the life God meant for me to. Some people live and think that God will forgive them for everything they do. As we live here, we will be rewarded over there. There are at least three things which God gave us to enjoy, for soul cleansing; baptism, anointing and communion. I am glad God gave me strength to celebrate one more time".

Brother Joseph Flora gave the examination sermon from 1 Cor. 11. I believe each day we should strive to get closer to God. The devil is just as busy as he ever was. Sometimes making inroads on the christian. God has everything in order. I am trusting each of us are in order and in our places. I am glad the sisters are showing respect for the prayer covering. How can we show re-

spect and not walk with God day by day? How can we examine ourselves? What did the apostle Paul mean by saying "Examine yourselves"? There is no better mirror than the Word of God. Look into the Word of God and measure ourselves. We may examine ourselves in our own minds, but that is not what the apostle meant. There are some things in our lives that we may overlook. In our congregation we were privileged to have three come to the church. As the usual questions were asked, I wondered if we remember what we promised. I wonder if we have in our minds what we promised to God. Do we weigh what we said? What little things grow into big things. Are we in peace with our brother? Matt. 5: 41-48. As we gather around the tables, we are in a sense offering our gift. Sometimes we cannot be reconciled to our brother, but do we have a forgiving spirit? Have we done our part? Have we done all within our power? It is very easy to see faults of others but not our own. Let us turn again unto the Lord, and tell Him we are not as strong as we thought we were. 2 Cor. 13: 5. Let us examine ourselves and see if Jesus is within us. Let us compare ourselves with His Word. Some of us examine ourselves and find faults and stay away from the tables and do not eat. All of us want to live. Let us examine ourselves, pray for forgiveness and eat

of that bread of life. We want life, so let us eat. God knows our life, even our thoughts." Twenty-five surrounded the Communion tables, with Bro. Koonen officiating.

The first speaker on Sunday forenoon was Bro. Joseph Flora. His subject was "The family of God" using Matt. 1:13-19 as a text. Whom say ye that I am. It was no greater question for the disciples to answer, than for us today. Each of us must answer the question "Whom do ye say that I am?" We as people who are building the church of God. The church is not yet completed or God would say it is finished, Eph. 1: 23. The church is as a family of God and based on unity and harmony. How do we get into the family of God? Not except by the way of the Cross. By and through Jesus, the only way into the family of God. The Jews are the natural olive tree, but because of their unbelief, they as branches were cut off. If the Gentiles as wild branches, which were grafted in, fail? We too will be cut off and we no longer will be in the family of God. The cost is high, to be born into the natural family. The cost is high in God's family, because God's own Son was sacrificed for us. We are strengthened and fortified into God's family against darts and storms of sin and trouble, just as we in the natural family care for our children. The most important mission of the church or family of God, is to pro-

vide a place of worship for man and to be a light to the world. What is our light that we show to the world. Also the mission of the church is a preserving influence in the community, as salt is for preserving food, so is the church a preserving power to our fellowmen. God said, "I am jealous over you with a godly jealousy." There should be nothing between us and Jesus. Jesus' love for us is even greater than that of the bride and groom for each other. Eph. 5:52, As espoused to one husband, so are we to Jesus. He will reject us if we are not a true bride, waiting for the return of her groom. Are we ready to meet the bridegroom, only those ready will go into the family of God."

Second speaker Eld. Emanuel Koonen. "It is up to me to prepare myself for heaven, as God directs. In Gen. 3, the devil was tempting Eve. She looked upon the fruit and thought she must have some of it. The devil said it would make them wise. Do we realize God has an everseeing eye that sees, even the little things which we do and wear, which the church has found are contrary to His Word. We want every one of our sacrifices accepted. Sin lies at every door on this earth. He doesn't want us to give our blood as Jesus did, but rather to devote our whole life unto Him. Perhaps I did or said something which has put a black mark on my white face? It makes a lasting mark,

that we must fight against all the remaining days of our life. He is the best friend we can have or ever will have. We are all married to the Christ, our Lord. Some day we are going to enjoy the marriage of the Lamb. Some people say it does not matter how I live for tomorrow. We are closer to the end than we think. Are we willing to submit our lives and let God mold us?"

Sunday afternoon the first speaker was Eld. Howard Dickey from Matt. 5:16-9. "When a country sends out an ambassador, they give instructions. If they would add to it, I wonder if it would stand approval. I wonder if that is not the way with our Lord and Saviour. Man became so wicked that God could stand it no longer. He commanded Noah to make an ark to save souls. It was made according to the instructions. The following scripture is worth our careful notice, "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith; They parted my raiment among them, and for my vesture they did cast lots. After this, Jesus knowing that all things were now accom-

plished, that the scripture might be fulfilled, saith, I thirst, When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost", John 19:23-24, 28, 30. Also John 13:1-4. If God, the Father, was so exact that each scripture be fulfilled, why cannot we be like that?"

Second speaker was Bro. Koonen. "We have reasons to rejoice that Jesus was light for our souls. If Christ is the light, we are lighted by him. Christ's light has shown ever since He has been in the world. His light should not be renounced. We should leave this world with a smile on our lips. Some leave with a frown on their face and an expression of agony. There are people that read the Christian more than they do the Bible. Some read to find fault and others to get food for their soul. Some ministers say we should put our mark higher and try to reach it. If we reach our goal, we are on dangerous ground. May our light be so bright that darkness has no place there. Eph. 2:8. You did this and I did that, before we were quickened. What do we do now, God is no respecter of persons. How wonderful to sit in heavenly places as we have been sitting. By His crucifixion He has given us life. I wonder if we can see this wonderful Christ? I want to warn us that we will meet Him some day. We see the rainbow in the skies and

believe God's Word about it. Why cannot we believe the other things which are in His Word? We are living in a day when Jesus Christ is not popular. That does not excuse us, for if we are not true to Him, we will face woe and eternal damnation."

Martha I. Harman, Cor.

ZEAL

What did Peter have in mind when he spoke of stirring up the disciples of Christ? Immediately preceding his statement, about stirring up the disciples of Christ, Peter said, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ", 2 Pet. 1:11. The final triumph of the followers of Christ will be such a glorious event, that we should ever keep stirred up about it. It is easy to lose the vision of the heavenly city, amid the pressing claims and diversions of the present world. The glory of the future may be eclipsed by the glamor and cares of the present. It is a triumph for satan, when he cools the zeal of the christian to neutrality and indifference.

Sel. by Sister Eileen Poorman.

OBITUARY

Jeanette Emma Main, born August 17th, 1942 in New London, Conn. departed this life September 29, 1956, in the County Hospital

of San Francisco, California, of Malignant Cancer. Her life span was 14 years, 1 month and thirteen days.

Surviving is her mother, a half brother and step-father.

Jeanette was baptized by Christian Baptism two years ago. Jeanette was a very sweet and devoted sister, her prayer life was unexcelled, she never complained or found fault with any one during her tragic illness.

Funeral services were conducted on October 2, 1956, from the Anderson Mortuary in the heart of San Francisco, Calif. Interment was in the Cypress Lawn Cemetery, Colma, Calif. Services were conducted by Elder James F. Swallow of the Sonoma Mt. Congregation, Santa Rosa, and assisted by Elder Hayes Reed of the Pleasant Home Congregation, Modesto, Calif.

We take this opportunity to thank all the brethren for the many cards and kind remembrances sent to Jeanette during her suffering, and especially the contributions in money which at one time was sorely needed. Especially we would like to mention the Pleasant Home Congregation near Modesto, California, for the wonderful way they came to the support of our little sister, money, letters, cards, gifts and many personal visits.

In as much as ye did it unto one of the least of these my brethren ye have done it unto me. Matt. 25:40, or a Cup of Cold Water Matt. 10:42.

ISRAEL

THE WORD "ISRAEL" is first mentioned in Genesis 32:28, after Jacob had spent the night wrestling with the angel, while on his way homeward from Haran to Canaan. "Thy name shall no more be called Jacob but Israel, for as a prince thou hast power with God and with man and hast prevailed." Scofield's comment concerning these names is: "Both names are applied to the nation descended from Jacob. When used characteristically, 'Jacob' is the name for the natural posterity of Abraham, Isaac and Jacob; 'Israel' for the spiritual part of the nation." Both names are mentioned many times in the Old Testament and in the Gospels, few times in the epistles; Israel is mentioned once, and Jacob not at all in Revelation, if our observations are correct. Israel is the name given to Jacob as an individual and became the name of the nation which grew out of his posterity, which has never been changed. After the death of Solomon the kingdom was divided the northern kingdom known as Israel and the southern as Judah, but this was only a matter of distinction between the two. Those in Judah became known as Jews but they were still Israelites; all Jews were Israelites but not all Israelites were Jews. This division in Israel occurred about 975 B.C. They were not only divided

nationally but to some extent religiously, the Jews retained Jerusalem and the temple as their place of worship and Israel established their capital and place of worship in Samaria, but some of the Israelites still came to Jerusalem to worship. Rehoboam became king over Judah and Jereboam over Israel who at once led his subjects into idolatry, from which they never recovered, King Ahab being especially noted for wickedness which continued until about 740 B.C., when Israel was taken into captivity into Assyria and became known as the "lost tribes", lost to men but not to God, as we shall attempt to notice later in this article.

Judah also drifted into idolatry but there were some reformations, especially under kings Hezekiah and Josiah but they finally also forsook the true worship to the extent that they were taken into captivity into Babylon where they remained for seventy years, after which a part of them returned and rebuilt Jerusalem and the temple under the leadership of Ezra and Nehemiah, and again kept the Passover and observed the true form of worship, but never regained their place as a nation, but became tributary to other nations. The "silent years," from Malachi to Christ, when there was no Bible record of the Jews for about four hundred years, is continued in the record by Josephus, the Jewish historian, which record is

considered as reliable. His record shows that the Jews continued as a separate people and had some notable men among them who attempted to maintain the true worship and during the wars which took place were victorious over greatly superior numbers and in a measure seemingly still having the promise made to Israel before they entered the promised land that "one shall chase a thousand and ten put ten thousand to flight." Sometime before the coming of Christ they were subdued by the Romans and remained under subjection to them until 70 A. D., when Jerusalem was destroyed, the temple burned, and the Jews dispersed throughout the world.

The Apocryphal writings of the Old Testament also give a record of these silent years, which are historical as well as prophetic, which were formerly included in the Bible but later considered of doubtful inspiration. According to the record in the New Testament, as recorded in the first chapter of St. Luke and other scriptures, a remnant of the Jews remained faithful, waiting for the consolation of Israel according to prophecy and the promise made to Simeon: "And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ." "He came unto His own, and His own received Him not" as a nation. Some believed on Him and became His loyal followers, while others disbelieved

and became His persecutors. They rejected His teaching and finally condemned Him to death and would not accept the fact of His resurrection and immediately began to persecute his followers, even unto imprisonment and death, which continued so long as there is any record in the Scriptures and for a long period thereafter according to history. It seems that persecution has followed them wherever they went except in a few countries and especially in the U.S.A., where they have found a refuge and here many of them have come and prospered. In the second world war it is claimed that Hitler was determined to annihilate them and that many thousands of them were put to death in the most horrible manner. Persecution has been an incentive for them to return to their homeland whither many of them have gone, thus fulfilling the prophecies concerning them previous to the second coming of Christ. For more than two thousand years they had no existence as a nation, in 1917 were freed from Turkish rule and under the mandate of Great Britain and in 1948, without war or bloodshed became an independent nation—Israel. According to prophecy, they are going there in unbelief but many of them, especially in the U. S., now profess to believe in Christ and some of these Jews are acting as missionaries to their brethren in the land of Palestine. What will be

accomplished in this way is unknown but it is revealed in the Scriptures that the majority will not believe until Christ shall come in person and deliver them from their enemies. No doubt this will conclude their history for the present generation.

Concerning Israel, do they still exist as a people and where are they? There can be no doubt as to their continued existence and there is reason to believe that they have been located. The promises made to Abraham were to the whole house of Israel and the blessings to be bestowed upon them cannot fail in their fulfillment. The Bible record, as plainly revealed, leaves Israel as captives in Assyria, but a deeper study, especially of Ezek. 17:1-10 and other Scriptures by Bible students, has led to the conclusion that they did not remain there but that at least a remnant of them travelled westward across the northern part of Europe and settled in Great Britain (referred to as "the isles of the sea, by great waters"), then on westward to the U.S. and Canada ("the desolate heritages"). It is also claimed that in their migration westward from Assyria that they established settlements along the way, identified by the names of Israelites.

The parable of the great eagle and the tall cedars are to represent Israel and Judah, and the remnant of the royal families. Zedekiah was the last

reigning king of Judah and was carried as a captive to Babylon, his sons put to death, but it is claimed that some young daughters remained in the land and fell into the care of Jeremiah, who was given the privilege of going with the captives to Babylon or remaining with the poor people of the land. He chose to remain, but the people, fearing another invasion by Nebuchadnezzar, against his counsel, determined to go to Egypt for safety and compelled Jeremiah to go with them. Here direct Bible history concerning him ceases and it is supposed that he died there, but by a deeper study it is believed that he, with a small remnant, returned to Israel, and with these daughters of the king and a prince of one of the kings of Israel made their way to Great Britain, where the prince and one of these daughters were united in marriage and thus established the royal family of Great Britain, which is in harmony with the statement of King Solomon in I Kings 8:25, concerning his father David, "There shall not fail thee a man in my sight to sit on the throne of Israel"; which is thus continued down to the present time, and the present queen, being young in years, may be the last sovereign of that country previous to the second coming of Christ, when He shall be king over all the earth. Then will be fulfilled the declaration of the Revelator, "The kingdom of this world are become

the kingdoms of our Lord, and of his Christ: and he shall reign forever and ever."

In comparison with others, our nation is still young, less than two hundred years; while it is more than three thousand years since Israel became a nation. The Psalmist speaks of the time when "there were few people in it," meaning Israel as a nation; but later it became a "nation, great, mighty and populous." So with the U.S.—it had a small beginning as a nation in 1776, now it has become the greatest and richest nation upon earth. The early immigrants to this country were principally from Great Britain and northern Europe the English-speaking people predominating in the affairs of state, as the signers of the Declaration of Independence and those who framed the Constitution and possibly all of our presidents. This Constitution has been pronounced to be "the most wonderful work ever struck off at a given time by the brain and purpose of man..." Also, "it is provided with more checks and barriers against the introduction of tyranny than any government hitherto instituted among mortals."

There can be no doubt that these men of the Revolutionary period were wise statesmen, but these documents were not altogether original with them; they were founded upon the ten commandments, a perfect law for both ancient and modern

Israel in both church and state. I believe that we may justly conclude that these statesmen were not only Englishmen but Israelites, as are also the English-speaking people in the nations we have mentioned, in fulfillment of the promise made to Abraham, "Thou shalt be the father of many nations." "And in thy seed shall all the nations of the earth be blessed." The promise was made to Israel, "Thou shalt lend unto many nations, but thou shalt not borrow." This has also been true of the U.S., especially in recent times, it has lent many millions to other nations but has not borrowed. As Americans we enjoy the full measure of earthly blessings and as Israelites those of the spirit through both Abraham and Christ.—David Mohler in Testimony of Truth.

TELL HIM SO

If you hear a kind word spoken
 Of some worthy soul you know,
 It may fill his heart with sunshine
 If you only tell him so.
 If a deed, however humble,
 Helps you on your way to go,
 Seek the one whose hand has helped
 you,
 Seek him out and tell him so!
 If your heart is touched and tender
 Toward a sinner, lost and low,
 It might help him to do better
 If you'd only tell him so!
 Oh, my sisters, oh, my brothers,
 As o'er life's rough path you go,

If God's love has saved and kept
 you,
 Do not fail to tell men so.
 Sel. by Sister Blanche Sweitzer.

BECAUSE

Because it rains when we wish it
 wouldn't,
 Because men do what they often
 shouldn't,
 Because crops fail, and plans go
 wrong,
 Some of us grumble the whole day
 long,
 But somehow in spite of the care
 and doubt,
 It seems at last that things work
 out.
 Because we lose where we hope to
 gain,
 Because we must work when we'd
 like to play,
 Some of us whimper along life's
 way,
 But somehow, as day will follow
 night,
 Most of our troubles work out all
 right.
 Because we cannot forever smile,
 Because we must trudge in the
 dust awhile,
 Because we think that the way is
 long,
 Some complain that life's all
 wrong,
 But yet we live, and our sky grows
 bright,
 And everything works out all
 right.

So bend to your troubles and meet
 your care,
 For the clouds must break, and
 the sky grow fair,
 Let the rain come down as it must
 and will,
 But keep on working and hoping
 still,
 For in spite of the grumblers who
 stand about,
 Somehow, it seems all things
 work out.

Sel. Shella Stump.

THEN AND NOW

In olden times, we used to have
 A good protracted meeting,
 But now, we have put in its place,
 Just a protracted eating.
 Oh how we used to preach and pray!
 And agonize o'er sinners!
 But now we take the nice new way,
 And serve them chicken dinners.
 The prayer meeting dwindled down,
 There scarce was half a score,
 We started up church dinner night,
 There's fifty now or more—
 The young folks meeting too was
 bad;
 The leaders sick at heart;
 But picnics and gay weiner roasts,
 Have brought it back right smart.
 When martyrs in that olden time,
 Gained glory at the stake:
 They little thought we'd do the
 same.
 By eating pie and cake.
 Sel.—Sister Jeannette Poorman.

A KIND WORD

Do you know a heart that hungers
 For a word of love and cheer?
 There are many such about us;
 It may be that one is near,
 Look around you, If you find it,
 Speak the word that's needed so,
 And your own heart may be
 strengthened
 By the help that you bestow.
 It may be that someone falters
 On the brink of sin and wrong,
 And a word from you might save
 him—

Help to make the tempted strong,
 Look about you, O my brother!
 What a sin is yours and mine,
 If we see that help is needed
 And we give no friendly sign!

Never think kind works are wasted,
 Bread on waters cast are they,
 And it may be we shall find them
 Coming back to us some day,
 Coming back when sorely needed,
 In a time of sore distress:
 So, my friend, let's give them freely!
 Gift and giver God will bless.

Sel. by—Eileen Poorman.

THE ATTACK ON THE VIRGIN BIRTH

The following several pages are
 set forth to confirm the Biblical
 teaching on the Virgin Birth of
 Christ in its several aspects as found
 in the Old and New Testaments;
 and to defend this doctrine from its
 would-be attackers who parade

themselves as Christians and yet deny the very basis on which Christianity rests.

It is not the writer's intention to align himself or lend an attitude of sympathy to any position which casts even the slightest suspicion on Christ's virgin birth. The writer, unlike so many well-meaning but uninformed Christians, does not propose to come to the defense of the Revised Standard Version and its attitude on the virgin birth which implies (see page 1b, note E, RSV) that Christ might have been an illegitimate child.

The Holy Scriptures set forth clearly the believer's responsibility to witness for and to defend Christ and His miraculous birth, but there is not the slightest evidence to be found that grants anyone the right to defend a position that seeks to discredit and ridicule the doctrine of the virgin birth of Christ.

This is perhaps the most critical of all Christian doctrines because it becomes the ultimate expression of Christ's deity (His personality in the triune Godhead); and it is in this area of Christian doctrine that there has been the most assailing by foes of true Christianity.

Christ's eternal pre-existence is set forth in Micah 5:2, "whose goings forth are from old, from everlasting", and in John 1:2, "he was in the beginning with God." Christ was not a creature or a created being. He existed as the second

person of the Godhead in all the unknown across aeons of the past and was God Himself. "The Word was God" (John 1:1).

And because Christ was God, He was immutable, that is, He could never change or stop being God (Heb. 13:8). He did not give up His spiritual existence at the incarnation. The union of the divine and human nature did not result in alteration of either. He could not have given up any divine quality or His personality as such, or He would have ceased to have continued to be God (which is impossible).

He did take a subordinate position at His virgin birth when He became "God manifested in the flesh." He veiled His glory (John 14:28; Phil. 2:5; 2 Cor. 8:9); and gave up the independent exercise of His divine qualities (John 5:19).

At various times Christ manifested His glory (see John 18:6). He told the apostles of His divine attribute of omnipresence in Matt. 18:20 and 28:20. He told them of His omnipotence or all-powerful nature in Matt. 28:18. Paul wrote of Christ's omniscience (His universal and infinite knowledge) in Col. 2:3: "In whom are hid all the treasure of wisdom and knowledge."

Peter and the apostles who pledged their fidelity to Christ honored Him. Peter made this declaration after by saying, "We are sure thou knowest all things" (John 16:30; 21:17).

Christ had said in the Olivet discourse (Mark 13:32) that He did not know the day and hour of His second coming. This verse cannot be used to contradict Paul in Col. 2:3, who credited Christ with having all wisdom and knowledge. Christ's lack of knowledge in Mark 13:32 must be interpreted in the light of the fact that He chose or willed Himself not to know, that is, He limited His knowledge. A parallel case may be found in 1 Cor. 2:2, "For I am determined not to know anything among you, save Jesus Christ."

The cult movement which pays lip service to the Scriptures, naturally speaks of a virgin birth. But they do not speak of the virgin birth that is set forth in the Word of God. "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary" (Luke 1:27). "They shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23).

To be continued

SUNDAY SCHOOL LESSONS FOR DECEMBER

PRIMARY LESSONS

- Dec. 2—Mary and Joseph on a Trip. Luke 2:1-7.
 Dec. 9—The Shepherds and Baby Jesus. Luke 2:8-20.

Dec. 16—The Visit of the Wise Men. Matt. 2:1-12.

Dec. 23—CHRISTMAS — The Christmas Stories Retold. 1 John 4:7-11.

Dec. 30—Finding Salvation in Jesus. Luke 2:25-35.

ADULT LESSONS

Dec. 2—Following afar off is dangerous. Mark 14:54-72.

1—Have we ever heard the cock crow, in a figurative way, and then gone on in sin?

2—Can we deny Christ without verbally doing so?

Dec. 9—Whom will ye have Barabas or Jesus? Mark 15:1-22.

1—If it should be our lot to be brought to trial, how should we determine when to speak and when not to speak?

2—What will be my answer on the day of Judgment to the question, what did you do with Christ?

3—After Christ has gone all the way to the cross for you and I, how far are we willing to go for Him?

Dec. 16—He was numbered with the transgressors. Mark 15:23-49.

1—Do you believe, "Truly this man was the Son of God?"

2—Do we crucify the Lord afresh, regardless of how small our sin might be?

Dec. 23—CHRISTMAS — The birth of our Saviour. Luke 2:1-40.

1—What caused Simeon and Anna to recognize this Jesus at the age of eight days?

2—Can we gain a lesson from Mary the Mother of Jesus, who pondered those things surrounding the birth of Christ in her heart?

Dec. 30—The Great Commission. Go Ye. Mark 16:1-20.

1—Why was Peter's name specifically mentioned, when the women were told to take the news of Christ's resurrection to the disciples?

2—What are the conditions for successful mission work for Jesus today?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR DECEMBER 1956

CHRIST

Memory verse, John 6:69, "And we believe and are sure that thou art that Christ, the Son of the living God."

Sat. 1—Jer. 23:1-8.

Memory verse, Matt. 14:27, "But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."

Sun. 2—Eph. 2:11-22.

Mon. 3—Luke 5:1-11.

Tues. 4—John 6:35-51.

Wed. 5—Acts 9:13-22.

Thurs. 6—II Peter 1:10-21.

Fri. 7—Mark 6:1-15.

Sat. 8—Deut. 18:15-22.

Memory verse, John 10:14, "I am the good shepherd, and know

my sheep, and am known of mine."

Sun. 9—I Cor. 1:10-18.

Mon. 10—John 15:1-10.

Tues. 11—I John 1.

Wed. 12—Matt. 3.

Thurs. 13—Heb. 5.

Fri. 14—I Tim 6:12-21.

Sat. 15—Rev. 1:1-9.

Memory verse, John 3:14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

Sun. 16—John 8:49-59.

Mon. 17—Rom. 2:11-29.

Tues. 18—John 17:1-17.

Wed. 19—Matt. 25:1-13.

Thurs. 20—Matt. 9:1-13.

Fri. 21—Phil. 3:13-21.

Sat. 22—Isa. 63.

Memory verse, Matt. 2:2, "Saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

Sun. 23—Luke 1:26-38.

Mon. 24—Luke 2:1-7.

Tues. 25—Luke 2:8-20.

Wed. 26—Matt. 2:1-12.

Thurs. 27—Luke 2:22-38.

Fri. 28—Matt. 2:13-23.

Sat. 29—Luke 2:40-52.

Memory verse, John 20:31, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Sun. 30—Matt. 4:1-16.

Mon. 31—Acts 1:6-12.

BIBLE MONITOR

VOL. XXXIV

DECEMBER 1, 1956

No. 23

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CHRISTIAN LIVING

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him", Col. 3:17. Actually the purpose of our having a period of years here upon the earth is that we might live in the service of Christ. We cannot live a christian life without living according to His directions in word and deed. We cannot do anything in the name of the Lord Jesus unless we do it according to His directions, in the way and method which He prescribed.

We owe so much to our Heavenly Father; in thanks, appreciation, respect and service unto Him. All this we send unto God through His Son, our Redeemer. The Father and the Son are so much one, in method, purpose and motive that we cannot thank the Father, but according to the commands of Jesus. Christian living is the method of the present generation for serving our Creator, God.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his ser-

vants, and to every man his work, and commanded the porter to watch". Mark 13:34. Notice that His house is left to His servants, not just to one, not just to the Ministers, but to all of His servants. "To every man his word"; dare you say you have no part, that there is no work for you to do? A portion is left to everyone, who wishes to be a servant of Christ. It is our duty to find our portion of the work and fit ourselves to it. We cannot say I opened the door and so have done my part. While we have life and opportunity there is work for each of us to do.

"For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more", Luke 12:48. Different tasks and different quantities of work are required of each of us. It is very unsafe to conclude. I have did just as much as Bro. John and therefore I have nothing else to do. Has the Lord given you much? How much more have you returned than was given you? Are you still receiving and are you still returning

with usury?

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men", Col. 3:23. Whom do we wish to see what we are doing, how we are living. If we are trying to please men, we must look to them for the reward and not unto God. Is our christian living being done heartily, daily? "Therefore, my beloved brethern, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord", 1 Cor. 15:58. Our christian living is not finished the first year, nor can we put it off until the last year of our life. Yes, always, each day, and not just barely doing but abounding "in the work of the Lord."

"For we are labourers together with God: ye are God's husbandry, ye are God's building", 1 Cor. 3:9. We are labourers with God, each a part of God's building. God's building will be finished, all complete, if I do not fit myself for my part someone else will. Let us not overlook an important word in the first phrase of this last scripture. "Together" we are not only labourers, doing our duty but labourers together; working unitedly, harmoniously, agreeing one with the other. If we cannot agree and work together, we cannot be a part of that body.

"Ye are the light of the world, a city that is set on an hill cannot be

hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven", Matt. 5:14-16. Christ was the light of the world, while here upon this earth, but now He has ascended unto the Father and is now shining through us. He will not shine through us unless we abide in Him, agree with Him, and labor according to His directions. True our individual light, at its best, will be very weak, have you ever used a weak light and then it went out? My, how dark, that light was very important even if it was weak. How is my light shining among men? Did you ever realize that others will "glorify our Heavenly Father" because of the good works which abound in our life?

HOME

Having lived in a home most of our lives, we tend to take it for granted that it is just a place of refuge and relaxation from all the various activities of life. Actually, the home is the vital core of society. Without the home, it is impossible to see how society could amount to anything other than a uncivilized roving band. Basically, the home is the place in which parents bring up their children; the one place stability and security should be pro-

vided for each individual. Privacy, freedom from outside annoyance, and security are necessary for family life and for bringing up children. The home is intended to provide these, and our customs and laws, for generations, have been intended to make sure they can be provided.

Since the home is so important to everyone, it would seem that everyone ought to know how to live in a home. Yet if we may judge by what is going on in our society today, people are not always successful in this. Homes are being broken up on all sides, and the divorce rate is high. In some of our recent years, our country has had one divorce for every four marriages. In 1947, there were 1,992,354 marriages in the United States and 471,000 divorces. The steady increase in divorce is alarming. This is a field in which our country holds the world's record. More divorces are granted each year in America than all other civilized countries together.

This fact points to a serious break-down in American homes. It is a public confession, that the man and woman has failed, in a venture from which they expected happiness. Problems are greatly multiplied where there are children involved, for it has been shown that broken homes provide fertile soil for the delinquency of children. I have the deepest sympathy for those whose homes have been broken up by this

great evil, and I don't have the space here to discuss the many causes of this sad affair. I believe a return to the teachings of God's Word is the only answer. In Ephesians we read, "Wives submit yourselves unto your own husbands as unto the Lord; Husbands, love your wives, even as Christ loved the Church and gave himself for it."

If we continue to allow the home to degenerate, and our children to be spiritually neglected, America will continue to reap divorces, broken homes, and delinquent children. In Ephesians we are also told, "And, ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Otto Harris,
Antioch, West Virginia.

KNOWING THE WILL OF THE LORD

Eph. 5:17, "Wherefore be ye not unwise, but understanding what the will of the Lord is". 1 Thess. 5:18, "In everything give thanks: for this is the will of God in Christ Jesus concerning you". The apostle Paul was addressing the converted Gentiles. Acts 18: 5-6, Paul being pressed in the spirit, testified to the Jews that Jesus was Christ. When they opposed themselves and blasphemed, he said unto them, your blood be upon your own heads: from henceforth I will go unto the Gentiles. Acts 13:46-47, "Then

BIBLE MONITOR

Taneytown, Md., December 1, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Otto Harris, Antioch, W. Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth".

Rom. 11:13, "For I (Paul) speak to you Gentiles, inasmuch as I am the apostle of the Gentiles". Salvation is come unto the Gentiles. 2 Tim. 1:11-12, "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things, nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is

able to keep that which I have committed unto him". Did Paul teach ceremonial worship to the Gentiles? Did he teach any Jewish customs or traditions to the Gentile churches?

Eph. 5:20, "Giving thanks always for all things, unto God and our Father, in the name of our Lord Jesus Christ". Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. For we ourselves also were sometime foolish, disobedient, deceived, serving divers (many or different) lusts and pleasures, living in malice and envy, hateful. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit. Walking in newness of life, being born again, not of corruptible seed, but by the Word of God which liveth and abideth forever. Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers: but with the precious blood of Christ, as of a Lamb without blemish and without spot. Some people think, today we get salvation by following our parents, some church creed or in some man-made organization.

Watch in the same with thanksgiving. We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, which hath made us to be partakers of the inheritance of the Saints in light. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. In whom we have redemption through His blood, even the forgiveness of sins. As ye have therefore received Christ Jesus the Lord, so walk ye in Him. Rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

1 Cor. 1:4-6, 8, "I (Paul) thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. That in everything ye are enriched by him, in all utterance, and in all knowledge. Even as the testimony of Christ was confirmed in you. Who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Col. 3:14-15, 17, "Above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts to the which also ye are called in one body; and be ye thankful. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him". Knowing that of the Lord ye shall receive the reward of the inheritance: for

ye serve the Lord Jesus Christ. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

1 Tim. 2: 1,3-4, "I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men. For this is good and acceptable in the sight of God our Saviour. Who will have all men to be saved, and to come unto the knowledge of the truth". There is one mediator between God and man, the man Christ Jesus. Who gave himself a ransom for all, whereunto I am ordained a preacher and an apostle, I speak the truth in Christ, a teacher of the Gentiles in faith and verity. The will of God is to believe on the Lord Jesus Christ. There was some people, at the apostle's time, who were ever learning and never able to come to the knowledge of the truth.

Rev. 1:5, Unto him, Jesus Christ, that loved us, and washed us from our sins in His own blood, who is the faithful witness and the first begotten of the dead. John 3:36, "He that believeth on the Son hath everlasting life: And he that believeth not the Son shall not see life: But the wrath of God abideth on him. V. 18, He that believeth on him (Jesus) is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God". God is no respecter of persons. Phil. 2:10-11, "At the

name of Jesus every knee should bow....and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father". How many so-called christians believe this? Let this mind be in you, which was also in Christ Jesus. Did He have an exalted mind? John said behold the Lamb of God, he was a meek and lowly Lamb of God. He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. He humbled himself and became obedient unto death, even the death on the cross.

Today men give themselves the honor of reverend, meaning of highest respect. God hath highly exalted him (Jesus) and given Him a name which is above every name. Which in His time He shall show, who is the blessed and only potentate, the King of kings and Lord of lords. To whom be honor and power everlasting. Yet great masses hold the Pope above the Lord Jesus in their lives. Rev. 17: 14, "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings: and they that are with him are called, and they that are with are called, and chosen, and faithful". There seems to be many lords exercising lordship and authority, while living in this present world. Whatsoever ye do, do it heartily, as to the Lord, and not unto men. Knowing that of the Lord ye

shall receive the reward of inheritance: for ye serve the Lord Jesus Christ. Many ministers of today are serving men. Not long ago a minister told me, that he is serving a church, subject to a creed and direction of a man-made organization. Is this the will of the Lord?

Col. 3:17 "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus". Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful. Continue in prayer, and watch in the same with thanksgiving. Mark 13:37, Jesus speaking, "And what I say unto I say unto all, watch". John 3:7, Jesus commanded that we must be born again. This is the will of God which Jesus brought from heaven. As Moses lifted up the serpent in the wilderness (the only remedy), even so must the Son of Man be lifted up, that whosoever believeth in him shall not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world: but that the world through him might be saved. For there is none other name under heaven, given among men, whereby

we must be saved.

Rejoice in the Lord always and again I say rejoice, in everything by prayer and supplication with thanksgiving. Let your moderation be known unto all men. Rev. 5:12, For thou wast slain, and hast redeemed us to God by thy blood; out of every kindred, and tongue, and people, and nation. Worthy is the Lamb that was slain, to receive power, glory and honor. Rev. 4: 11, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

Col. 1:10, 13-20, 22-23, 26-27, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work. Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins. Who is the image of the invisible God, the firstborn of every creature. For by him were all things created and he is before all things, and by him all things consist. He is the head of the body, the church: who is the beginning of the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell. And having made peace through the blood of his cross, by him to reconcile all things unto himself. In

the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel. Even the mystery which hath been hid from ages...but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles.' Well could one of old say, Let us come before his presence with thanksgiving.

Psa. 26:7, "That I may publish with the voice of thanksgiving, and tell of all thy wondrous works". Psa. 27:4, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, and to behold the beauty of the Lord". Heb. 13:20-21, "Now the God of peace, that brought from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom the glory forever and ever". Is there nothing for you and me to do? Yes work for the night is coming, when men's work is over.

By faith we venture on His grace,
Yet faith alone will not suffice
To bring us to that paradise.
By faith we hope of joys to come,

It frames our minds for things
above.

Faith is our light and our guide
To bring distant prospects near,
And bring eternal glories real.
Faith doth inspire a heavenly ray
To those who love and seek the
Lord.

By faith we live, by faith we see
That Jesus gave His life for me.
By faith we walk the narrow way,
The way that leads to joy on high.
Love and faith go hand in hand
Till we all reach that heavenly land.

William N. Kinsley,

R. 1, Hartville, Ohio.

WHAT CONSTITUTES THE CHURCH OF JESUS CHRIST?

Part 9

"THERE IS BUT ONE
CHURCH, WHICH IS THE
CHURCH OF JESUS CHRIST".

This is our last proposition, and I believe has been answered in these series of articles, clearly answered by the Word of God. What more can we say on the above subject?

In this last article we shall sum up what we have written. The church of Jesus Christ originated in the mind of God. It is an Organism, it is an organization, it consists of only one Body, made up of many members. This Church was organized by Christ in natural life by ordaining preachers, assigning them work and giving them power. Christ Himself and His apostles preached

the Gospel of the kingdom, and neither said it was to come in the future. We have shown that the kingdom of heaven and the Church of Jesus Christ is the same kingdom.

The kingdom existed in Christ's time and persons actually entered into it in His time Matt. 20:4-7, "And said unto them; go ye into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive."

This was the Master's call to service, to those who would come into the Vineyard, or Kingdom. But some were hindered. Matt. 23:13, "But woe unto you, scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

Luke 11:20-52, "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." "Woe unto you, lawyers, for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye hindered." Luke 16:16, "The

law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."

We find that the kingdom of God existing in our Saviour's time and men entered into it. God the Father appointed the kingdom for Christ. Luke 22:28-30. "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." The sitting on "thrones judging the twelve tribes of Israel" we find will take place in the Millennial age of Christ's kingdom, at the close of the Church age.

The kingdom has been appointed and has come unto effect. Paul says "we have received it." Heb. 12:27-28, "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Christ our High Priest, was anointed at his baptism to take charge of the existing priesthood, and so was made highest Priest, Luke 4:18 Acts 10:38 Matt. 3:16-17. You will notice I don't give

quotations in full here, as this is a summary, showing you I used those arguments in the preceeding articles. We have shown you that Christ had the authority and power to build His Church, and how He started the building of it in His lifetime.

We gave you a message on the foundation of His Church. We find God created the office to the Church and recognized the work of His people in church capacity in our Saviour's time. Luke 6:3; Acts 1:21-26. The account in Acts being after His ascension. We gave you a lesson on His Kingship, Matt. 2:2; Zech. 9:9; Luke 19:37, 38; 23:3.

Christ delivered His Father's will to men and many accepted and complied with the conditions and became children of God and members of His family while Christ was on earth. As we have shown in the articles on "Faith and Baptism". Also see—Jno. 12:48; Matt. 12:49-50; Luke 8:21; Jno. 1:11-12.

Christ made a will for His existing family, just like men make a will today before they die, and our Saviour made that will, and that will was confirmed by His blood and that it was also probated in heaven by His blood.

When Christ died He bought His Church. "Husband's, love your wives, as Christ so loved the church and gave himself for it." Now as one loves a wife, why,

Christ loved the church that He had as His bride, and He is the bridegroom, and He actually died and bought the church and loved that church and gave His life for it.

In Eph. 5:23-27, we read, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water, by the word, that He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Christ established His church pure and without blemish. May we brethren and sisters keep it pure, by coming out from among other bodies, and "be ye separate saith the Lord." 2 Cor. 6:14-18, Paul gives us admonition to separate from evil associations, those who deny the "Faith of Jesus Christ." "Be ye not unequally yoked together with unbelievers: (an unbeliever is any one who rejects any portion of God's Word.) for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

We dare not commune with or fellowship with those who refuse

the light. Dare we be yoked up together with them in worship? "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" An infidel denies the existence of God and is chaff. An unbeliever is one who rejects all or part of the Word of Christ and is a sinner. Both will be alike in judgment, we dare not have part with either.

"And what agreement hath the temple of God (meaning spiritual worship in the church) with idols? for ye are the temple of the living God; (the church) as God hath said I will dwell in them, and walk in them; and I will be their God, and they shall be my people." This verse will apply also to the individual members of the One Body and will actually apply to any one member of the body, every individual.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Let us keep our church pure. Let us stand by our Polity's decision on page 26, paragraph 3. "Officials or members of other denominations shall not be asked or invited to lead in prayer, teach or preach at our services." This should apply on the Mission Field as well as at home in

the local Congregation. May God keep you all is our prayer.

The end.

Wm. Root,
Great Bend, Kansas.

NEWS ITEMS

IN APPRECIATION

We wish to take this opportunity to thank the brethren and sisters, for the lovely cards, gifts and visits to us, both while in the hospital and since our return home. All were appreciated so much.

Sister Dayhoff and Cherie Lynn,
Taneytown, Md.

PLEVNA, IND.

On Oct. 7 we began our series of meetings and continued two weeks, with Bro. Floyd Swihart as evangelist. He preached the Word with power and as a result, one young boy was baptized and another came back to the church.

Our Lovefeast was held Oct. 20 with an all-day meeting. Bro. Swihart gave the message in the forenoon. Bro. Paul Reed and Bro. Hayes Reed gave the messages in the afternoon. In the evening ninety surrounded the Lord's table, with Bro. Swihart officiating. We were glad to have those with us from adjoining congregations, including six ministering brethren.

On Sunday 127 were in Sunday-school. Bro. Raymond Lorenz taught the lesson to the Adult class. Bro. Swihart gave his closing mes-

sage in the forenoon. We believe we have all been strengthened and built up in the faith of the Gospel.

Sister Ruthanna Kintner, Cor.

ANTIOCH, W. VA.

The Ridge Congregation met in regular quarterly council Nov. 10. The meeting was opened by singing Hymn No. 210. Bro. Melvin Roesch read Eph. 4 and led in prayer. Eld. W. A. Taylor then took charge of the meeting.

Church officers were elected and several other items of business were taken care of in a christian manner. It was decided to send Bibles and other Christmas gifts to the Navajo Indian Mission. Bro. Taylor O'Brien led in closing prayer.

Sister Irene Harris, Cor.

SUBSCRIPTIONS

At this time of the year when the majority of the subscriptions expire, there are a number of items which we would like to remind you of.

A prompt renewal assures you of all issues, saves us work and helps keep our books straight. In a periodical which has no advertising, your renewal fee does not go very far in paying expenses so we need prompt renewals.

It is very important that we have correct addresses and in case we neglect to have them corrected, please keep notifying us. In case your Postoffice receives your issue with incorrect address, they cut off the label and return it with re-

turn postage due, And Throw Your Issue In The Wastebasket. By this time another is on its way incorrectly addressed so you understand how you may lose several issues, and yet we are paying twice on their postage.

Any letter sent to us, which is too heavy for three cents Postage, on which you have put four or even five cents postage comes to us Postage due, as it must have six cents Postage which is the next step above three cents.

SPECIAL OFFERING

All Congregations please remember your December Offering for the Publication Board.

Editor.

BRYAN, OHIO

The Pleasant Ridge Congregation began a two-weeks revival Oct. 21. Bro. William Bashor gave messages each evening, which were inspiring and uplifting to all. We were made to rejoice when one soul accepted Christ.

On Nov. 3 we held our Lovefeast services with 120 at the tables. Bro. Bashor gave his last message Sunday evening. We send our appreciation to all visiting brethren and sisters that came to worship with us during these meetings.

Ruth St. John, Cor.

THE MACEDONIAN CALL

'Come over into Elkins, V. Va. and help us'. We have been handi-

capped for some time, not being certain where we will be able to hold the next preaching service, due to the fact that we have not had the definite promise of a building or the use of a building. We thank God that now, we have the permission of using a School Building, known as the Hazelwood School, until we have a permanent place of worship. This building is along route 219, between Elkins and Beverly, approximately five miles south of Elkins, W. Va. It is a red brick structure.

We do appreciate Bro. Taylor's untiring efforts at this Mission Point, he has been faithfully serving there and promised to continue for the time being, until other arrangements can be made in the future. The services are being held on the second and fourth Sunday of each month, weather conditions permitting and the Lord willing. Two services are scheduled for each appointment, Saturday evening at 7:30 and Sunday morning at 10:00 o'clock.

We trust that our Brotherhood is not forgetting Bro. and Sister Melvin Roesch in our prayers. They have made a great sacrifice in leaving the home land, their kin, the local congregation and being willing to go into a strange land, to be of service to those who have been longing for Spiritual food. May we make a plea to our Brotherhood that we may prove our loyalty to those of our number, who are making a sacrifice to serve in God's great vineyard,

by making a visit in these congregations, whether you have been asked to go or not, Minister or lay-member. I sincerely believe that the effort we put forth of our own will, will indeed return great dividends and will not be overlooked or forgotten, when the Lord will divide among His faithful.

Last, but not least, how often when you can lie down on your springfilled mattress, sit up to a well spread table or enjoy the visits of a family circle, are we mindful and remember our faithful Brethren and Sisters at the Torreon Mission. I believe they too have and are making, a greater sacrifice than we can even appreciate, yet less realize. Will we put forth a little more effort to write some letters of encouragement, send them something that they will believe that we are appreciating their service, in behalf of the Church. No one has asked us or even suggested that we make this plea, but we feel very confident that the Holy Spirit has prompted it.

Fraternally, A. B. Keller.

TANEYTOWN, MD.

The Walnut Grove Congregation met for regular quarterly council Sept. 15. Hymn No. 210 was sung. Bro. Ray Shank read Col. 1:1-18, gave some remarks and led in prayer. Our Elder, Ammon Keller took charge of the meeting.

Elders Ray Shank and Adam Fahnestock were present to take the

voice of the church concerning electing a minister. As a result Bro. Guy Dayhoff was installed in the Ministry and Bro. Harry Sweitzer was installed in the Deacon's office.

Plans were made for our Lovefeast and the District Ministerial Meeting. It was decided to have a ten-day revival meeting in the spring. Hymn no. 81 was sung and Bro. Keller closed the meeting.

We held a two-week revival meeting from Sept. 23 through Oct. 7, with Eld. David Ebling as Evangelist. Bro. Ebling gave us many inspiring messages and although no new members were added to the church, I feel sure everyone was uplifted spiritually and feels the desire to serve our Lord and Master more faithfully and more devotedly. Some sickness hampered the attendance but other congregations helped much.

On Oct. 7 we held our Lovefeast. These services were well attended and the presence of those from other congregations was greatly appreciated and may the Lord richly bless those for coming. Ministers present throughout the day were: Ammon Keller, L. B. Flohr, O. L. Strayer, Earl Waldo Strayer, Howard Myers, David Ebling, Emmert Shelly, George Dorsey, Guy Dayhoff and Howard Surbey. Seventy surrounded the Lord's Table, with Bro. Ebling, officiating. The Lord gave us a beautiful day for the ser-

vices and I feel everyone present went home feeling it was good to have been there. Pray for us at Walnut Grove that we may be strengthened to do the Lord's work better and be a good example before the world.

Sister Margaret Dayhoff, Cor.

ENGLEWOOD, OHIO

On Oct. 27, The Englewood Congregation met for our Lovefeast. Services began at ten o'clock with one sermon in the forenoon and two of the afternoon. Visiting ministers present were Bro. Charles Leatherman and Bro. Eldon Flory. In the evening the ordinances were observed with about sixty surrounding the Lord's table and Bro. Flory officiating.

On Sunday morning we had an attendance of one hundred and thirty-four for Sunday School after which the visiting ministers gave us spirit-filled messages from God's Word to a well-filled house. We were thankful for visiting members from five adjoining congregations who came to worship with us. Several of our members could not be present on account of sickness.

Every communion should make us stronger and more willing to sacrifice for Christ and His church. Let us be thankful we belong to a church where we can observe the ordinances, obey the commandments and claim the promises.

"Blessed are they that do his com-

mandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22:14.

Sister Sylvia Surbey, Cor.

KANSAS CITY, MO.

The Kansas City Congregation enjoyed a series of meetings, from Sept. 25 to Oct. 7. Our evangelist, Bro. Millard Haldeman of Quinter, Kansas, brought us many Gospel messages from God's Holy Word. Although no souls were added to the church, we each feel a deeper obligation on our part to walk closer to the Lord.

On Saturday afternoon, Bro. Haldeman preached the examination sermon. The voice of the church was taken and it was decided to hold an election for deacons. Bro. John Ruschhaupt and Bro. Carl Reed were chosen and duly installed. Saturday evening we enjoyed our Communion services with Bro. Haldeman officiating. Fifty surrounded the Lord's table at this time.

Preaching services were held Sunday forenoon and also in the afternoon, with a good crowd attending. Sunday evening Bro. Haldeman brought his closing message. On Monday the District Meeting of the Third District convened at this place. As there were several queries, the meeting continued until afternoon.

We certainly enjoyed having so

many of the Brethren and Sisters with us and deeply appreciate the wonderful help they gave us. A hearty invitation is extended to all to come and worship with us whenever you can.

Sister Bertha Jarboe, Cor.

DAYTON, VA.

The Berean Congregation met in council Oct. 6, with Eld. T. I. Bowman presiding. We had a good report of the annual visit. Arrangements were made for our Lovefeast, which was on Oct. 20. We sent a donation to the General Mission Board and to the Board of Publication.

On Oct. 13 Bro. Homer Mellott, from Vienna, Va., came into our midst and preached nine Spirit-filled messages, exhorting us all to be obedient to the Word of God. Here are some of the thoughts he left with us: The Supremacy of God. We cannot comprehend the power of God and how He created everything for man's benefit. Obedience, How can we doubt God? His plan was complete. The importance of being obedient, as no excuse will justify us. The devil is concerned about the christian. Sin and salvation will not mix. No sin can enter Heaven. We have a Bible map to guide us. We must separate ourselves from the world. If we follow the ways of the world, we will be weighed in the balance and found wanting.

The attendance was not what we would have liked, as sickness prevented several of our members from attending regularly. Bro. L. A. Shumake from Louisa, Va., could not be with us as he had the misfortune to break his leg. The last report from him is that he was improving but still has his leg in a cast. We missed him at our services as he was always present for our Lovefeast if possible.

The following visiting Brethren and Sisters were present for our Lovefeast: Eld. L. B. Flohr, Eld. Ord Strayer and wife, Eld. Z. L. Mellott and wife, George Dorsey, wife and Carl, Eld. Ammon Keller, Bro. Paul Stuber, Bro. Elmer Smootz and wife, Bro. Homer Mellott, wife and children. We were glad for such a goodly number. Bro. L. B. Flohr and Bro. Z. L. Mellott brought the message of the evening. When everything was in readiness twenty-two surrounded the tables, with Bro. Homer Mellott officiating.

On Sunday morning a goodly number gathered for Sunday-school and preaching. Bro. Mellott brought his closing message from Dan. 5, it was a good message dealing with the ways of the world. This was his first experience in a series of meetings and we feel that all the messages were uplifting, to those who heard them. We hope that God will endue him with power of the Holy Spirit, that he will be the

means of winning many souls to Christ.

After the message of the morning, dinner was served to all present. We returned to our homes feeling that we had been sitting in Heavenly places in Christ Jesus. We were truly glad for the presence of all the Brethren and Sisters and hope that everyone, who can, will come our way as often as they can. May the Lord bless each one for their coming.

Sister Josie Lam, Cor.

THANKSGIVING DAY

We are thanking Thee, God, for the golden sun,

And the winds that sing their song;

For the courage ours, and the battles won

And the triumph over wrong.

And whether our years of life be few
Or whether our hair be gray,

We look to Thee; and on bended knee,

We will keep Thanksgiving Day.

We are grateful, God, for the Golden grain,

And the fruits that Autumn bore,
For the hours of toil that were not in vain,

For the winter's garnered store.
And whether our wealth be great or small,

Whatever our destined way,
We count the good as Thy children should,

And we keep Thanksgiving Day,

We are praising Thee, God, for the gifts that blessed,

For home and for native land,
We have come this day to feast and rest,

In the shelter of Thy hand.
And whether, we, too have borne the cross,

Or all is well we shall pray,
Shall Thy purpose see and give Thanks to Thee

As we keep Thanksgiving Day.

T. M. Thornton.

Sel. by Sister Blanche B. Sweitzer.

THANKSGIVING

Many people are like the Pharisee who is thankful that he was more fortunate than others; in fact, he seemed to be thankful on the basis of an invidious comparison. This is not the type of thanksgiving which is pleasing to the Lord. I heard a man who was greatly depressed when the frost killed his young garden. However, his spirits were lifted and he was very grateful to the Lord when he saw that he was as well off as his neighbors who had suffered a similar fate.

We should be thankful for the wonderful privileges we have in a free country. Many restraints, which we do not like, may be irksome, but we are still the freest people on earth. We should be grateful not merely because we have this greater freedom, but for the privilege we have of fighting the battles of

others. We not only have the liberty but we have the resources. We should be thankful that we have the unusual privilege of wielding all this for the liberation of others.

We should be thankful for what we have in Christ Jesus. We should not be impressed so much with the misfortunes of others, due to their ignorance of Christ, but that we have the privilege of introducing them to him. Having the most wonderful thing in the universe to share with others we lift our hearts in profound praise.

Ours is the privilege of a world-girdling ministry. It is wonderful to have a great heritage. It is still more wonderful to preserve that heritage and pass it on to others.

America stands in the most strategic position ever occupied by a single nation. Our good fortune will prove to be our greater misfortune, if we are not keenly sensitive to the responsibilities that go with our unusual position. But we can be thankful—not that we are the last best hope of humanity—but that we do constitute a hope. With conscientious alertness and utter abandon we give, and our gratitude takes its highest form.

Sel. by Sister Viola Broadwater.

The biggest cemetery is where unused talents are buried.

If you do not want the devil's wages, do not plow in his field.

NOTICE

There will be a lovefeast and dedication at the Torreón Mission Dec. 15-16. Every member of the Dunkard Brethren is urged to support this meeting by your prayers. You are urged to attend this meeting. The Board of Directors make a special request, that you consider yourself as responsible to God, in helping to carry out Christ's great commission. Any contributions your congregation may have for the Mission, can be sent with those going, thus saving transportation. This meeting is important to every member, be there.

Paul R. Myers,
Chairman, Bd. of Directors.

The picture of Christ is developed in the darkroom of prayer.

Non-church-goers would not feel at home in heaven.

HOW TO FIND HAPPINESS

To find happiness, you must be willing to ignore what life owes you, and to think about what you owe life. Stop complaining and start praising. Stop looking for friendship, and start being friendly. Stop pining for things you have not, and be content with what you do have. Stop looking for someone to help you, and devote yourself to helping others. Stop concentrating on what you've accomplished, and think of what others have done for you.

IN GOD'S ETERNITY

We may not always understand
or have the faith to see,
That all things work for good to
us, in God's eternity.
Sometimes God leads His children
far, in paths of darkest gloom,
That strength and courage of the
soul may come to fuller
bloom.
We do not need to understand all
life's deep mysteries,
It is enough to know His grace is
our sufficiency.

THE ATTACK ON THE VIRGIN BIRTH

(Cont'd from page 23 of Nov. 1
issue.)

The cult movement refuses to admit that Jesus Christ at His birth was God with us. They claim that He was a created god. They do this in the face of the prophet's statement in Isa. 43:10 which says, Jehovah speaking, "Before me there was no God formed, neither shall there be after me."

In their New World translation, John 1:1 is rendered, "And the Word was a god." They claim the right to use the indefinite article because there is not a definite article in the Greek. Yet they show their inconsistency because they do not follow through and render Matt. 5:9, 6:24, Luke 1:35, John 1:6, Rom. 1:7, 1 Cor. 1:30, Titus 1:1 and a host of other passages as "a

god," although there is no definite article in the Greek.

The founder of the cult movement in his famous volumes said that Christ both before and after His human birth was a god, a mighty one; that He was created by Jehovah without the aid of any mother before His human existence. He says that He became a perfect man, no longer a spirit being, but having a heavenly background.

After the cult movement has robbed Christ of His Godship in the trinity, it is only natural that they should proceed to rob Him of intelligence. The following quotation is typical of the manner in which they speak of Christ's intelligence: "The Logos (Christ) knew nothing of what was to take place" (before and after His human birth).

We as Christians who bow in adoration at the name of Jesus Christ, and sing the sacred anthem—

Let every kindred, every tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

dare not for a moment to tolerate such slander as this of our blessed Lord. We can only say with Jude of old, "To the only wise God our Saviour, be glory and majesty, dominion and power both now and ever."

The present day leader and official spokesman for the Liberal Ecu-
menical movement in America and also head bishop of a nine-million

member denomination has repudiated the doctrine of the virgin birth and incarnation. He has been chosen as highest representative of 30 large denominations in spite of his attitude on the virgin birth.

Let us notice also what others of the Liberal movement have to say on the virgin birth. "Among the dogmas held by the Church has been that of the Virgin Birth of Jesus. This has come to be regarded as sacred. Now everyone who has studied and thought knows that there is not the faintest evidence of a fact on which this dogma was built. We know how it began. It was due to the mistranslation of the Hebrew word, 'Alma,' which means only a young woman. This word appeared in the Greek translation as 'Parthenos,' virgin. The writer of Matthew, having only the Greek version before him, repeated the mistranslation. I dislike the dogma because it casts a slur on pure womanhood, on your mother and mine. Our birth was as divine as that of Jesus, and the love of our fathers and mothers as pure as the love of Mary."—F. S. Wicks.

"The virgin birth is therefore in no way connected with the divinity of Jesus. We do not venture to such a length as to say that Christ is God, for this would involve the inconceivable assertion that God Almighty was once born and died."—Dr. Palmer, Harvard.

A book by Nels Ferre, "Christian

Understanding of God," was reviewed recently by a sound Christian publication. The reviewer called it the climax of all blasphemy which he had ever heard - an intimation of vilest import on Mary's purity, in which the author says, "And who can deny that such a conjecture could be true?"

Another Liberal writes: "The virgin birth is not to be accepted as an historical fact. Of course, I do not believe in the virgin birth and I do not know any intelligent Christian minister who does" (a wholesale indictment of his fellow liberals). He speaks of the deity of Christ by saying, "But to suppose that the phrase, 'Jesus is God', is an adequate expression of the Christian faith, even in its creedal forms, is to display abysmal ignorance. Let it be said to the credit of the early fathers, that they did not deal in such arithmetical absurdity."—Harry E. Fosdick.

The notorious infidel, Thomas Paine, also used the word "absurd" in speaking of the trinity. "It is impossible that belief can attach itself to such wild concepts. Such absurd stuff is only fit for tales of witches and lizards."

It is interesting to note what the Fifth Annual Report of the American Association for the Advancement of Atheism has to say about the Harry Fosdick crowd. Here is an extract: "They are saving the ship of Christianity by throwing

overboard her cargo. With what zeal the Fosdicks and the Shailer Matthews and the whole crew of rescuers toss out the virgin birth, etc. How long will men sail the seas with an empty ship? When will they go ashore and enjoy life with the atheists? We welcome the aid of modernists and pledge our fullest cooperation in ridding the world of any serious acceptance of Christian theology."

A well-known evangelist, writing in defense of the virgin birth, emphasizes the importance of this doctrine in the following words: "All Christianity stands or falls with the doctrine of the virgin birth. If Jesus had a human father, then the whole Bible is not true. The book of Isaiah is false, the Gospels are false, for all of these clearly teach that the Savior, the Messiah, was born of a virgin, and was begotten of God, not of a human father. If Jesus had a human mother and father, just as other men, if He were not supernaturally, miraculously born, God appearing in human flesh, then His death on the cross could not atone for the sins of mankind.

"The doctrine of the virgin birth and the doctrine of the deity of Christ are one and the same. The doctrine of the virgin birth and the doctrine of the blood atonement are so interrelated that they cannot be separated. They are Siamese-twin doctrines and neither doctrine can stand without the other. The virgin

birth of Christ and His Saviorhood are one and the same doctrine.

"Then anybody who denies the virgin birth of Christ is an infidel. He has already rejected Christianity. He has already denied the inspiration of the Bible. He has already denied the blood atonement of Christ. The man who denies the virgin birth of Christ may be counted a minister of the gospel, but actually he is a brother of Bob Ingersoll and Tom Paine, a brother of every infidel and Christ-denier and Bible-hater in the world. If anyone says that the deity of Christ is not essential, then he does not even know what essential Christianity is. To deny the virgin birth is to deny Christ Himself!"

May we point out in conclusion that the Bible is explicit on these modern-day deniers of the faith, who repudiate the doctrine of the virgin birth. It is up to us who believe the Bible to apply the clear-cut teaching on this matter. If we fail to apply this teaching, we in some measure join in this age-old revolt against God and His Word. Mark down these words of 1 John 4:3 and never forget them: "And every spirit that confesseth not that Jesus Christ is come in the flesh (through the virgin birth) is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come."

Robert L. Kinsley in
Testimony of Truth

THE CHURCH IN TWO STAGES

First Stage

Motto: "Upon this rock I will build my church; and the gates of hell shall not prevail against it."
—Jesus.

Proposition: The church was organized in its first stage by Christ and His apostles.

John, as the forerunner of Christ, came in fulfillment of prophecy and began to preach. Christ also came in fulfillment of prophecy saying: "The Kingdom of Heaven is at hand and began preaching the same doctrine. Christ chose the twelve and then the seventy as his helpers; setting up the church as indicated in my motto text. Christ gave the general commission as recorded by Matthew, and it is clearly worded. Mark's record says: "Preach my gospel to every creature." Wilson, in his Emphatic Diaglot, says: "Preach my gospel to all creation." This version is verified by the American Standard, The Anglo-American, The Twentieth Century, and the Syriac and Greek versions.

In Acts 1:8 Christ gave a special commission to his Apostles, covering the first stage of the Church. Thus: "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the utmost part of the

earth." They had need of this commission to point out their special line for the beginning of their work; first, Jerusalem the headquarters of Christ's battle ground; second, Samaria, which to them was averse; third, they were to tarry in Jerusalem until they were properly empowered. We do not use their special commission for we have no such special needs. We get no such special miraculous powers of the Spirit. We enjoy the gift of the Holy Ghost or Spirit, with its comforting, leading and convicting power, which is necessary to give us spiritual birth. We now have: "The sure Word of Prophecy," hence are "Thoroughly furnished unto every good work." Christ bade his field workers: "Tarry ye in Jerusalem until ye be endued with power from on high." This they did with prayer and fasting, until Pentecost.

John, being beheaded and Christ crucified, left the prospective field seemingly clear for the Jews. Hence they doubtless gathered in large numbers to celebrate their annual Pentecostal feast. But unknown to them that feast was a prophecy of the empowering of the church. Hence in its prophetic fulfillment, that day was the Pentecost of all former Pentecosts. It was the anti-type of the Jew's annual Pentecost; the day in which Christ was to empower His ambassadors for their world's campaign. The vast mixed

multitude had assembled. "Pentecost being fully come." And at the right juncture God sent His Spirit's power; "as of a rushing mighty wind," like a cyclone, it seized the waiting throng with consternation and amazement; and what still added to their mental daze, the apostles with seeming tongues of fire on their heads, opened up such a terrific onslaught on the bewildered throng, not of shot and shell and poison gasses, but with the thrilling truths from heaven's magazine, God's eternal Word. And this was all done with such force and power that the bewildered multitude was seized with palsied fear. The matter of the Jews' feast seemed to have fallen into the background; and the doctrine of the newly resurrected Christ at once became the absorbing topic of the day. In modern language, we would say that "the apostles captured the day." Must we not exclaim; "Great and marvelous are thy works, Lord God Almighty. . . . and thy ways past finding out."

The presentation of the Truth of this new gospel kingdom was with such force and power, that three thousand were enrolled as members of the church on that day and soon five thousand more believers. After this, their converts seemed to have been so numerous that instead of counting them they simply said: "And the number of the disciples were multiplied." The demonstration of the Spirit's power on Pentecost

was a prophecy of the irresistible power that would accompany the apostles' efforts in building up the church. This was soon seen in the imprisoned apostles being set free. When Paul and Silas came to Thessalonica the Jews said: "These that have turned the world upside down have come hither also." Paul's preaching at Ephesus was with such power that "Many of them that used curious arts brought their books together, and burned them before all men; and they counted the price of them and found it to be fifty thousand and pieces of silver." Under this power monarchs were smitten; men of high estate were made to tremble, and the church pushed on to its goal.

But most bitter persecution set in with a determined hand. It was said: "Saul made havoc of the church, entering into every house and hailing men and women, committing them to prison. . . . And they that were scattered abroad went everywhere preaching the word. But the truth thus scattered took hold like firebrands before a driving storm. "So mightily grew the word of the Lord and prevailed."

The apostolic forces pressed on with surprising speed. David saw them reach their goal when he said: "There is no speech nor language where their voice is not heard. Their line has gone out through all the earth, and their words unto the end of the world." Paul with some emotion said to the Ephesian elders

at Miletus: "For know this, that after my departure, shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things and shall draw away disciples after them."

That large and flourishing church at Corinth had most painfully degenerated. Listen: they were carnal; were divided on their preachers; went to "law brother with brother, before the unbeliever"; fornication of a low grade, "a man had his father's wife"; had divisions and heresies among them; their women prayed with their heads uncovered; in pretense of the Lord's Supper, they ate their own suppers; some were hungry, others drunken; etc. This sounds much like apostasy. Paul names those "who had made shipwreck of their faith.... Alexander the coppersmith did me much evil.... Demas hath forsaken me.. Hymnus and Alexander I have delivered to Satan, that they may learn not to blaspheme.... 2 Tim. 1:15 At my first answer no man stood with me, but all forsook me.. 2 Tim. 4:16 This thou knowest that all they that are in Asia be turned away from me. Does it not seem that the forgoing dark apostate picture led Paul to exclaim: "I am made all things to all men, that I might by all means save some." This decline is further seen in the letters of Jesus to the seven churches of Asia; and view them as per-

sonal letters to those churches, or as messages of prophecy covering the entire Christian dispensation in seven periods. This latter view places the church in the present era in the dark Laodicean period. Either view of those letters shows the Church to be in a low, degenerate state. The church at Sardis, John says, is dead, with a few live coals on her altar. The church at Laodicea gave a glowing experience; but alas. John was directed to say to them: "Thou knowest not that thou are wretched, miserable, blind and naked."

Paul seems to have especially sought to have saved this church from apostasy; for he says: "I would that ye knew what great conflict I have for you and for them at Laodicea." It seems that when a people have set sail for the world, for ruin, they will go despite of any and all efforts to restrain them. Hence Paul could not save the Laodicean church from the very depths of apostasy; therefore it is not strange if we fail at times now. Jesus alludes to a time that "If it were possible they would deceive the very elect." Hence, the need of care and watchfulness. But I remind the reader of the safety of the church symbolized before him in that bush, which while it burned was not consumed. Truth must and will triumph.

(To be continued.)

Torreon Navajo Mission

Floyd Haldeman, Business Mgr.
Torreon Navajo Mission
Star Route, Cuba, New Mexico

Paul R. Myers, Chairman
Bx 117, Greentown, Ohio

Kyle T. Reed, Secretary
Minburn, Iowa

Newton T. Jamison
Quinter, Kansas

RELIEF BOARD

Ord L. Strayer, Chairman
P. O. Bx. 246
Vienna, Va.

Kyle T. Reed, Secretary
Minburn, Iowa

Newton Jamison, Treasurer
Quinter, Kansas

Ezra Beery
r 1, Union, Ohio

Paul Byfield
r 1, Bx 768
Modesto, Calif.

BIBLE STUDY BOARD

Ammon Keller, Chairman
R. 5, Lebanon, Pa.

Vern Hostetler, Secretary
Montpelier, Ohio.

Ben Klepinger, Treasurer
R. 2, Brookville, Ohio.

Edward Johnson
R 2, Wauseon, Ohio.

George Dorsey
Bx 58, Salisbury, Pa.

OFFICIAL DIRECTORY

Board of Publication

Harry Andrews, Chairman,
Bx. 423 Branson, Mo.

Edward Johnson, Vice-Chm.
R. 2, Wauseon, Ohio.

Paul R. Myers, Secretary,
Box 117, Greentown, Ohio.

Roscoe Q. E. Reed, Treasurer,
Snowville, Va.

James Kegerreis,
Bx 84, Strausstown, Pa.

Howard J. Surbey,
R. 2, Taneytown, Md.
Ex-Officio.

Board of Trustees

A. G. Fahnestock, Chairman
R. R. 3, Lititz, Pa.

Ray S. Shank, Secretary
216 W Marble St.,
Mechanicsburg, Pa.

David F. Ebling, Treasurer,
Bethel, Pa.

General Mission Board

Ammon Keller, Chairman
r 5 Lebanon, Pa.

Herbert Parker, Secretary
r 3 Arcanum, Ohio

Harry Andrews, Treasurer
Bx. 423 Branson, Mo.

David Ebling
Bx. 28 Bethel, Pa.

Paul R. Myers
Greentown, Ohio

W. S. Reed,
Waukee, Iowa.

Galen Harlacher,
Newberg, Ore.

W. E. Bashor,
Turlock, Calif.

All contributions to the various boards should be made out to the Treasury, but sent to the Secretary for his records.





BIBLE MONITOR

VOL. XXXIV

DECEMBER 15,

Lorenz Geo 2

No. 24
Jan 57

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

TO GUIDE OUR FEET IN THE WAY OF PEACE

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men", Luke 2:11-14.

This should be a season of great rejoicing because, Unto you (whoever or wherever you are) is born a Saviour, which is Christ the Lord. A sign was given to identify this baby, which if you study the details of, you will all say "Such a series of events could never be, for it is humanly impossible". Yes it was, but with God all things are possible. And they came about in this unnatural way so anyone could be assured that, This was the Son of God and also, so that no other series of events could be mistaken for this birth of The Saviour.

Yes, this birth was announced by

the Angel from heaven, accompanied with the singing and rejoicing of the heavenly host. However few noticed it, or would have went to see if they had noticed it. Yes, Wise Men came a long distance to see if this event was true, and to worship this Babe. Their wisdom was deepened by the proof of God's prophecies being fulfilled.

Notice the message of the angels "Glory of God in the highest". That was their purpose, is that your purpose in life today? Are you giving glory unto God even at this christmas season? Is that your chief aim, joy and desire in life? "On earth peace, good will toward men". Can there be good will toward men, without peace on earth? Why should we desire anything but goodwill towards men? Actually does the good of others hinder you any? Are not men so interconnected today that each is bettered much, by the good, happiness and prosperity of others?

"On earth peace" just what else would you desire? This subject is very large and has many phases. Perhaps the greatest peace is, Peace of heart or soul. Can there be any-

thing greater than to know that we are at peace with God and with man? If such is our lot it brings a satisfaction, a comfort, a restful feeling that we can get nowhere else on earth. Perhaps the next greatest peace is with our family. Understanding one another, the ability to cooperate with and co-labor towards one end, and towards our mutual enjoyment. Next we consider peace with our neighbors and our business associates. Why would we want anything else? What price is too great to obtain such peace? Our labors will be difficult, tiresome and perhaps almost unbearable, unless carried out in a peaceful way. Last is peace among different groups, different nations and different races. Even in this far-reaching class, what gain is there without peace or what lasting good is accomplished.

Christ came to earth to "Guide our feet in the way of peace." Notice, not to drive or compel but to guide. Whatever class of thinking we use, there will be peace, if we follow the guiding of Christ. Sad and ignorant are the human beings, who are seeking peace in any way but that which Christ directed. It is astonishing to meditate upon the sadness, the heartaches, the crimes, the loss of property and anything which can be measured in dollars and cents, the loss of human life and actually the lost souls; all because of lack of peace, failure to follow the teachings and example of Jesus.

"For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven", Col. 1: 19-20. Through accepting the sacrifice of His shed blood, we can be forgiven and at peace with Almighty God. Through His examples and teachings we can be always at peace with one another.

Does a life of peace hold any rewards? If you have tried to live peaceable you certainly know some of the joys of peace. If you have made sacrifices to maintain peace then you know how to enjoy peace, because you paid a price for it. "Follow peace with all men, and holiness without which no man shall see the Lord", Heb. 12:14. Is it worth while to maintain peace? What joy is a life without peace, in all its phases?

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil and do good: let him seek peace, and ensue it", 1 Pet. 3:10-11. What joy and satisfaction is there in life? None if not lived in peace with both God and man. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of

men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another", Rom. 14:17-19.

Is peace on the increase; peace in my heart, peace in the family, peace in our associates, peace in the world? Why, Are we allowing the life and teachings of Christ to guide our feet?

CHRISTMAS FOR CHRIST

Perhaps many of you have heard the song (Let's put the Christ back in Christmas) and we pause to wonder why He was ever taken out; for there is no Christmas where there is no Christian. In spite of the commercialization of the season, many hearts will be lifted to God in adoration.

Christians see more than the trinkets and tinsel. Christians reverently bow in worship, for it is the birthday of the Babe of Bethlehem, God's Son, the Saviour of the world. "O, Come, let us worship and bow down: let us kneel before the Lord our Maker", Psalm 95:6. I see a picture of how all true Christians from every part of the globe, are now remembering Christ's birthday and glorifying Him. How gladly we join in this great anthem of praise!

All around the world people will be singing to express their joy because Jesus was born. Even in lands where poverty and suffering exist, there will be those who will event

their children to share the joy of the Christmas season. We are glad that Jesus was born because He gives new meaning to hope and love in the world. "For unto you is born this day in the City of David a Saviour, which is Christ the Lord", Luke 2:11.

The angel messenger glorified God at Christmas by making our Lord Jesus the center of his message. The shepherds glorified God, after they found the Babe lying in the manger, they glorified and praised God for all that they had seen and heard. We too, can glorify God this Christmas by focusing our thoughts, our actions, and our lives upon our Lord Jesus Christ in the radiance and beauty of the Christmastide.

If Christmas lacks glow, if the glory of the day was missing, it may well have been that the element of worship, adoration, and thanksgiving was absent amid the festivities. If we resolve to celebrate it as a Christian should celebrate Christ's birthday—by giving Him a place of honor in our homes and lives—each Christmas season finds us glorifying God and joyful for the gift of His Son, our Saviour and friend. "Glory to God in the highest, and on earth, peace, good will toward men", Luke 2:14.

It seemed to the happy shepherds that the very stars were singing, each star an angel of the heavenly host. Mankind could never again

BIBLE MONITOR

Taneytown, Md., December 15, 1956

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Otto Harris, Antioch, W. Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

doubt the good will toward them, for He had sent His own Son into the world for their salvation.

The birth of Christ was accompanied by a marvelous outburst of praise. What was this but earth's prelude for the heavenly song, as all nations and people fall down before the Lamb in the midst of the throne and sing, "Salvation unto our God who sitteth on the throne, and unto the Lamb". "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them", Luke 2:20.

Christmas, the anniversary of Jesus' birth is coming once again. Jesus Christ, God's Son, descended to the earth to deliver us. He is Emmanuel, "God with us". He is God with us in the struggle against

sin and in the deliverance from sin. Born in poverty, exposed to temptation and subject to death as we are. Jesus never sinned in His life in the flesh, all was pure, true and holy. He was the victorious man, the example to imitate above all. He had such great confidence in us that He said: "Be ye...perfect, even as your Father which is in heaven is perfect."

To this end Jesus offered his life: to cleanse us of sin, to give back to us peace, hope, confidence in life, and to infuse in us a new life. He died for us, and God raised him from death and the grave. The victorious Christ ascended to heaven, where He is interceding in our behalf. He is, indeed Emmanuel-God with us-in life and death. "They shall call his name Emmanuel, which being interpreted is, God with us", Matt. 1:23.

In this advent season we understand more deeply the meaning of Christ's birth, for as we meditate on God's love for man revealed in the birth of our Savior our hearts are filled once again with the joy and wonder that shines in the eyes of children eagerly looking forward to Christmas. The lovely colors and worshipful mood breathe a devotional stillness. Morning light shows every object in crystal clarity and the sound of a distant church bell seems to float through the pure air like a prayer.

In the lowly stable in Bethlehem,

Mary was seated on a crude seat. She tenderly holds the holy child. Beside her kneels the oldest of the visitors, he has placed at her feet his gift, a vessel of gold, for the King of Kings. The others quietly wait for their turn to step forward. One holds an anointment jar with myrrh, symbolic of the Passion. The other has a beautiful wrought censor containing frankincense, in token of Christ's divinity. He is, according to tradition a member of a dark skinned race to indicate that people of every race and color would join in accepting the gospel of Jesus.

This man of sorrows walks the way with every man who will let him walk with him. He puts himself alongside the refugee and says as realistically today as He ever did, "Take my yoke upon you. . . For my yoke is easy, and my burden is light." That is the Christian message that is behind the birth of the babe, and it is a message for men of good will, who are away from home, and every where.

In many a well-decorated house at Christmas time, there is no room for Jesus in house or heart. He stays outside, He is crowded out by the buying, the decorations, the party goings and the party givings. He is pushed out by the selfishness of man to please themselves. People swing with ball-room melody, drink to their wild, quenchless passions; and inflate themselves with vain glory. They call their gatherings

Christmas celebrations, but in substance they are Christless.

Let not that be the case with us. Let us take Christ into our hearts, our homes and our lives. Let our hearts be His abode. Let Him so reign in us that our thoughts and words, deeds and affections are of Him, in Him and for Him. Then shall His star be over us, for He shall be living in us. "And, lo, the star. . . went before them, till it come and stood over where the young child was", Matt. 2:9.

Sister Viola Broadwater,
Cumberland, Md.

NEWS ITEMS

ERRORS

In the News Items, page 12 of Nov. 15 issue, Astoria, Ill. The date should be Sept. 29 instead of Oct. 29. On the bottom of page 14 it should read "perhaps I have said or did something which has put a black mark on that Beautiful white face". (The beautiful white face is meaning that of Jesus).

MARRIAGE

Miss Erna Hess, daughter of Mr. and Mrs. Roy N. Hess, of Lancaster, Pa. and Bro. Richard Lilly, son of Bro. and Sister Jesse Lilly of Dallas Center, Ia., were united in marriage Aug. 4, in the Requea Brethren-in-Christ Church near Lancaster. They are making their home in Lancaster, Pa.

TORREON NAVAJO MISSION

Another month of our labor is fast moving to a close, and each day that passes reveals to us, in some new way, the needs of the Navajos. We have serious sickness come in sometimes, but all we can do is take the patient to the county hospital at Albuquerque. Many minor things we can treat right here, but oh how happy we will be when we can have a small clinic set up, where we have a table, a sterilizer and our supplies all in one place.

The Navajos are coming in with more and more of their problems and we must be able to help or we will lose our contact with them. By winning their confidence we can tell them of Jesus so much easier.

Bro. Floyds left for a trip home Oct. 9 and returned Oct. 19. We remarked when they left that things would start happening as soon as they were gone. About two hours after their departure one of the ladies, who had been coming to services, brought her two year old baby in and wanted to leave it with Sister Lillian, because she had to go to the T. B. Sanatorium at Albuquerque and might be gone for several years. We kept the baby, but a few days later Mr. and Mrs. Martindale came out and took her home with them. She is a little darling and seems happy in her new home. A short time later Sister Ida's sister left her two small children with Ida while they moved. It ended by Ida hav-

ing them a week to care for.

Saturday afternoon Sister Lillian and I went to take care of a sick baby and when we came out and started the jeep, something broke and we could not shift gears. We were about $3\frac{1}{2}$ miles from home and nothing to do but walk. We walked to the hogan of one of the Navajos, who had worked for the mission when we built the fruit cellar and he let Lillian take his horse and ride home after the pickup. We then went back and started to pull the jeep home. Everything went fine until we were about a mile from home, when in coming down a steep incline the jeep got hooked under the back end of the truck. We only had one jack and could loosen just one side of the jeep. I walked home and got our car and Harold. By using both jacks we were soon on our way again. Everything was going well until we stalled on the last steep hill onehalf mile from the mission. The starter on the truck refused to work so we pulled the jeep on in with the car and pushed the truck off the side of the road. We got the man who drives the school bus to pull it on in. He and his wife attended our services, for which we were very thankful, as they were not in the habit of going to church.

We did not have such good attendance that Sunday, because we had no way to go after the Navajos who live too far to walk, but those who were here seemed to enjoy the

services very much.

Bro. Harry Gunderman, Bro. Reinhold Gunderman, Bro. Tobe Swihart and Bro. Kenneth Carpenter came in on Wednesday evening, Oct. 10, with 2 trucks loaded with supplies for the Mission and clothing for the Navajos from Orion, Plevna, Goshen, Peru, and Pleasant Ridge. We wish you could all take a peek in our fruit cellar and see the canned fruit and vegetables on the shelves, the fresh vegetables, apples, and potatoes stored and the freezer full of fruit, vegetables, and meat. We can only praise God for the wonderful way everyone in the home churches are supporting the work here. May God bless you all is the prayer of the Mission.

Sunday evening, Oct. 14. Bro. Hayes Reed and family and Sister Elice Neher from California came. Bro. Reed gave us a message from Matthew 14:32-41.

Bro. Reed and family left Monday forenoon for a series of meetings at North Lancaster County congregation. Sister Neher remained for a visit at the mission until Oct. 26. We appreciated her help very much as her hospital experience made it easy for her to care for sick Navajos.

Our work at the Torreon Community school seems to be progressing. We have used the story of the creation and of the Patriarchs and we have been surprised at the response we have gotten in the class.

We were given permission by the principal to treat the children so we made crackerjacks and gave each child a piece, also an apple and some candy. They enjoyed it very much.

We have a new post office box which simplifies our address. It is now Box 116, Cuba, New Mexico.

Sister Ruth Drake.

YORK, PA.

The Shrewsbury Dunkard Brethren held their fall Lovefeast on Nov. 4. Sunday-school at 9:30 with 110 in attendance and preaching at 10:30. There were seventeen ministers, with our home ministers, present during the day although many had to go home and could not remain with us for the evening service. Ninety-five surrounded the Lord's table, with Eld. W. S. Reed, of Minbrun, Iowa officiating. We thank all who came from other congregations to be with us and ask that you may come back whenever convenient.

On Nov. 21 we held our Council meeting. Eld. A. G. Fahnstock read Psa. 133 and led in prayer. We elected church and Sunday-school officers for the new Year. A few items of business were discussed. One letter was granted. Closing prayer by J. H. Myers.

On Nov. 22 at 7 P. M. we gathered for our Thanksgiving service. A hymn was sung. J. H. Myers read Psa. 95 and D. K. Marks led in prayer. Bro. Howard Myers brought

the message of the evening from Luke 17:11, 16. Here was one who was healed and glorified God. He fell down on his face and gave thanks unto God, for his healing. Do we thank God for our health, even though it is not just as we would like? We are told to "Give thanks always for all things unto God the Father, in the name of our Lord Jesus Christ", Eph. 5:20. How many thank God for their daily food? If God would not give us sunshine and rain, we soon would not have food to eat. How thankful we should be to have the Holy Bible, God's Word, as a guide to our souls. We live in a country where we have freedom of worship. Do we thank God for these things?

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongue, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving and honour, and power, and might, be unto our God for ever and ever", Rev. 7:9-12. Would you like to be among this throng?

We are either for God or against Him. Jesus came down from the shining courts of heaven to bleed and die on the Cross for our sins, that we might have eternal life. Are we thankful for our salvation? Do we thank God for the death on the Cross, that we might live eternally? We all have a talent to praise God for. I believe many give thanks, but do we do it from the heart?

"It is a good thing to give thanks unto God, and to sing praises unto his name, O most high," Psalms 92:1. David had confidence in the Lord and he thanked God. We have much to be thankful for. Is thanks and praise on our hearts, if not our worship is in vain.

"Enter into his gates with thanksgiving, and into his courts with praise, be thankful unto him, and bless his name", Psalms 100:4. "What shall I render unto the Lord for all his benefits toward me"? Psalms 116:12. V. 17, "I will offer the sacrifice of thanksgiving, and will call upon the name of the Lord". It will bring us satisfaction here on earth and a home in heaven.

An offering was taken for the Publication Board. Bro. J. H. Myers closed with hymn 201 and led in prayer. Sister Shella Stump, Cor.

OBITUARY

HARRY LEWIS JUNKINS

Son of the late Hiram and Susan Junkins, departed this life, October

14, 1956, at the age of 85 years, 5 months, and 8 days. He was born near York Springs, Pa., May 6, 1871, and spent all but the last six years in that vicinity. In 1950, he moved to Beavertown, which is adjacent to Dillsburg, Pa.

Nov. 7, 1893, he was united in marriage to Lillie Pearl Prosser, in the Upper Bermudian church, by the Rev. J. N. Reese, a Lutheran minister. His wife preceded him in death about six years ago. To this union were born three daughters and four sons.

Bro. Junkins went to housekeeping on a farm, near York Springs, where he resided seventy-seven years. A former member of the Lutheran Church, he united with the Church of The Brethren about 1920. On Sept. 27, 1934, he and wife cast their lot with the Dunkard Brethren, in the Mechanicsburg Congregation.

All his brothers and sisters preceded him in death. Of the seven children, five survive. Two daughters, Eliza Paxton died in 1938 and Mabel Garber in 1955.

Surviving are: Susan Leer, Dillsburg, Pa.; Lewis H., Dillsburg, Pa.; Benton C., York, Pa., R. D. #1; Charles W., Miami, Fla., and Paul E., Dillsburg, Pa., R. D. #1; twenty-five grandchildren and twenty-two great-grandchildren also survive.

Funeral services were conducted by Elder Ray S. Shank, of the

Dunkard Church, assisted by Minister William Rosenbery, of the Brethren in Christ, in the Cocklin Funeral Home, Dillsburg, Pa., Burial was in the Barrens Cemetery.

We will miss him, for when: a teacher, a singer, a Sunday School Superintendent, a deacon is removed, quite a void is created. Bro. Junkins was an inspiration, by his faithful attendance at all appointed services, by his hearty participation in song, his fervent prayers, and his constructive words of admonition.

He was steadfast in keeping the commandments and observing the ordinances of God's house. He called for the Anointing, just a couple weeks before being admitted to the Carlisle Hospital, where he died. He frequently expressed his readiness to depart, feeling there was but a step between him and his companion, who had gone on before.

Ray S. Shank,
Church Clerk.

THE MINISTRY

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ, no man that warreth entangleth himself with the affairs of his life; that he may please him who hath chosen him to be a sol-

dier", 2 Tim 2:1-4.

The Minister holds a very, very important position in the church. Perhaps some ministers do not realize the importance of their work and therefore fail often in the opportunities their calling affords them. Also many lay-members fail to realize the importance of the minister and the problems he has to contend with; therefore they fail to give him the proper respect and help that they could. We can turn to any field we wish and find reasons for its success or failure, depending largely upon the leader it has.

This text definitely tells us who should be called to the ministry. "Faithful men" perhaps you may say "we have none here at our locality"; because of the weakness of the flesh this may be true, however you may have those who are trying to be and who are putting forth a determined effort to be "faithful men".

Paul referred to Timothy, a young minister, as his son because he was certain of the zeal of Timothy and he felt that Timothy was trying to do what Paul taught him. "Be strong in the grace that is in Christ Jesus" without knowing of Christ, serving Him and in fact being strong in His favor and doctrine, one can never serve as a true minister.

Here we also have the purpose of the ministry "to teach others also". This teaching others includes many, many angles and phases involved in

living the christian life. Without knowing, enjoying and living the true christian life, it will be very difficult to teach others.

The minister will have hardships and problems, just as Christ had such. His first aim must be to please his Lord and Saviour. He definitely must not entangle himself with the affairs of this life. Now someone asks, How can one teach and lead those of this life without entangling himself with it? This is a big subject itself, what shall one do or not do in the affairs of this life? Perhaps the answer is, just what will please Christ and thus it takes a life of knowing and serving Him to have even an idea, of what it means to serve Jesus and teach others to do so. Finally, my brethren, be strong in the Lord, and in the power of his might", Eph. 6:10.

THE CALL TO THE MINISTRY

The Ministry is the highest and most important office in the world.

The first call, from God, was to Adam in the Garden of Eden, after he disobeyed God and took the advice of Satan, through the voice of his wife, Eve. Then, God came into the Garden, in the evening of the day, after Adam and Eve hid themselves. God said, "Adam, where art thou?" Not because God did not know where they were hiding—for God knows all things—but "Adam, do you know where you have placed

yourself, by being disobedient?" For further information on Adam and Eve read Gen. 2 and 3.

For another important call from God, in early life, I cite you to the call of little Samuel, when he was slumbering the hours away, when all nature was still and quiet. God, in that still small voice, called him, "Samuel" and the dear little boy thought his father, the Prophet Eli, had called him. He at once went to the bedside of Eli, and said, "Here am I." At the third call, Eli told him what to answer. (Read 1 Samuel 3).

When Jesus, the Son of God, brought from heaven the great plan of salvation and sealed it with his own blood, on the Cross of Calvary, to redeem poor fallen humanity, He organized his Church, and for his representatives or preachers, He called his disciples, Matt. 4:18; Matt. 9:9, and Mark 1:16-20. After this they were taught and prepared to send forth as Apostles. He sent them out, "Go ye and teach," Mark 6:7-13.

Philip was called. Paul was called, Acts 26:14-17. More scriptures could be given to prove that a preacher must be called from God, through His Son, by the Holy Spirit, as indicated in Matt. 28:19, "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost." Too many preachers today believe and recognize the Father and the Son, but have for-

saken or grieved the Holy Ghost, and it has taken its flight, leaving them to grope in darkness, in this world.

Matt. 28:16, "Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them. When they saw Him they worshipped Him, but some doubted. Many preachers today are still doubting and teaching that there are non-essentials in God's Word. Can we say that we are free of this doubt in our Ministry?

Women were never called to preach the Gospel. With all due respect for women, they have their place. God told Eve, in the Garden of Eden, that she would have to take the suffering side of life, bearing children, and guide the home. God's plan was that every home was to be a Christian home, with a roof of prayer, and two staunch pillars supporting it, with an open Bible, and an altar of prayer. Eph. 6:4 "Bring your children up in the nurture and admonition of the Lord." The mother can teach and mold the tender lives for future use in the Church.

When there is need or a call for a minister, the Holy Spirit will call them into the service. A preacher must stand on his dignity and self-respect. He must teach by precept and example. He must be ready to give a reason of the hope that is in him, from the Scriptures, to prove his teaching and position. He must be a man of God, because he has

been created in the image of God. He will bear the mark that God has put on him, which is the dignity of manhood. Eph. 3:7, "Wherefore I was made a Minister according to the gift of the grace of God given unto me by the effectual working of His power." They are to preach the Gospel of Jesus Christ, and the fellowship of the Holy Spirit. They are guide posts to happiness in this world and to life everlasting.

Ministers need to reveal to people those spiritual powers by which they can be comforted in the midst of their sorrows. They need to explain what the Bible teaches about "RIGHT" and "WRONG", and how people who are sorely tempted to do evil, may find spiritual help. A Minister called by the Holy Spirit will present the truth of God's Word to the needy hearts of men and women, as the Holy Spirit directs. We can never appreciate them, thank them, and love them enough for the interest they take in our spiritual lives.

Brethren, let us believe and love with all our hearts. In our reasoning together, let us know and feel He is nigh, even at our hand. When we are in the way of duty, we love to feel that Jesus is with us, that He knows all we think, and sees all we do; but when out of the way, when walking in forbidden paths, how abased and confused we would feel if Jesus himself were to draw near.

Oh! Brethren and Sisters, let us so live that every thought, word, and act of our lives may be fit for His eyes. Phil. 1:21, "For me to live is Christ, and to die is gain." Lord, give us grace to live. Amen.

Bro. W. E. Cocklin,
201 West Coover St.,
Mechanicsburg, Pa.

PROBLEMS OF THE MINISTRY

There are very many problems in our day regarding the ministry. One reason, as I see it, is because we do not have a great many "common people" among us. When Jesus was here on earth it was said "the common people heard him gladly." Prosperity here in America has caused people to feel that they needed no instructions or advice, and that they are in need of nothing.

They do not even take time to think of what God is doing for them. Then to, because of the state of confusion, caused by the many doctrines of today. I feel we are living in a time that the prophet Isaiah speaks of, when he said the time will come when they shall call evil good and good evil, Isa. 5:20. The effort to bring the doctrine of Christ Jesus to the people in an effective way, under such conditions adds still more problems.

As Jesus sent forth His disciples He said to them "Be ye wise as serpents and harmless as doves". We need to be courteous and at the

same time very cautious. It is said that if a salesman comes to our places of business, we ought to at least be courteous enough to hear what he has to offer; but when a person comes to us with a false or unsound doctrine we are putting ourself in great danger, not that of losing a few dollars but of being diverted from the truth of the Gospel. God has seen this danger and therefore inspired His writer to write "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deed", 2 Jno. 10-11. Someone has said, "that we ought to be willing to hear what others have to say but then draw our own conclusion" however another said "you may draw your own confusion".

The topic assigned I shall divide into three parts. Part 1—Problems as they relate to the minister himself. Part 2—Problems in preparing and delivering his message. Part 3—Problems for the church regarding the ministry. Part 1—There are many and hard problems to be solved which pertain to the minister and his office. We are all human and have a personal struggle to make. The Apostle Paul experienced this fact. Although he was a very well educated man and had much experience, and he also had his calling and new birth from God which can not be denied. It is this

Paul that said "To will is present with me, but how to perform that which is good I find not", Rom. 7: 18.

Looking on the surface of his statement and knowing his conversion and experience it is hard to understand. We must look to the back-ground for such an expression. The good thing is not to be found, as though we would find something laying on the highway or elsewhere, it is something we must labor for under the direction and guidance of God. We find that Paul had a tremendous struggle with himself, said he, "The things that I would that do I not and the things that I would not them I do". (He was speaking of the conflict between the spirit and the flesh.) He desired and labored to be as near perfect as possible. It is said of two men that met, both of them professing to be christians. They spoke of their experiences and efforts. The one said, "I try to imitate the Christ" the other replied, "I feel that a christian does not imitate the Christ but is a reproduction of Christ through Him".

Paul discovered, that to remove hinderances so as to obtain better results in bringing men and women to accept the Christ, it is needful for him to adopt the following—Crucify self,—Forgetting the things that are behind,—Not to love the world,—Set his affections on things above, and to press toward the mark of

the high calling of God.

In regards to forgetting the things that are behind. I spoke to a soldier who told me that he was in four hard battles in world war one. I asked him whether he did not get severe homesick at times, and he replied, "The battles were so hard that I had very little time to think of home; we had to mind the cautions and prepare for the next effort so that victory may be ours". Reader, Is this not true of a good soldier of Christ Jesus? In regards to loving the world, A certain man saw a garden filled with the most lovely flowers and he stopped to appreciate the scene, and seeing the gardener he said to him, "It is no question with me, you surely must love flowers" said he in reply, "Yes, but that is only one-half of it, the other half is I must hate the weeds." We need to get the lesson from the gardner; there is too much mixture today that is hindering the work of the ministry.

Part 2—Problems in preparing and delivering his message.—Loose your sleep before not after. Never undertake to prepare or deliver without God's help. Someone has said, "To assure success, side in with the Lord and you will have the Lord on your side". Avoid unbecoming habits that rob the hearers of the message you are delivering. H-a-b-i-t-s are so powerful that it sometimes requires help to get rid of them.

I read of a man who had an un-

becoming habit and he determined to get rid of it. He put forth a sincere effort and all he got accomplished was he got the (h) knocked off and he still had (a-bit), he made a second effort and he got the (a) off and there was the (bit), he tried again and he succeeded to knock off the (b) and then behold he still had (it), he tried ones more and he succeeded to get the (i) off and he had the (t) left, which seemed to display the tint of h-a-b-i-t as he put it. Don't the above illustrate the power of habits?

The problems of preparing and delivering the sermon would not be so many or so great if the constitution of the people were alike, but we have the tender hearted, the indifferent, and the hard hearted. Or as Jesus put it, the wayside, the stony ground, the thorny ground and the good ground. If practical it would be well to have three separate meetings, One for the tender hearted, one for the indifferent and one for the hard hearted. In a mixed audience the sermon may bring tears to the tender hearted, although they may have no need for that sermon, the indifferent may be sleeping and the hard hearted loaded up with excuses and finding fault with the sermon.

The minister must keep himself in the back-ground or at least not become exalted and boastful. Not long ago I heard a minister say to some other brethren "at that church

(naming it) Four weeks ago I preached the best sermon that I ever preached" I went over to them and asked the minister as to what text he used he replied "Just at the moment I can't recall the text, but I held that floor over an hour and a quarter." I could not help but think of a farmer who was mixing feed for his cows. I noticed that one of the items that he was mixing in, which was rather bulky, I told him that I did not think there was much food value in that item and he replied "there isn't much if any food value in it, I simply add it as a filler". This man was a farmer not a preacher.

Part 3—Problems for the church regarding the ministry. The need.—The calling to, — The distributing of. Because of the need shall the church ignore Gospel regulations and qualifications, and call men for the ministry and we prepare them as many other churches are doing? God forbid.

Jesus said to the fishermen "FOLLOW ME AND I WILL MAKE YOU FISHERS OF MEN" and again when Jesus was about to send out, into the service of the ministry those whom He chose and prepared, He did not say to them as you go and see the need, call others and put them into service. What he did tell them was "THE HARVEST TRULY IS GREAT AND THE LABORERS FEW: PRAY YE THEREFORE THE LORD OF THE HARVEST THAT HE

SHOULD SEND FORTH LABORERS INTO HIS HARVEST". Are we laboring to this end as we should?

Problems will not be so numerous nor so great if we will let the Lord have his way, neither would the churches drift so worldward. Should we not earnestly pray. Lord increase our faith. The members of a church can avoid many a problem if they will be loyal to God and give their support to God's ministry.

What say ye?

A. G. Fahnestock,
R. 3, Lititz, Pa.

RESPONSIBILITY OF THE 'MINISTRY

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine", 2 Tim. 4:2. The responsibility of the minister is indeed great, much greater than many are willing to believe. Your unworthy servant has tried for almost twenty years to do the work of the minister, yet we feel our great weakness and dependance upon the Lord and the guidance of the Holy Spirit. We would not think of preparing a message without asking the Lord, through the Holy Spirit, to lead and direct us.

Paul in giving Timothy the solemn charge says, "Preach the Word". If one is to preach the Word he must know the Word, and to know the Word he must study the

Word, believe it and accept it as the inspired Word of God. There is no better way of knowing the Word than by being obedient to it. James 2:18, "Shew me thy faith without thy works, and I will shew thee my faith by my works." The more one lives the gospel, the more real it becomes to him.

The minister of God must be one whose convictions are based upon the Word of God, not on opinions or things which he has been taught that do not harmonize with the Gospel. The gospel minister is the highest calling on earth. It is God calling, through the voice of the church, men to a holy and sacred service of making known His will unto the world of mankind, by word and example.

I would not exchange position with the President of the United States. He deals with the economical side of life, while the minister of the Gospel deals with the spiritual, never dying soul, of men and women.

The minister must be ready at all times to speak the Word, as the Spirit may direct. We read in 1 Pet. 3:15, "Be ready always to give an answer to every man, that asketh you a reason of the hope that is in you with meekness and fear". Why am I, why are you, trying to live the christian life? Why are you a member of the Dunkard Brethren church? Why do you practice the ordinances of the church of Jesus

Christ?

The minister of the Gospel has great responsibilities to fulfill. We read in Exek. 3:17-19, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die and thou givest him not the warning nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity: but thou hast delivered thy soul". The minister is a watchman on the wall of Zion, to give warning of approaching danger.

Have the so-called ministry, of the present day, been true to their calling? Or are they of the group which Christ spoke of in John 10: 12-13, who flee when danger approaches because they are hirelings and care not for the sheep. God forbid that there should be a minister of the Dunkard Brethren church that bears the name of an hireling.

The minister of the Gospel should be ready to teach knowledge that is edifying and encouraging to the soul. He must reprove and rebuke sin. Sometimes it becomes our duty to reprove those we love, yet however sin is sin wherever found, and it takes a great deal of christian

courage and grace to rebuke. He must be above reproach, he may not be above criticism for neither was Jesus Christ, yet He was perfect.

Rom. 13:17, "Provide things honestly in the sight of all men". He should be engaged in an honest and honorable occupation, in which God can be a partner and His blessings can rest upon. He should be an example of high ideals and christian stability, not carried about by every doctrine, but rooted and grounded in the Gospel of Jesus Christ. Moses the minister of God, as he stood facing the Red Sea and the Egyptians pressing hard upon the children of Israel and even they murmured against Moses, who said out of great faith, "Stand still and see the salvation of the Lord".

He must be a man of much prayer and of great faith, that he may comfort those who are in distress. He must labor to earn the respect of the laity, that he may be able to lead the church into green spiritual pastures. The laity also, has a responsibility to perform by assisting him in many ways, by their presence and interest and by taking part in the work of Christ's kingdom.

We think sometimes, of the congregation getting in the buggy and letting the minister do the pulling, the result is not much progress, after all he is only human, he is only capable of doing a certain amount; and how much more progress could be made if all would help do the pull-

ing. If we would have a growing church we must have a united laity, as well as a united ministry.

The minister is much encouraged or discouraged by the response of the laity. He spends many long and wakeful hours in preparing a message, which he feels should be beneficial to one or more of the laity, only to find them absent at the appointed time of worship without a just reason, or asleep during the message. It would be a great help to the minister, to help others, if they would inform him of the various scriptural subjects which they would like treated upon.

Paul tells Timothy to, "Exhort with all long-suffering and doctrine". Paul speaks to Titus concerning the qualifications of the minister, Tit. 1:9, "Holding fast the faithful Word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers". God needs helpers because he is not harsh, 2 Pet. 3:9, "But is longsuffering to usward, not willing that any should perish, but that all should come to repentance".

Paul in giving Timothy the solemn charge in verses 3-5 following our text, "or the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things,

endure afflictions, do the work of an evangelist, make full proof of thy ministry”.

Paul did not tell Timothy that when that time is come, he will have to change doctrine to fit into the modern times or else he will lose his charge. There is no doubt we are living in those days Paul spoke of. Yet the minister of the Gospel has no more authority to change the doctrine of the Word of God, to suit the modern times of today and the modern beliefs of today, then did Timothy or any of the apostles. However we see many, many, so-called ministers who do not hesitate to change their lives and their messages to drift world-ward with the modern trend. Paul tells Timothy to suffer affliction if necessary, rather than preach any other doctrine.

“But watch thou in all things”. The minister of the Gospel must be watchful even if it does bring persecution upon him. We are taught in His Word, that if we suffer with Him we shall also reign with Him, and truly our suffering for Him here is insignificant to the joys that await the people of God. I would to God that every minister would stand firm on the Gospel foundation until Christ comes again.

Joshua A. L. Rice,
R.3, Frederick, Md..

PREPARATION FOR THE MINISTRY

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth”, 2 Tim 2:15.

The Spiritual approach. It is difficult to approach this subject because of our practice of choosing ministers. In a great majority of cases the minister has little knowledge that the lot will fall upon him. How engage in preparation under these circumstances? What Elder would be presumptuous enough to suggest to an individual that he prepare himself for the ministry. We are supposed always to be ready, but a general admonition from the pulpit is about as far as an Elder of the Dunkard Brethren dares to go. (The preparation for the ministry does not end with one's call, in fact it really begins then. Actually any minister who has stopped preparing, regardless of his age, is near the end of useful service in the ministry. Ed.)

The purpose of this effort is to raise the standard of the ministry of our church. It is very commendable, fully welcome and very late. Under the circumstances, it is surprising that the standard is as high as it is. The quality of the ministry has been left largely to chance because of unwise and unrealistic attitude of a few, towards education for our ministers and others of the church. This has hampered the

growth of the church and it is our duty to do everything in our power, to repair the damage that has already been done.

There are many functions of the Ministry, let us consider four:

1. To establish and maintain orthodoxy. Not that we should be bigoted, but Jesus gave us many examples and a few commands. There is danger that we become so bound to our traditions that we give them the same authority and importance as we do the direct commands of Christ. Jesus said to the Pharisees, "In vain do you worship me, teaching for doctrine the traditions of men".

2. To preach and to minister with tireless devotion. We are to preach the Word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine. So often we make reproof and rebuke so emphatic that we overlook the fact that our relationship is to be "with all long-suffering and doctrine". The minister who attempts to perform his service with a Bible in one hand and a scourge in the other, has missed the message of Christ. "Charity or love suffereth long and is kind". Long-suffering and kindness are attributes of God, for God is love. He can punish, but only when He must.

3. To supervise the services of worship. The Conference has specified the form for service in the Dunkard Brethren Church. It is the

duty of its ministers to see that the form is followed.

4. To make the congregation conscious of its spiritual obligations. It is surprising how many of our members seem to think they have fulfilled their obligations by attending church services, when they have been appointed. These could not be more gravely nor more dangerously mistaken. The cup of cold water, the helping hand, the word of comfort or cheer, furnishing spiritual and material food and clothing to those who have little or are destitute, these are the tools the Christian works with and he is a poor workman without them. "Show me your faith without your works, and I will show you my faith by my works". The ministry should lead the congregation to be honest in all things, industrious, hospitable, consistent, not raising standards we ourselves are not willing fully to meet, zealous for the Church of Jesus Christ, and humble because Christ was humble and taught humility. In the emulation of Christ, we are not to think of ourselves more highly than we ought to think, but to think soberly, realizing how dependent we are upon the Lord.

The ministry should itself be conscious of the terrible responsibility and have an earnest desire to make the laity equally conscious of their duties. We need an active desire to win souls, we must be willing to be spent for the benefit of the King-

dom, willing to spend time in meditation, prayer and tears, to give diligence to study of the work of God, not shirking our duty, living sacrifices, holy, acceptable unto God which is our reasonable service. The acceptable minister must be receptive to the wooing of the Holy Spirit and to the revelation of God. We must be willing to empty our hearts of everything which, would make us unfit to deal with God's Word. To this end, we need to engage in perpetual self-examination. We should be models of patience, not easily provoked (let the love of God dwell in you richly). We should be living examples of the Love of God working in and through man. The true minister of God is an ambassador of the most powerful and richest kingdom in existence, but we should not be puffed up because of this fact. Man thinks he has done wonders in forming the hydrogen bomb, which can create so much havoc and destruction that even its creators are afraid of it. But a severe thunderstorm releases the power of many hydrogen bombs, and a hurricane dwarfs the bombs. Let us not feel too important, Christ was the King, yet He humbled Himself to wash the feet of the disciples. In dress we should be neat and clean, not gaudy nor prideful, but showing enough self-respect to appear presentible.

Educational Concept. I believe with all my heart that the Dunk-

ard Brethren ministry should have or should obtain the best education reasonably possible. Don't misunderstand me, I do not advocate knowledge of Latin, Greek, Hebrew, philosophy and theology, but there are many things, men and women as well as boys and girls could do, to raise their level of general knowledge. I have already indicated disagreement with my interpretation of publication policy, which eliminates all mention of education, because a few do not understand or fear to encourage education.

If the Church and her doctrines and practices cannot survive intelligent questioning, she is in a sad state indeed. We could become more familiar with the Bible. Not only with a few choice verses, but with its background, its history, with discoveries made in the last few years by men digging in old localities mentioned in the Bible. We could read comments of others, who have studied the Bible as their life's work. Many higher critics would like to discredit the authority of our Bible, but also there are many more honest men who do not hold our faith, who would love to strengthen its authority. We could widen the scope of our reading. So many are satisfied with a county or city newspaper, farm publication, squibs, notes and advertising here and there, and many become narrow in thinking. Very often we lose the hidden beauties of God's Word.

There are many good books on Biblical and other subjects, which would broaden our minds and help us appreciate the beautiful thoughts which God has inspired in others. Each minister should have a concordance and should use it. Each minister should have a good dictionary and make use of it. It is surprising how many ministers stumble over and mispronounce words in common usage. It is a hard task to listen to poor reading. Poor reading could be very much helped. If we could stand at home for fifteen minutes and read aloud, daily if possible, it would less often be necessary to spend time in considering who to appoint to read the two long chapters at Lovefeast. I think it is the obligation of each minister, or each man aspiring to the ministry, to improve his mind and his familiarity with things helpful to him, in dividing the Word of Truth.

Study (give diligence). If it is necessary for a man to go to school in order to make him a better minister, broader, less arbitrary, less obstinate, more understanding of needs and desires of others, he should do it. Many courses are available through the mails. Much good reading is available through the public libraries. The time is coming when it will be necessary to have more than a high school education to get a job other than on the farm. The time is here now when education is very valuable, even to

the farmer, in order to apply methods recommended by farm experiment stations.

I believe there is no feature of Christian service which would not benefit through education at high school level or beyond, or earnest, consecrated, honest christians who aspire to christian service. If they enter into training in proper spirit, they would gain inspiration to do christian work from others. It would not be so hard to get workers for the field.

There was once a king who tried to sweep the ocean back with a broom. Those who have seen the ocean know how foolish that would be. The day of some kind of education for those chosen for christian work in the Church is coming, and those who are frantically trying to discourage it are pursuing the wrong course, in my opinion. How much more wise and foresighted, if we accept the fact now and begin to try to direct the minds of our young people into proper educational channels, and how to live day by day using Christ's philosophy.

The christian life is not a sentence to be served, it is a solemn holy duty to be performed. We have been trying to progress on observance, to the point where our teaching on observance has almost crowded out our teaching on spirituality and service. We cannot substitute observance for either spirituality or service to our fellowman. It is my

earnest prayer that before we lose any more headway, we may wake up to our responsibilities and give encouragement to the training of consecrated workers for the Lord's field.

Ord L. Strayer
Vienna, Va.

TAKE HEED

I heard the bells on Christmas Day
Their old familiar carols play;
And will and sweet the word repeat
Of peace on earth, goodwill to men.

I thought how as the day had come,
The belfries of all Christendom
Had rolled along th' unbroken song
Of peace on earth, goodwill to men.

And in despair I bowed my head,
There is no peace on earth, I said,
For hate is strong, and mocks the
song

Of peace on earth, goodwill to men.

Then pealed the bells more loud and
deep

God is not dead, and doth not sleep;
The wrong shall fail, the right pre-
vail

With peace on earth, goodwill to
men.

Till ringing, singing on its way
The world revolved from night to
day,

A voice, a chime, a chant sublime
Of peace on earth, goodwill to men.

Henry Wadsworth Longfellow
Sel. Sister Roberts.

CHRISTMAS

I had shopped for days for dolls and
toys

To give Christmas joy to my girls
and boys

There were walking toys, and trucks
and trains

And dolls and dishes and watches
and rings

I had dressed the turkey and baked
and stewed

For a Christmas feast for my little
brood.

The floors were swept and polished
bright

For dear old Santa was coming to-
night.

The tree was set by the fire place
All trimmed with Santas and tinsel-
ed lace

The candles were lighted and shin-
ing bright

And I stopped to rest by the candle
light.

The couch was soft—the lights grew
dim

And I heard a voice say "No room
in the Inn"

I opened my eyes—"Who spoke with
such grace"?

And there stood my Lord by the
fireplace.

And I heard Him say in a sad
sweet tone,

Santa has come and usurped My
throne.

Sel. by—Sister Jeannette Poorman,
Pioneer, Ohio.

A SECRET ABOUT CHRIST- MAS

There's a secret about Christmas,

I found it out my self

It's not about the packages

Or bundles on the shelf.

It's not about the goodies

In the kitchen or on the tree

Or anything that's hidden

So the children cannot see.

No it's just a way to double up

On merry Christmas cheer.

It's just the way to have twice the
joy

You may have had last year

It's to make a "Merry Christmas"

Time for other people too:

Until you've tried, you'll never
guess

How much that does for you.

You'll find the fun of Christmas
day

To double size has grown

Because you'll have all their good
times,

And also all your own.

Just try my secret Christmas plan.

And then I know you'll see

That it will surely work for you.

The way it works for me.

DAILY DEVOTIONS FOR JANUARY 1957

FEAR

Memory verse, Isa. 43:5, "Fear not:
for I am with thee: I will bring
thy seed from the east, and
gather thee from the west."

Tues. 1—Exod. 3:1-10.

Wed. 2—1 Sam. 12:6-18.

Thurs. 3—Isa. 8:5-22.

Fri. 4—Deut. 10:1-13.

Sat. 5—Eccl. 12.

Memory verse, 1 Peter 2:17, "Hon-
our all men. Love the brother-
hood. Fear God. Honour the
king."

Sun. 6—Matt. 10:16-31.

Mon. 7—1 Peter 1:13-25.

Tues. 8—Mal. 3:8-18.

Wed. 9—Acts 10:34-48.

Thurs. 10—Psa. 3.

Fri. 11—Deut. 31:1-9.

Sat. 12—2 Chron. 32:1-8.

Memory verse, Psa. 31:19, "Oh
how great is thy goodness,
which thou hast laid up for
them that fear thee; which thou
hast wrought for them that
trust in thee before the sons of
men!"

Sun. 13—1 Peter 2:13-25.

Mon. 14—Isa. 12.

Tues. 15—Dan. 5:5-16.

Wed. 16—Psa. 27.

Thurs. 17—John 19:1-12.

Fri. 18—Rev. 6:9-17.

Sat. 19—Jonah 1.

Memory verse, Psa. 33:8, "Let all
the earth fear the Lord: let all
the inhabitants of the world
stand in awe of him."

Sun. 20—Job 1:1-22.

Mon. 21—Ezra 10:1-17.

Tues. 22—Luke 12:22-34.

Wed. 23—Eph. 6:1-11.

Thurs. 24—Phil. 2:1-15.

Fri. 25—Heb. 11:1-10.

Sat. 26—Heb. 13:1-8.

Memory verse, Luke 1:50, "And his mercy is on them that fear him from generation to generation."

Sun. 27—2 Tim. 1:1-12.

Mon. 28—1 Tim. 5:17-25.

Tues. 29—Rom. 8:6-17.

Wed. 30—Rev. 14:1-11.

Thurs. 31—Prov. 1:24-33.

SUNDAY SCHOOL LESSONS FOR JANUARY

PRIMARY LESSONS

Jan. 6—The Fisherman. Luke 5:1-11.

Jan. 13—The Good Shepherd. Luke 15:3-6; John 10:11; Psa. 23.

Jan. 20—Feeding the Five Thousand and John 6:1-14.

Jan. 27—Jesus Teaching About Church. John 2:13-22.

ADULT LESSONS

Jan. 6—Zophar relating the unprofitableness of the wicked. Job 20:1-29.

1—How far-reaching are the sins that mortal man commits?

2—What are the differing rates of pay that go to make up the total wages of sin?

3—Do men who partake of wickedness actually enjoy that way of life; or does the devil move them through his way of life so swiftly, that they are blinded to anything better?

Jan. 13—Job shews that some times the wicked do prosper. Job 21:1-34.

1—Why does God permit the wicked to prosper in their sins?

2—Is there any distinction made by God, in His permitting the death angel to visit the just and unjust?

3—Is it possible that it might be a hinderance to our christian way of life if we put too much emphasis on profit, in return for serving God?

Jan. 20—Eliphaz tells Job to acquaint himself with God. Job 22:1-30.

1—Does God impart spiritual knowledge to mankind in times of adversity?

2—Can we ever be placed in the same category as Job's three friends, in our relationship with our brother and sister of the faith?

Jan. 27—Job desires to appear before God. Job 23:1-17.

1—What does our christian life lack, if we fear to have a hearing before God?

2—How great is God's mercy towards us, in time of Satan's greatest temptations?

BIBLE STUDY BOARD

Then pealed the bells more loud and deep

"God is not dead; nor doth he sleep;
The Wrong shall fail,
The Right prevail,

With peace on earth, goodwill to men!"



